



THE
NEW TESTAMENT:

NEWLY TRANSLATED

[FROM THE GREEK TEXT OF TROELLES]

AND

CRITICALLY EMPHASISED,

WITH

AN INTRODUCTION AND OCCASIONAL NOTES.

BY

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SECOND EDITION, REVISED.



Multæ terricolis linguæ, cœlestibus una.

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PREFACE TO SECOND EDITION.

THE special features of this New Testament may best be understood from a short statement of the design with which it was originally executed and is now again sent forth. The translator had been favoured to become acquainted with a class of Bible readers who were anxious above all things to get as near as possible to the simple, Apostolic (as distinguished from the mediæval or modern) point of view from which to study the Christian Scriptures; and who were able, he believed, to use with thoughtfulness and care some more suitable means to this end than any public version, however excellent, could in the nature of things be. His purpose was to aid such readers as these.

It naturally grew out of this design, to translate from a purer Greek Text than the so-called Received; and further to adopt a style of Translation closer and less traditional than would otherwise have been proper.

The fact that the now lamented Dr. S. P. Tregelles had devoted a life-time of faithful toil to the establishment of a Greek Text upon ancient authorities alone, led to the selection of his Text, in preference to that of Scholz, Tischendorf, or any other scholar, as being wholly congenial with the special object the translator had in view; and, having made this choice, it was the plainest dictate of respect for the judgment of this distinguished scholar to follow his guidance implicitly in all matters affecting the exact wording of the Sacred Original.

It is important, however, to bear well in mind the clear distinction between Greek readings and English renderings. It is one thing to determine what Greek ought to be preferred, and manifestly quite another to settle and apply the principles on which, when chosen, it shall for any given purpose be represented in English. This distinction precisely indicates where relative responsibility begins and ends. In the present case, the translator was glad to feel no responsibility whatever as to the Greek Text, beyond that of deciding what Editor to follow; but, on the other hand, the entire responsibility of conceiving and executing this version rests on the translator alone. It would be unjust to allow it to be supposed that either Dr. Tregelles or his friends were in any way concerned in the production of this work, especially seeing that, while extremely literal, it departs considerably from the beaten track. It is true that some of the most striking results discoverable in the following pages are directly owing to variations in the original; but, more often than not, it is the reverse, and the difference is due to the individual judgment of the translator in dealing with the text before him and resorting for the sake of exactness to unwonted forms of rendering.

This last statement reminds the translator of the weight of his own

burden, from which, he now takes leave to say, he has seen no good cause to shrink. He intended from the first to go considerably beyond merely giving the results of what is commonly termed textual criticism. He sought to give distinct help to such as wished to come to the Apostolic Writings with as little conventionalism as possible. His conviction that there was such a class, sufficiently large to claim regard, has been happily confirmed by the acceptance given to this work. From the scholar, using it for comparison in his own reading of the original; from the missionary, giving it welcome as a help among the heathen; from the village preacher, telling of the flood of light thrown by it on the Good News of God as set forth in the great Epistle to the Romans; even from the humble country-woman, begging to have it read to her again and again; from these and such as these have testimonies come, proving that the translator's labour has not been altogether in vain. It is simple gratitude to say this.

A suitable return has been attempted in the improvements introduced into this second edition. The entire text of the translation has been subjected to a careful revision; and the idiom has been cautiously softened, here and there, where it could be done without material loss of exactness.

In cases of importance, the readings of the Sinai MS. have been given, at the foot, throughout the Gospels; as this part of the Greek Text had not, when printed, received the advantage of a comparison with this famous and venerable copy. A collation of the results previously arrived at with the Sinai readings will interest many.

As the Greek Editor had sometimes set down one reading in his text and another in his margin, in deference to nearly a balance of evidence, it was felt to be more scrupulously fair to him to give some indication of this fact in translation. Accordingly a selection of such "alternative readings" will here be found, although of course only in English. In no case has any attempt been made to show what the evidence is for or against text or margin. Results only have been dealt with: it appeared best to say precisely how.

Various minor improvements introduced into this Edition will be obvious at a glance; such as the greater neatness of the underscored lines, the addition of a series of select references, and the division of the Gospels and Acts into sections with headings and parallels. The Epistles have been left unbroken, inviting repeated perusal from end to end at a sitting. Finally, the Introduction has been wholly rewritten, to adapt it to wider and more practical usefulness. Containing now the pith of the scattered notes on Emphasis given in the First Edition, room has been made for the references and for some additional notes. The critical explanations attached to the new Introduction will make plain to the Scholar the exact principles on which this Translation has been emphasised, and the slight modifications which further study has induced.

INTRODUCTION.

OF EMPHASIS^a

As indicated by the Idiom of the Greek New Testament, and preserved in this Translation.

§ 1. NO one that has noticed how much every writer of point and fire discovers these qualities by the mere way in which he puts his words together, will be absolutely incredulous when told, that the Apostles and Evangelists have, to a large extent, emphasised their own writings simply by the style in which they composed them. He that would ask doubtfully, whether such men as the writers of the New Testament could write Greek emphatically, might very well go a step further, and get rid of his doubt by asking, whether they could write Greek at all. Once admit that those Authors could express themselves with general discrimination and propriety, and it would be unreasonable to deny them the ability to give edge and force to their compositions. If the question were one of antecedent probability, then it might be worth while to remember, in general, that language is an instrument made ready to the hand of him who employs it; and, in particular, that the writers of the New Testament had, in their own venerable Hebrew, a tongue in which a simple, yet ready and forcible emphasis, was a marked characteristic. But it is rather late in the day to entertain serious doubts on this subject, when expositors of such high order as Meyer and Morison—to name no others—have set the example of paying constant regard to the emphases of Apostolic sentences, with a view to determine their exact meaning.

§ 2. The most natural method of discussing the emphasis of the New Testament would be, to go at once to the root of the matter; and

^a Emphasis “describes to the ear the course of the mind above the discourse, and its several strokes are, as it were, the audible footsteps of the mind’s march. Without it, language would form a crude, lifeless mass of sound.”—PROFESSOR HUFELD, “Rhythm and Accentuation,” *Bibliotheca Sacra*, 1867, p. 2.

begin by explaining those laws of composition, by the observance of which, the sacred writers have guided us to the words on which special stress is to be laid. But, for the sake of being able to give examples as we go along, a slight modification of this order of inquiry will be expedient. Our course may be laid out by the following questions:— I. How is emphasis shewn in this Translation? II. How discovered in the Original? III. How should it be rendered by the living voice? IV. How interpreted to the mind?

I. HOW IS EMPHASIS SHOWN IN THIS TRANSLATION?

§ 3. The idea was entertained of shewing, by artificial signs (in this second edition) all the emphasis discoverable in the structure of the Original. This idea had to be given up. It was found that so much would require to be marked as to make it too continuous and urgent to be pleasing. Besides, too much help is to be deprecated. The attempt to force everything on every mind must prove abortive. Quite enough of emphasis is artificially marked in the following Translation. Those who can appropriate more can find it for themselves, if they will only observe, that many words and clauses have been, in translating, simply placed in the same prominent position which they occupy in the original—a position so conspicuous, and so essentially emphatic, as really not to need any formal pointing out. By generally leaving such instances to speak for themselves,^a and reserving his typographical appliances for cases of need (sufficiently numerous) the Translator now offers a more complete guide to the certified emphasis of the Original than was attempted in the first edition.

§ 4. *Prominent words and clauses.*—These will speak for themselves, by the mere force of their position in the sentence. They are either so prominent by conspicuous priority of arrangement as necessarily to arrest the eye and the mind; or, although not so greatly preplaced, are yet in an order sufficiently inverted to require some stress, in order to preserve the balance and flow of the sentence.

Examples. “By no means least art thou.” Mat. ii. 6. Every one can feel the advantage given by this arrangement to the words “by no

^a The EXCEPTIONS are chiefly the following:—(1) *To avoid unpleasant irregularity*; as, when one word or phrase has required marking, another near it, whose emphasis might have been inferred from its position alone, has also been marked for the sake of an agreeable uniformity. (2) *To summon the reader's special attention*; as if a guide should step forward, and, pointing to a beauty which though visible yet might be overlooked, **should say**,—“Of course you see that!”

means least." "The Lord thy God thou shalt worship." Lu. iv. 8. Note the object of worship by inversion set first. "And, from amongst you yourselves, will arise men, speaking distorted things." Ac. xx. 30. The origin of these men is made emphatically prominent in the sentence. "Whence, to us, in a wilderness, loaves in such numbers as to fill a multitude so great?" Mat. xv. 33. The opening words, "Whence, to us, in a wilderness," crest the wave as it comes rolling in upon the shore. "But this I say, brethren." 1 Co. xv. 50. The place of the word "this" makes it incisive. "For in part are we getting to know, and in part are we prophesying." 1 Co. xiii. 9. The words "in part" attract the tone in both clauses by their arresting priority.

§ 5. *Typographical signs.*—These have been simplified to the utmost. It is scarcely too much to say that, even without a word of explanation, they cannot be misunderstood.—The pronouns in **Black letter** alone are a little peculiar. Owing to the special Greek idiom out of which they spring, they possess an independence, as single words, that makes it desirable to isolate them, which could not easily be done without using some peculiarity of type. This, indeed, affords the best clue to their effect in the sentence. They have an independent emphasis, generally bold, not infrequently charged with feeling. They may in most cases be uttered with something of the vigour which their appearance would seem to demand.—For the rest, the way is quite plain. All emphasis is relative: relative therefore are its degrees. This has been kept in mind in the adjustment of the lines; one being regarded as generally sufficient, and two being resorted to either (1) to shew an emphasis resting upon an emphasis, as of a word in a clause; or (2) to give effect to an unusually bold inversion in the original.

Examples. "To whom God willed to make known, what the riches of the glory of this mystery." Col. i. 27. The verb "willed" here should turn the balance: it is the interested desire of the Divine mind that takes the lead. The slightest extra force thrown on the verb, lights up the passage with a new beauty. "In order that their hearts may be consoled." Col. ii. 2. Here the emphasis is *not* on the word "hearts," as if there were some contrast implied between, for example, "heart" and "mouth;" but the expression should turn lovingly in favour of the verb "may be consoled,"—as much as to say, might no more be torn with passion, or burdened with guilt, or overmuch cast down with sorrow, but "might be consoled." "As that the day of

the Lord has set in.' 2 Thes. ii. 2. Here the question is, whether the day of the Lord has actually "set in," or is still in the future: the *point* lies in the verb. "Foods, which God created for reception with thanksgiving," 1 Ti. iv. 3, however *men* or *demons* may forbid them. "If we believe that Jesus died and arose." 1 Thes. iv. 14. By laying a tolerably firm (though by no means heavy) stress on the word "Jesus," the mind is awakened to hear of others than Jesus dying and rising again. "Because the Lord himself, with a word of command, . . . will descend." 1 Thes. iv. 16. The person who will descend being already firmly emphasised, a little extra stress is required to shew that he who will descend will not do so by deputy or otherwise, but will HIMSELF come down. This is seen in the Greek. "I got to know thee that thou art a hard man." Mat. xxv. 24. We can fancy we see and hear the bad servant, with determined emphasis grinding out the false word.

NOMINATIVE PERSONAL PRONOUNS. "For I, through law, unto law died; that unto God I might live. In conjunction with Christ I have become crucified; nay, living no longer am I, but living in me is Christ." Gal. ii. 19, 20. This profoundly significant passage is full of emphasis. Note, just now, that the pronoun "I" occurs four times: first time and fourth, emphatic; second and third, not so. Read them thus, and see what life-like vigour and variety are secured. Frequently the pronoun appearing in this type is so expressive as to convey all that we mean by "I myself," "he himself." Thus:—"For he will save his people from their sins," that is, "he himself" will do it. Mat. i. 21. Or else, by two such pronouns, two persons are boldly contrasted with each other: "But thou, be sober in all things. . . . For I forthwith am to be poured out." 2 Ti. iv. 5, 6. Let the stripling gird on his armour: the veteran will soon be off the field. "But thou, [on this side] why art thou judging thy brother? Or even thou, [on the other side, the more enlightened man] why art thou despising thy brother?" Rom. xiv. 10. How full of significance these pronouns are, thus becomes evident. For the law which supplies them, see § 7.

II. HOW IS EMPHASIS DISCOVERED IN THE ORIGINAL?

§ 6. FIRST.—*By the law of priority.* This law can be easily explained. (1) A certain order of words in the sentence is known to be the customary and common-place. (2) Departure from this order,

whether by preplacement or by postponement, is inherently adapted to arrest attention, and to indicate emphasis on the words set earlier or later than usual. (3) As a matter of fact it is found that, in the simpler kind of composition, in other words in the larger part of the New Testament, the law of emphatic preplacement prevails to such a degree as to characterise the style and constitute a LOGICAL IDIOM, which is at once self-revealing and self-interpreting: proved by what is plain, it guides in what is obscure. (4) Within the limits of this idiom, the law of emphatic priority works with sufficient regularity to resolve itself into a little code of by-laws which are found in a note below.^a

Sometimes, however, as might have been expected, the law of emphatic *postponement* enforces its claim to be regarded. This it does, either by way of *exception*, causing (here and there throughout the New Testament) an occasional reverse movement, and now and then attracting an agreeable weight to the close of the sentence;^b or else it gives birth to a *new rule*, by entering into such systematic combination with the law of priority as to create a distinctly new style, a RHETORICAL IDIOM, of which rhythm is the marked characteristic, the inward force of thought and feeling swaying incessantly to and fro with an ever varying yet constantly measured movement which distributes the stress between the beginnings and endings of clauses and sentences, so that here the earlier and there the later word has emphasis according to its place in the period. This style may, for the sake of distinction, be called rhetorical: in point of fact it may be full of logic; but the firmly-knit joints of thought are adorned and half-concealed by the ample folds of a rich and harmonious expression. The law to which this special idiom gives effect may be set down as *the law of rhythmically*

^a The law comes into force in the following cases:—(1) Adjectives before their nouns; (2) Genitive and Dative Pronouns before the nouns with which they are construed; (3) Genitive, Dative, and Accusative nouns before the verbs that govern them; (4) Adverbs before the verbs they qualify;—the reverse, in all these instances, being the ordinary arrangement. Besides these:—(5) Nominatives before their verbs; and (6) Verbs before their nominatives, are regularly emphatic;—with this difference, that a leading verb seems occasionally to lose a little of the force due to its early position, in consequence of the gathering energy of words awaiting the effect of juxtaposition (§ 8). The marking of these nominatives at all is a new feature in this Second Edition. In preparing the First Edition, it was thought enough that such nouns led the way in translation, with no diverting emphasis marked on the verb; but a careful study of Ewald's admirable remarks on the corresponding relation of nominative and verb in Hebrew, and a patient induction of facts in New Testament usage, have resulted in marking all preplaced nominatives in this Edition as emphatic—it is believed, with the happiest effect. These nominatives have been taken with their adjuncts as forming the logical unit called the "subject," in distinction from the "predicate." The effect of emphasising these "extended subjects," when persons are introduced, or character described, is often very fine. Compare § 11. ^b Particularly in the Gospel according to John. Compare note p. 230, on *The Rhythm of the Fourth Gospel*. (For the rare use of a grave accent (´), see that note and Jno. i. 10, 11; He. xiii. 5; 1 Jno. iv. 5.)

alternating priority and posteriority. The recognition of it has been found of especial service within the comparatively limited bounds in which it has sway.^a

But when careful allowance has, in this way and in others yet to be named, been made for counteracting and disturbing causes, it remains true that the law of simple priority guides to more of the emphasis of the New Testament than does any other. It is quite worth while to observe further, that even where the style is strictly of this simple, logical kind, a closing word may nevertheless be an emphatic word, provided that some special force be at work to make it so; which is the case whenever there falls on it the stress of a vigorous repetition (§ 7), or a striking juxtaposition (§ 8), or an obvious contrast or climax (§ 9). In each of these coincidences the last word will be emphatic, and yet not merely because it is last. And let it be borne in mind that a new clause may be projected with such independent force at the end of a sentence, as to be nearly equal to a new sentence, or the beginning of one. In fact, it may become a mere question of punctuation, whether the additional words be made to close one period, or to open another. Of this, a rather amusing instance may be given. A reviewer of the first edition of this work, thinking (not, it is frankly admitted, without some truth) that scant justice had been done to the emphasis of postponed words, gave, as a condemnatory example, 1 Co. xv. 32 (A.V.): "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, *if the dead rise not?* Let us eat and drink, for to-morrow we die." Unfortunately for him, he was trusting to traditional punctuation, and had not observed that, in this instance, the punctuation of Tregelles had been followed, and the words placed thus: "If, in human fashion, I fought with wild beasts in Ephesus, what to me the profit? If the dead are not raised,—'Let us eat and drink, for to-morrow we die.'"

§ 7. SECOND.—*By the law of repetition.* That by means of repetition emphasis may be secured is too obvious to require comment. Generally, the repeated words reappear in translation, and with the utmost simplicity and ease work out their design. The principle of emphasis by repetition is here noticed chiefly because it furnishes the

^a This "rhetorical idiom" very strikingly and beautifully characterizes the Epistle to the Hebrews; it distinctly marks the Second Epistle of Peter and the Epistle of Jude; it perceptibly tinges the "Pastoral" Epistles; and it has moulded a few sentences (notably the very first) in the Third Gospel.

pronouns which figure so conspicuously on the pages of this New Testament. As in Latin, so in Greek, the verb-endings being equivalent to nominative personal pronouns ("I," "thou," etc.), these latter, in their separate form, "are never expressed unless some emphasis is intended" (Donaldson). For examples, see § 5.—It is true that these pronouns are so numerous in the writings of the Apostle John (a moment's glance will reveal them), that it has been doubted^a whether they can there be regarded as emphatic. It may be, indeed, that their logical significance in John is a little weakened; but it is submitted that the right way is to let them appear, leaving their frequency to abate their force some little, if need be. For my own part, the beloved John's Gospel is not *his* without them: they impart a solemn pathos, which I would on no account miss.^b

§ 8. THIRD.—*By the law of juxtaposition.* Sometimes it happens that by the mere device of setting two words side by side, a very striking effect is produced. It is like the collision of flint and steel, or as the meeting of two thunder-clouds. Occasionally, a foregoing word, which otherwise might have detained the mind, is the more lightly passed by, in consequence of the gathering energy. At other times, there is not so much a loss of the eustomary advantage of early position, as a beautiful heightening of the whole effect—the gain of priority remaining, for example, with a preplaced verb, while the force of telling juxtaposition is given to two nouns. That by this and other means, points of emphasis are sometimes multiplied so that a sentence bristles with them, will surprise no one who thinks of the endless modulations of the living voice, as the source from which the enlivenments of written composition spring. "The tone of every word," says Professor Hupfeld, "accords with its logical relation to the whole."^c

Examples (extremely literal, for the moment, to shew the Greek arrangement). "Will deliver up, however, brother brother, and father child; and will rise up, children against parents." Mat. x. 21. "That might become exceedingly sinful, sin, through the commandment." Ro. vii. 13. "Shall it say, the formed to the former." Ro. ix. 20. "That may be swallowed up the mortal by the life." 2 Co. v. 4. "By faith, a fuller sacrifice, Abel than Cain offered." He. xi. 4.

Special example (same words emphatic by *both* position and juxta-

^a Translation published by Morrish. ^b See note on *The Emphasis of the Pronouns*, p. 230. ^c "Rhythm and Accentuation," *Bibliotheca Sacra*, 1867, p. 4.

position). "If Satan Satan is casting out." Mat. xii. 26. Satan first time emphatic as leading nominative; second time as accusative before verb (p. ix., note *a*); both emphatic by juxtaposition. We therefore heighten the one line to two, well satisfied that the deep meaning will bear it. But, alas! we must lose the arrangement of the Original. Look at the change of case in *ho satanas ton satanan*, keeping nominative and accusative as clear as they are close! In the form we are left behind: by the aid of the voice we may nearly overtake the effect.

§ 9. The above laws are believed to give a pretty full account of *idiomatic* emphasis; by which is meant emphasis marked by Greek idiom, that is, by the habit of the *language*. This limitation should be noticed; otherwise the Translator may be blamed for not doing what he never dreamt of attempting. He never intended either, on the one hand, to point out what every open eye must see; or, on the other, to give outward form to forces of emphasis so purely internal as to have stamped no visible mark on the structure of the sacred Original. Enough remains for quick-sightedness to note, or spiritual sagacity to detect and determine. The ready eye will not fail to observe, lying on the surface, the force of such *compound words* as "fully know," Mat. xi. 27, 1 Co. xiii. 12, and "tenderly-kiss," Lu. vii. 45; the vigour of the attendant *particle* in "even the law," 1 Co. ix. 8; "I too," 2 Co. xi. 21, 22; the gathering energy of a climax, perhaps deepening the solemnity of the final clause, "But Christ is God's," 1 Co. iii. 23; or carrying up to a triumphant summit the crowning alternative, "Nor any other created thing," Ro. viii. 38, 39; etc., etc. On the other hand, no right-minded man will presume to anticipate what the reader's sympathetic insight may or may not discover. One will catch a tone of indignant scorn, which others had missed; another will bring together, across an intervening verse, the elements of an informal but exquisite contrast, which commends itself as soon as mentioned, though by no means lying on the surface. Those who can only with impatience take the hint, that an undefined margin of liberty must needs be given up to the subjectivity of the reader, and who may even be so unreasonable as to wish everything done for them or nothing;—all such should remember, that an ocean is not boundless and beyond all knowledge because some creeks on its shores cannot appear on the map; nor is a photograph a bad one because the colour remains to be laid on by skill of hand.

III. HOW SHOULD EMPHASIS BE RENDERED BY THE LIVING VOICE?

§ 10. FIRST.—*With increased force.* The extra stress will naturally fall on the accented syllables of words. In the case of *individual* words, none can very well go wrong; but the method of this New Testament makes it worth while to say that, in dealing with emphasised *groups* of words, the same PRINCIPLE should be observed—the greater stress should be laid on the leading words of the group. It would be as clumsy and as absurd to throw an equal pressure on all the words of an emphatic group, as it would be to accent all the syllables of an emphatic word. Tasteful grouping is essential to good reading. In the loftiest mountain ranges there are peaks.

§ 11. SECOND.—*With distinguishing pauses.* In rendering emphasis, pause is nearly as important as stress, sometimes more so. A slight pause before and after a word or portion of a sentence calls attention to it, and enhances its effect on both ear and mind. In some peculiarly significant passages, pause may be modified into a sort of audible spacing out of the words, with the happiest result. A good many of the emphasised descriptions of character in this Testament require such a treatment. Compare p. ix., note *a*; and see Mat. vii. 24, 26; x. 37-42; xix. 29; Ac. x. 1, 2; xvi. 14; Ro. viii. 32; 1 Co. xi. 27; 2 Co. ix. 10.

§ 12. THIRD.—*With altered pitch.* Generally, the pitch of an emphasised word should be *raised*; occasionally, however, when some special feeling seeks expression, it may even be depressed. It is mostly the mountain summit that shews conspicuous in the sunlight: now and then, it is the richly illumined dell that attracts the eye.

§ 13. Nearly related to emphasis, though not really a part of it, is *inflection*—the upward or downward bending or sliding of the voice while in the act of pronouncing. As emphasising makes it doubly important to inflect well, just a hint or two may be permitted. In denying, and in raising expectation, the upward inflexion prevails: in affirming, and in satisfying expectation, the downward. Again: Questions, when introduced by *pronouns*, etc. (*who? when? why? etc.*), mostly require the downward inflection: when introduced by *verbs* (*will you? etc.*), the upward. Some persons find it hard to bend their voice to order. With perseverance, and a living voice to copy, they will surely succeed. Happily, the schoolmaster *is* abroad.

IV. HOW SHOULD EMPHASIS BE INTERPRETED TO THE MIND?

§ 14. FIRST.—*As revealing the point.* It is obviously of much importance to get at the point of a sentence. Miss that, and you miss its meaning. Thus, in reading Hebrews x. 26, to lay the chief stress on “sin,” is to misrepresent the passage. It should be read, “If we sin WILFULLY,”—“If by choice we be sinning.” If the question of our Lord, in Jno. vi. 61, be read: “Does this *offend* you?” it might almost as well not be read at all: the point is missed, and the meaning lost. It should be read (as the Greek shews), “Does this offend you?” The synagogue-meeting had broken up; and the question was addressed to the *disciples*, with a tone of reproach that *they* should have been so wanting in discernment. Again: it may be confidently affirmed, that according to Ac. i. 6, the Apostles do not ask their Lord whether he will duly establish the kingdom to Israel—*that* (whether rightly or wrongly) they take for granted; what they do ask, and what alone they ask, is, whether he will do it *now*. “They presuppose the thing, but enquire after the time” (Bengel). The question for *us* is, whether the Lord conceded the presupposition. If, in 1 Co. xi. 20, the word “supper” receive the main stress, the meaning of the Apostle will be obscured: it may be emphasised, provided the term “Lord” be still more so. The definite article also, which is not in the Greek, should be set aside, so that the mind may think simply of the quality of the supper:—“It is not to eat a Lord’s supper. For each one, his own supper takes,” etc. Note how, in 1 Co. x. 1-4, the Apostle *keeps* the point before his readers by the word “all” five times emphatically repeated.

§ 15. SECOND.—*As enriching the sense.* There are bye-ways as well as high-ways in emphasis. Living simplicity is far removed from dead uniformity: the one shade of blue above, when not veiled by changeful clouds, is at least responded to by innumerable tints of green beneath. The Bible neither harps incessantly on one string, nor speaks always in one tone. It is full of life, and therefore rich in significancies. When our Lord said to the Pharisee, Lu. vii. 44, “I entered into thine house,” strongly emphasising the pronoun, how much reproof was conveyed, yet how delicately! Notice how, in Mat. xiii. 18-23, after the seed is explained to be the word of the kingdom, when the varying descriptions come in, with their appropriate emphases, the

undertone of stress on "the word" is maintained, as if to say: With whatever result, it is something to have heard "*the word!*" The reader can multiply examples at pleasure; and if he will use sobriety and delicacy, he may derive unmixed profit from the study.

§ 16. THIRD.—*As expressing the feeling.* By indulgence, this may take a heading to itself, although perhaps it is only a modification of the idea of the last section. It is plain that indications of feeling in written composition may, if a fitting mode of expression offer itself, be indefinitely multiplied; since, in the province of the living voice, whose communications it is the primary office of writing to preserve, feeling is ever giving colour to the forms projected by the understanding. Innumerable are the touches of feeling preserved in the New Testament by means of emphasis. In the "my roof" of Mat. viii. 8, we see the centurion's deep humility; in the "¶, here, with famine," of Lu. xv. 17, the prodigal son's vivid perception of his misery; in the "my brother," of Jno. xi. 32, the impassioned boldness of Mary's wounded love; in the "his father's wife," of 1 Co. v. 1, Paul's indignant disgust; in the "deep destitution," of 2 Co. viii. 2, his loving and tender admiration.

THE GREEK ARTICLE.

§ 17. The power of the article in Greek is essentially the same as that of the definite article ("the") in English. Any difficulty in connection with the former arises not from its power, but from its application. It is sometimes used where "the" in English would be omitted, and omitted where "the" would be used. For example:

He altheia in Greek, literally "the truth," may mean either the particular truth, or kind of truth, in question at the time; or else the whole thing known as truth, truth absolutely, truth itself. In the former case we should use the article, and with the Greek say "the truth;" in the latter, we should drop the article, and say simply "truth." The difficulty sometimes is, to determine which of these meanings the Greek is intended to convey. Again: *tuphloi* in Greek, literally "blind ones," will stand where we should say, "the blind," meaning thereby not "all who are blind," but "such as are blind," "some such." Once more, it seems to be in the nature of a definite article to point to what is well known or is assumed to be so; but great familiarity may strike out the article, leaving the noun still definite. Greek and English are alike in this; but the usage does not always meet at the same point. We can say "at home," but not "in house," as the Greek can; yet we can say "in heaven," "The Lord" is good English; **but** not "the God," though it is good Greek.

Under these circumstances, many readers will be glad to be able to find out readily whether in the original of any particular passage the article occurs. This New Testament shows at once. Only observe—

First, that the sign “o” represents the Greek article whenever it is *not* translated “the.”

Second, that whenever our “the” stands for something else than the Greek article, it is in square brackets or joined on to the next word; as “[the] Lord” for *kurios*, and “the-same” for *houtos*.

THE GREEK TENSES.

§ 18. In this Translation, care has been used to render the Greek tenses correctly. The importance of this is becoming so well understood that it will suffice to name two or three points of special interest.

a. In the Future tense it should be remembered that the choice between “will” and “shall” has to be made from general considerations; the form of the Greek does not determine it. See Lu. xviii. 33; Jno. vi. 37; xiii. 21.

b. In the Present tense the anticipative usage is worthy of notice. The English may sometimes take the form “I am loving,” as in Jno. xiv. 2, 3; or “I am about to love,” “am to love,” as in Mat. vi. 6; xxvi. 28; Lu. viii. 24, note; xiii. 33.

c. In the Imperfect tense, “I was loving,” Lu. xv. 1, 2; xvii. 27, 28 (ten times); xxiv. 4, 21; “I used to love,” Lu. xvi. 19; “kept loving,” Lu. xviii. 3; 2 Co. iii. 13; may occasionally yield to the form, “I was for loving” Lu. i. 59; viii. 27, note, 29, note; Jno. vi. 17; “would,” or “could have loved,” Mat. iii. 14; Ro. ix. 3, with good effect.

d. In the Perfect tense passive, “I have been loved” may be replaced by “I am loved,” where our English perfect too feebly sets forth the present result of the past act; as “It is written” (Mat. iv. 4, etc.) that is, “has been and remains written” (“It standeth written:” Farrar). Yet we feel safer when English idiom will at a stroke fetch up the past into the present: compare Ro. viii. 38; Ga. 2. 20.

e. In the Aorist, the form, “I loved,” should be jealously guarded. Compare 1 Co. xv. 38 (“pleased”) with Ge. i. 11, 12; and 2 Pe. i. 14 (“made clear”) with Jno. xxi. 18, 19.

SIGNS USED.

- ◊ Stands for the Greek Article whenever not rendered “the.” See Introduction, § 17.
- | | | |
|--|---|------------------------|
| One line under a word marks slight emphasis; | } | See Introduction, § 5. |
| Two lines, stronger emphasis; | | |
| Black letter shows a special class of emphatic pronouns. | | |

OCCASIONAL SIGNS (RARELY USED).

An *acute* accent (´) marks the least perceptible stress; and, for the time being, raises the notation to three degrees, thus: first ´, second, third. (Romans, Hebrews, 1 John.)

A *grave* accent (`) serves as a mere “brake,” to arrest the voice and secure, for the word before it and the word after, a separate and balanced expression, § 6, note *b*.

GOOD TIDINGS ACCORDING TO
M A T T H E W.

§ 1. *The Lineage Roll.* Lu. iii. 23-38 ; 1 Ch. ii. 1-15 ; iii. 1-19.

CH. I. **R**OLL of Lineage of Jesus Christ,^a Son of David, Son of Abraham.

²Abraham begat ^oIsaac;

and Isaac begat ^oJacob;

and Jacob begat ^oJudah and his ^obrothers;

³and Judah begat ^oPharez and ^oZarah of ^oThamah;

and Pharez begat ^oHezron;

and Hezron begat ^oAram;

⁴and Aram begat ^oAminadab;

and Aminadab begat ^oNaason;

and Naason begat ^oSalmon;

⁵and Salmon begat ^oBoaz of ^oRahab;

and Boaz begat ^oObed of ^oRuth;

and Obed begat ^oJesse;

⁶and Jesse begat ^oDavid the King;^b

and David begat ^oSolomon of the [wife] of ^oUriah;

⁷and Solomon begat ^oRehoboam;

and Rehoboam begat ^oAbiah;

and Abiah begat ^oAsaph;

⁸and Asaph begat ^oJehoshaphat;

and Jehoshaphat begat ^oJoram;

and Joram begat ^oUzziah;

⁹and Uzziah begat ^oJothan;

and Jothan begat ^oAhaz;

and Ahaz begat ^oHezekiah;

¹⁰and Hezekiah begat ^oManassch;

and Manassch begat ^oAmos;

^a Or, "Anointed;" a term to be understood by the types and prophecies found in Ex. xxx. 22-33; 1 Sa. x. 1; xvi. 13; xxiv. 6; Ps. ii. 2; xiv. 7; 1s. xv. 2-5; lxi. 1-3; Da. ix. 25, 26; and by the great fact stated in Mat. iii. 17; Ac. iv. 27; x. 38. For the intimate relation between the anointing of the Head and that of the body, see Ps. cxxxiii. 3; 2 Co. i. 21; and 1 Jno. ii. 20, 27. ^b "King" and "kingdom" resound through this Gospel: ii. 2; iv. 17, 23; etc.

- and Amos begat ^oJosiah;
- ¹¹and Josiah begat ^oJecooniah and his ^obrothers upon the removal to Babylon.
- ¹²And after the removal to Babylon, Jecooniah begat ^oSalathiel;
- and Salathiel begat ^oZerubbabel;
- ¹³and Zerubbabel begat ^oAbiud;
- and Abiud begat ^oEliakim;
- and Eliakim begat ^oAzor;
- ¹⁴and Azor begat ^oSadock;
- and Sadock begat ^oAchim;
- and Achim begat ^oEliud;
- ¹⁵and Eliud begat ^oEleazar;
- and Eleazar begat ^oMaththan;
- and Maththan begat ^oJacob;
- ¹⁶and Jacob begat ^oJoseph the husband of Mary, of whom was born Jesus, ^owho is called Christ.

¹⁷So then all the generations from Abraham to David [are] fourteen generations; and, from David to the removal to Babylon, fourteen generations: and, from the removal to Babylon to the Christ, fourteen generations.

§ 2. *The Birth.*

¹⁸Now the birth of the Christ was thus: His ^omother Mary having been betrothed to ^oJoseph, before they came together she was found with child of Holy Spirit. ¹⁹Moreover, Joseph her husband, being righteous and [yet] not willing to expose her, intended privately to divorce her. ²⁰But when these things he had pondered, behold! a messenger^a of [the] Lord by dream appeared to him, saying, Joseph, son of David, fear not to take to thee Mary thy wife; for that which in her was begotten is of Holy Spirit. ²¹Moreover, she shall bring forth a son, and thou shalt call ^ohis name Jesus; for he^b will save his ^opeople from their ^osins.

²²But the whole of this has come to pass that it might be fulfilled ^owhich was spoken by [the] Lord through the prophet,^c saying, ²³“Behold! the virgin shall be with child, and shall bring forth a son, and

^a Lu. i. 11, note. ^b He *himself* will do it; or, *He* is the one! ^c Is. vii. 14.

they will call his °name Emmanuel," which is, being translated, °God with us.^a

²⁴And °Joseph, awaking from [his] °sleep, did as the messenger of [the] Lord directed him, and took unto [him] his °wife, ²⁵and knew her not until she brought forth a son,^b and he called his °name Jesus.

§ 3. *The Visit of the Wise Men.*

CH. II. Now, when °Jesus was born in Bethlehem of °Judæa, in days of Herod the king, behold! wise men from eastern-parts came into Jerusalem, ²saying, Where is °he who was born King of the Jews? for we saw his °star in the east, and came to worship him. ³Hearing [it], however, the king, Herod, was troubled, and all Jerusalem with him; ⁴and, assembling all the High-priests and Scribes of the people, he was inquiring of them, Where is the Christ to be born? ⁵And °they said to him, In Bethlehem of °Judæa; for so has it been written through the prophet,^c

⁶"And thou, Bethlehem, land of Judah,

By no means least art thou among the governors of Judah;

For out of thee shall come forth one governing,

Who shall shepherd^d my °people °Israel."

⁷Then Herod, privately calling the wise men, ascertained from them the time of the appearing star; ⁸and, sending them into Bethlehem, said, Go search out accurately concerning the child; but, whensoever ye may find [it], bring report to me, that I too may come and worship it. ⁹Now °they, hearing the king, went; and, behold! the star which they saw in the east was going^e before them till it went and stood over where the child was. ¹⁰Moreover, seeing the star, they rejoiced with very great joy. ¹¹And, coming into the house, they saw the child with Mary its °mother; and, falling down, worshipped it; and, opening their °treasures, offered unto it gifts—gold and frankincense and myrrh. ¹²And, being instructed by dream not to return unto Herod, through another way retired they into their °country.

§ 4. *The Flight into Egypt, Return, and Settlement in Nazareth.*

¹³Now, when they retired, behold! a messenger ^fof [the] Lord^g by

^a Greek, "with us God." ^b Lu. ii. 7, 21. ^c Mi. v. 2. ^d Compare 2 Sa. v. 2; 1 Ch. xi. 2; Ps. xxii. 1; Is. xl. 11; Eze. xxxiv.-xxxvii. 24; Re. ii. 27; vii. 17. ^e That is, went on and on, leading the way: a fine example of the imperfect tense. ^f Lu. i. 11, note. ^g "Jehovah."

dream appears to ⁵Joseph, saying, Arise! take unto [thee] the child and its ⁶mother, and flee into Egypt, and be thou there until I may tell thee; for Herod is on the point of seeking the child ⁷to destroy it. ¹⁴And ⁸he, arising, took unto [him] the child and its ⁹mother by night, and retired into Egypt, ¹⁵and was there until the death of Herod; that it might be fulfilled ¹⁰which was spoken by [the] Lord, through the prophet, ¹¹saying, "Out of Egypt called I my ¹²son."

¹⁶Then Herod, seeing that he was mocked by the wise men, was exceedingly enraged, and sent and slew all the male children ¹³that were in Bethlehem and in all its ¹⁴borders, from two-years old and under, according to the time which he ascertained from the wise men. ¹⁷Then was fulfilled ¹⁵that which was spoken through Jeremiah the prophet, ¹⁶saying:

¹⁸"A voice in Ramah was heard,
Weeping and great mourning,
Rachel, weeping for her ¹⁷children,
And was not willing to be comforted,
Because they were not."

¹⁹But ¹⁸Herod dying, behold! a messenger of [the] Lord appears by dream to ¹⁹Joseph in Egypt, ²⁰saying, Arise, and take unto [thee] the child and its ²⁰mother, and be journeying into [the] land of Israel; for they are dead ²¹who were seeking the soul ²¹of the child. ²¹And ²²he, arising, took unto [him] the child and its ²²mother, and entered into [the] land of Israel. ²²Hearing, however, that Archelaus was reigning over ²³Judæa instead of his ²³father Herod, he was afraid thither ²⁴to go. And so, being instructed by dream, he retired into the parts of ²⁴Galilee, ²⁵and came and fixed his dwelling in a city called Nazareth, that it might be fulfilled ²⁵which was spoken through the prophets: A Nazarene will he be called.

§ 5. *The Forerunner.* Mar. i. 2-8; Lu. iii. 3-17.

CH. III. Now, in those ¹days, comes John the Immerser, proclaiming in the wilderness of ²Judæa, ²and saying, Repent ye! for drawn near ³has the kingdom of the heavens. ³For this is ⁴he who was spoken of through Isaiah ⁵the prophet, saying:

^a Ho. xi. 1. ^b Je. xxxi. 15. ^c Compare Ex. iv. 19. ^d An idiom not yet naturalized amongst us, but important as showing the freedom with which the term is used in Scripture. Compare also, x. 39; xvi. 25, 26; xx. 28; Lu. xii. 19, 20, 22, 23; Jno. x. 11; xii. 25. ^e Delicately hinting a desire to have gone thither in preference. ^f chap. iv. 17, note. ^g Is. xl. 3.

nights, afterwards he hungered. ³And, coming near, the tempter said to him, If thou art ^oGod's Son, speak! in order that these ^ostones become loaves. ⁴But ^ohe, answering, said, It is written,^a "Not on bread alone shall ^oman live, but in every declaration going forth through God's mouth."

⁵Then the adversary takes him with him into the holy city, and placed him upon the pinnacle of the temple, ⁶and says to him, If thou art ^oGod's Son, cast thyself down; for it is written,^b "To his ^omessengers will he give command concerning thee, and on hands will they bear thee up, lest once thou strike against a stone thy ^ofoot." ⁷^oJesus said to him, Again it is written,^c "Thou shalt not tempt [the] Lord thy ^oGod."

⁸Again the adversary takes him with him into an exceedingly high mountain, and points out to him all the kingdoms of the world and their ^oglory, ⁹and said unto him, All these things to thee will I give, if perchance, falling down, thou worship me. ¹⁰Then ^oJesus says to him, Withdraw! Satan; for it is written:—^d

" [The] Lord thy ^oGod shalt thou worship,
And to him alone render divine service."

¹¹Then the adversary leaves him, and, behold! messengers came near and were ministering unto him.

§ 8. *Jesus begins in Galilee.* Mar. i. 14-20; Lu. iv. 15, 16.

¹²And, hearing that John was delivered up, he retired into ^oGalilee; ¹³and, forsaking ^oNazareth, he came and fixed his dwelling in Capernaum, ^othat by-the-lake, in borders of Zebulun and Naphtali, ¹⁴that it might be fulfilled ^owhich was spoken through Isaiah^e the prophet, saying:—

¹⁵" Land of Zebulun and land of Naphtali,
By way of [the] lake across the Jordan,
Galilee of the nations:—

¹⁶The people ^othat was sitting in darkness,
A great light beheld,

And on those sitting in land and shade of death—
Light arose on them."

¹⁷From that time began ^oJesus to proclaim and to say, Repent ye! for drawn near^f has the kingdom of the heavens.

^a De. viii. 3. ^b Ps. xci. 11, 12. ^c De. vi. 16; x. 20. ^d De. vi. 13. ^e Is. ix. 1, 2. ^f chap. iii. 2; x. 7. Since what has "drawn near" may recede, consider chap. xxi. 43; Ac. 1. 6; iii. 21.

¹⁸And, walking near the lake of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a large fishing net into the lake; for they were fishers. ¹⁹And he says to them, Come after me, and I will make you fishers of men. ²⁰And they, straightway leaving the nets, followed him.

²¹And, going forward from thence, he saw other two brothers, James the [son] of Zebedee and John his brother, in the boat with Zebedee their father, putting in order their nets, and he called them.

²²And they, straightway leaving the boat and their father, followed him.

²³And Jesus was going round in the whole of Galilee, teaching in their synagogues, and proclaiming the joyful message of the kingdom, and curing every disease and every infirmity among the people.

²⁴And forth went the report of him into the whole of Syria; and they brought unto him all those who were ill, with divers diseases and tortures distressed, demonized and lunatic and paralyzed; and he cured them. ²⁵And, there followed him large multitudes from Galilee and Decapolis and Jerusalem and Judæa and across the Jordan.

§ 9. *The Sermon on the Mount.* Lu. vi. 20-23.

CH. V. But, seeing the multitudes, he went up into the mountain; and, he taking a seat, his disciples came unto him. ²And, opening his mouth, he was teaching them, saying:—

³Happy the destitute in [their] spirit; for theirs is the kingdom of the heavens.

⁴ ⁵Happy “the meek;” ^b for **they** “shall inherit the earth.”^c

⁵ ⁴Happy they who mourn; for **they** shall be comforted.

⁶Happy they who hunger and thirst for righteousness; for **they** shall be filled.

^a Or, “good news;” “glad tidings;” but no English word, single or compound, seems equal to the beautiful Greek *euangelion*. “Joyful message,” suits well the appointment of messengers (Mar. xvi. 15; Ro. x. 15), the notion of a trust (Gal. ii. 7; 1 Ti. i. 11), the purpose of a witness (Mat. xxiv. 14), and the claim for submission (Ro. x. 16; 1 Pe. iv. 17). But, in teaching and preaching, synonyms may be effectively interchanged; and in a public version, possibly “gospel” should be retained. The *euangelion* concerns:—(1) “the kingdom” (Mat. iv. 23; ix. 35; xxiv. 14; Mar. i. 14, 15; Lu. iv. 43; viii. 1; xvi. 16; Ac. vii. 12; compare xx. 25);—(2) “Jesus Christ,” etc. (Mar. i. 1; Lu. ii. 10; Ac. v. 42; vii. 12, 35; xi. 20; Ro. i. 9; 1 Co. ix. 12; 2 Co. ii. 12; Gal. i. 7, 16; Ep. iii. 8; Phi. i. 27; 1 Thes. ii. 2; 2 Thes. i. 8);—(3) “God” (Ro. i. 1; xv. 16; 2 Co. xi. 7);—(4) “the favour of God” (Ac. xx. 24);—(5) “the glory of God” (2 Co. iv. 4; 1 Ti. v. 11);—(6) “peace” (Ac. x. 36; Ep. ii. 17; vi. 15);—(7) “salvation” (Ep. i. 13;—(8) “the word” (Ac. viii. 4);—(9) “the faith” (Gal. i. 23). It is described as “a great joy” (Lu. ii. 10); and (either the general message, or a special one for a crisis) as “obe-ubiding” (Re. xiv. 6). We also read of the “word” (Ac. xv. 7), the “hope” (Col. i. 23), the “truth” (Gal. ii. 14), the “readiness” (Ep. vi. 15), and the “mystery” (Ep. vi. 19), of the joyful message; and the Apostle Paul speaks of “my joyful message” (Ro. ii. 16; xvi. 25; 2 Ti. ii. 8), and of “our joyful message” (1 Thes. i. 5; 2 Thes. ii. 14). The word in the titles to the four evangelic narratives is understood to be traditional, the most ancient copies having simply, “According to Matthew,” etc. ^b Ps. xxxvi. 11. ^c Or, land.

⁷Happy the merciful; for **they** shall receive mercy.

⁸Happy the pure in [their] ^oheart; for **they** shall see ^oGod.

⁹Happy the peacemakers; for **they** sons of God shall be called.

¹⁰Happy ^othey who have been persecuted for-the-sake of righteousness; for theirs is the kingdom of the heavens.

¹¹Happy are ye, whensoever they may reproach you and persecute [you], and say every evil thing against you falsely for my sake. ¹²Rejoice and exult, because your ^oreward [is] great in the heavens; for so persecuted they the prophets ^owho [were] before you.

¹³**Ye** are the salt of the earth; but if perchance the salt ^a become tasteless, with what shall it be salted? for nothing has it strength any longer, except, being east out, to be trampled down by ^omen.

¹⁴**Ye** are the light of the world: it is impossible for a city to be hid, on the top of a mountain lying. ¹⁵Neither light they a lamp and place it under the measure, but upon the lampstand, and it gives light to all ^othose in the house. ¹⁶In like manner let your ^olight shine before ^omen that they may see your ^onoble works, and glorify your ^oFather ^owho [is] in the heavens.

¹⁷Ye may not think that I came to put down the law or the prophets: I came not to put down, but to fulfil. ¹⁸For, verily! I say to you, till whensoever the heaven and the earth may pass away, one least letter or one point in nowise may pass away from the law till whensoever all may be done. ¹⁹Whosoever, therefore, may relax one of these ^ocommandments, the least, and teach ^omen in this way, shall be called least in the kingdom of the heavens; but whosoever may do and teach—the same, shall be called great in the kingdom of the heavens. ²⁰For I say to you, that unless perchance your ^orighteousness go much beyond [that] of the Scribes and Pharisees, in nowise may ye enter into the kingdom of the heavens.

²¹Ye heard that it was said ^b to the ancients, “Thou shalt not commit murder,” and whosoever may commit murder shall be liable ^c to the judgment. ²²But **I** say to you that every one who is angry with his ^obrother without cause shall be liable to the judgment; and whosoever may say to his ^obrother, Raca! shall be liable to the high-council; and whosoever may say, Rebel! ^d shall be liable unto the

^a Mar. ix. 50; Lu. xiv. 34, 35. ^b Ex. xx. 13. ^c Mark the delicate suggestiveness of the word, especially when a slight stress is laid on it: *liable*, whether his liability actually overtake him or no. It may not; for is not mercy ready to rejoice (if it *may* be) over judgment? (Ja. ii. 13.) Still, he is *liable*. ^d *Moreh*; probably Hebrew, as in Nu. xx. 10.

gehenna^a of °fire. ²³If perchance, therefore, thou be bearing thy °gift towards the altar; and there shouldst remember that thy °brother has aught against thee; ²⁴leave there thy °gift before the altar, and withdraw, first be reconciled to thy °brother; and then, coming, be offering thy °gift. ²⁵Be making agreement with thine °opponent quickly, while thou art with him in the way, lest once the opponent deliver thee up to the judge, and the judge deliver thee up to the officer; and into prison thou be cast. ²⁶Verily! I say to thee, in nowise mayest thou come out from thence until thou pay the last half-penny.

²⁷Ye heard that it was said,^b “Thou shalt not commit adultery;” ²⁸but **¶** I say to you that every °one beholding a woman with a view to °longing for her, already committed adultery towards her in his °heart. ²⁹And, if thy °right °eye^c is causing thee to offend, pluck it out and cast [it] from thee; for it is profitable for thee that one of thy °members perish, and not the-whole of thy °body be cast into gehenna. ³⁰And if thy °right hand^d is causing thee to offend, cut it off and cast [it] from thee; for it is profitable for thee that one of thy °members perish, and not the-whole of thy °body into gehenna go away.

³¹It was said,^e moreover, “Whosoever may divorce his °wife, let him give her a writing of divorcement.” ³²But **¶** I say^f to you that every °one who divorces his °wife, except on account of fornication, causes her to be made an adulteress; and whosoever may marry a woman who has been divorced is committing adultery.

³³Again ye heard that it was said^g to the ancients, “Thou shalt not swear falsely, but shalt perform to the Lord thine °oaths.” ³⁴But **¶** I tell you not to swear^h at all; neither by the heaven, because it is °God’s throne; ³⁵nor by the earth, because it is a footstool of his °feet; nor by Jerusalem, because it is the great King’s city; ³⁶nor by thy °head mayest thou swear, because thou art not able to make one hair white or black. ³⁷But let your word be, yes yes, no no; and °what goes beyond these is of °evil.

³⁸Ye heard that it was said,ⁱ “Eye for eye, and tooth for tooth.” ³⁹But **¶** I tell you not to resist^k °evil; on the contrary, whoever is smiting thee upon thy °right cheek, turn to him the other also. ⁴⁰And °him who is desiring thee to be judged and to take thy °tunic,^l let him have [thy] °mantle also. ⁴¹And whoever will impress thee one

^a chap. xi. 23, note. ^b Ex. xx. 14. ^c chap. xviii. 9; Mar. ix. 47. ^d chap. xviii. 8; Mar. ix. 43. ^e De. xxiv. 1. ^f chap. xix. 9; Mar. x. 11, 12; Lu. xvi. 18. ^g Le. xiv. 12. ^h Ju. v. 2. ⁱ Ex. xxi. 24. ^k Lu. vi. 29, 30. ^l Strictly a woollen shirt worn next the body.

mile, quietly go with him two. ⁴²To him who is asking thee, give; and him who is desiring from thee to borrow thou mayest not turn away.

⁴³Ye heard that it was said, "Thou shalt love thy neighbour and hate thine enemy." ⁴⁴But **I** say to you, Be loving ^b your enemies, and praying in behalf of those persecuting you, ⁴⁵to-the-end ye may become sons of your Father who is in [the] heavens, because he makes his sun arise on evil and good, and sends rain on righteous and unrighteous. ⁴⁶For if perchance ye love those loving you, what reward have ye? Do not even the tax-collectors thus act? ⁴⁷And if perchance ye salute your brethren only, what more than common are ye doing? Are not even the Gentiles the same thing doing? ⁴⁸**Ye** therefore shall be perfect,^c as your heavenly Father is perfect.

CH. VI. Take heed lest your righteousness ye be doing before men with a view to being gazed at by them; otherwise at least, ye have no reward with your Father who [is] in the heavens. ²Whensoever, therefore, thou mayest be doing an alms, thou mayest not sound a trumpet before thee, just as the hypocrites do, in the synagogues and in the streets, that they may be glorified by men: verily! I say to you, they have their due reward. ³But when thou art doing an alms, let not thy left hand notice what thy right is doing,^d that thine alms may be in the secret [place]; and thy Father who beholds in the secret [place] will reward thee.

⁵And whensoever ye may be praying, ye shall not be as the hypocrites; because they dearly love, in the synagogues and in the corners of the broad ways, standing, to be praying: that they may shine before men: verily! I say to you, they have their due reward. ⁶But **thou**, whensoever thou mayest be about to pray,^d enter into thy closet; and, fastening thy door, pray to thy Father who [is] in the secret [place]; and thy Father who beholds in the secret [place] will reward thee. ⁷Being at prayer, moreover, ye may not use vain repetitions, just as the Gentiles; for they think that in their much speaking they will be listened to. ⁸Ye may not, therefore, become like them: for your Father knows of what things ye have need before your asking him. ⁹**Thus**, therefore, pray **ye**:^e Our Father who [art] in the heavens! hallowed be thy name: ¹⁰come may thy kingdom:

^a Le. xix. 18. ^b Lu. vi. 29, 30. ^c Greek, "Ye shall be, therefore, *ye* perfect," etc. Emphatic juxtaposition. Introduction, § 8. ^d Not yet actually praying. This anticipatory usage of the present tense is important. Introduction, § 18. ^e Lu. 2. 4.

accomplished^e be thy^o will, as in heaven, also on earth: ¹¹our^o needful^o bread give us this day; ¹²and forgive us our^o debts, as **we** too forgave our^o debtors; ¹³and bring us not into temptation, but rescue us from the evil one.^b ¹⁴For if perchance ye forgive^o men their^o faults, your^o heavenly^o Father will forgive even you; ¹⁵whereas, if perchance ye do not forgive^o men their^o faults, neither will your^o Father forgive your^o faults.

¹⁶Moreover, whensoever ye may be fasting, become not, as the hypocrites, of sad countenance; for they darken their^o faces that they may appear to^o men [to be] fasting: verily! I say to you, they have their due^o reward. ¹⁷But when **thou** art fasting, anoint thine^o head and thy^o face wash, ¹⁸that thou do not appear to^o men [to be] fasting, but to thy^o Father^o who [is] in the secret [place]; and thy^o Father^o who beholds in the secret [place] will reward thee.

¹⁹Be not treasuring to yourselves treasures upon the earth, where moth and rust tarnish, and where thieves dig through and steal. ²⁰But be treasuring to yourselves treasures in heaven, where neither moth nor rust doth tarnish, and where thieves neither dig through nor steal. ²¹For where thy^o treasure is, there will be thine^o heart also.

²²The lamp^e of the body is the eye; if perchance, therefore, thine^o eye be single, the-whole of thy^o body shall be lighted up; ²³whereas, if perchance thine^o eye be evil, the-whole of thy^o body shall be in-the-dark. If therefore the light^o which is in thee is darkness, the darkness—how great!

²⁴No one can unto two masters^d be in service; for either the one he will hate, and the other love, or one he will hold to, and the other despise: ye cannot be in service unto God and unto Mammon. ²⁵Wherefore I say to you, ye may not be anxious^e as to your^o soul^f—what ye may eat or what ye may drink, neither as to your^o body—what ye may put on. Is not the soul^f more than the food, and the body than the clothing? ²⁶Observe intently the birds of the heaven, that they neither sow nor reap nor gather into barns, and yet your^o heavenly^o Father feeds them: are not **ye** much better than they?

^a More than merely "done;" accepted and obeyed, brought to pass and fulfilled. Observe that this very word stands in our Lord's own prayer in the garden, xxvi. 42. ^b Or, "from evil;" but "the analogy of Mat. xiii. 19, 39; Ep. vi. 16; 2 Thes. iii. 3, would lead us to translate in the Lord's prayer *ponérou* as a masculine. It was always so interpreted in the Greek Church." (Trench, *Notes on the Parables*, p. 469.) ^c Lu. xi. 34-35. ^d Provided they are really *two*, as *God* and *Mammon* are two. Note the emphasis: some masters are identical with *Mammon*. Compare Lu. xvi. 13. ^e Lu. xii. 22-31. ^f chap. ii. 20, note.

²⁷ But who from among you, being anxious, is able to add to his stature one cubit? ²⁸ And about clothing why are ye anxious? Consider well the lilies of the field, how they grow—they neither toil nor spin; ²⁹ nevertheless I tell you, Not even Solomon in all his glory was arrayed as one of these. ³⁰ Now, if the grass of the field, which to-day is and to-morrow into an oven is cast God thus adorns, not much rather you, little-of-faith? ³¹ Therefore, ye may not be anxious, saying, What may we eat, or what may we drink, or with what may we be arrayed? ³² For all these things, the nations seek after; for your heavenly Father knows that ye are needing all these things. ³³ But be seeking first the kingdom of God and his righteousness, and all these things shall be added to you. ³⁴ So then, ye may not be anxious for the morrow: the morrow, in fact, will be anxious for itself. Sufficient for the day, the evil thereof.

CH. VII. Judge not, lest ye be judged; ² for with what judgment ye judge, ye shall be judged; and with what measure ye measure, it shall be measured to you. ³ Why, moreover, beholdest thou the mote that is in the eye of thy brother, while the beam in thine eye thou dost not consider? ⁴ Or wilt thou say to thy brother, Allow I may cast out the mote out of thine eye; and, behold! the beam [is] in thine eye? ⁵ Hypocrite! cast out first, out of thine eye, the beam; and then shalt thou clearly see to cast out the mote out of the eye of thy brother.

⁶ Ye may not give that which is holy to the dogs, neither cast your pearls before the swine, lest once they will trample them down with their feet; and, turning, may tear you.

⁷ Be asking, and it shall be given you: be seeking, and ye shall find: be knocking, and it shall be opened to you. ⁸ For every one who asks receives, and he who seeks finds, and to him who knocks it is opened. ⁹ Or what man from among you, whom his son will ask for a loaf,—a stone will give him? ¹⁰ or a fish also will ask,—a serpent will give him? ¹¹ If then ye, being evil, know how to be giving good gifts to your children, how much more will your Father who [is] in the heavens give good things to those asking him! ¹² All things, therefore, as many soever as ye may be desiring that men should be doing to you, so be ye also doing to them; for this is the law and the prophets.

^a Lu. vi. 37-42.

^b Mar. iv. 24.

^c Lu. xi. 9-13.

^d Evil though ye be.

^e Lu. vi. 31.

¹³Enter^a ye in through the narrow gate! because wide [is] the gate, and broad the road °that leads away into °destruction, and many are °those entering through it. ¹⁴How narrow the gate and confined the road °that leads away into °life, and few are °those finding it!

¹⁵Beware, moreover, of °false prophets, who indeed come unto you in clothing of sheep, while within they are ravening wolves. ¹⁶From their °fruits^b shall ye find them out: unless perhaps they gather grapes from thorns, or figs from thistles! ¹⁷So every good tree brings forth fine fruit; whereas the worthless tree brings forth evil fruit. ¹⁸It is impossible for a good tree to bring forth evil fruit, also for a worthless tree to bring forth fine fruit. ¹⁹Every tree not bearing fine fruit^c is to be hewn down and into fire to be cast. ²⁰After all, then, from their °fruits ye shall find them out.

²¹Not every °one saying to me, Lord! Lord!^d shall enter into the kingdom of the heavens, but °he who does the will of my °Father °who [is] in the heavens. ²²Many will say to me in that °day, Lord! Lord! did we not in °thy name prophesy, and in °thy name demons cast out, and in °thy name many works of power perform?

²³And then will I confess to them, I never approved^e you, “Depart^f from me °ye workers of °lawlessness.”

²⁴Every one, therefore, who hears these my °words, and does them,^g shall be likened to a prudent man, who indeed built his °house upon the rock; ²⁵and the rain descended and the streams came and the winds blew and rushed against that °house, and it fell not, for it had been founded upon the rock.

²⁶And every °one hearing these my °words and not doing them shall be likened to a foolish man, who indeed built his °house upon the sand; ²⁷and the rain descended and the streams came and the winds blew and dashed against that °house, and it fell; and the fall thereof was great.

²⁸And it came to pass when °Jesus ended these °words, with astonishment were the multitudes being struck at his °teaching; ²⁹for he was teaching them as one having authority, and not as their °Scribes.

§ 10. *A Leper cleansed.* Mar. i. 40-45; Lu. v. 12-14.

CH. VIII. And, when he descended from the mountain, there followed

^a Lu. xiii. 24. ^b Lu. vi. 43, 44. ^c Chap. iii. 10. ^d Lu. vi. 46, 47. ^e Or, “acknowledged.” This use of *ginosko* is important. It is as when we say: “He did not know me,” that is, “would not own me.” Compare Ps. i. 6; Ro. viii. 29; xi. 2. ^f Ps. vi. 8. ^g Lu. vi. 47, 49.

him large multitudes. ²And behold! a leper, coming near, was worshipping him, saying, Lord! if perchance thou be willing, thou art able to cleanse me. ³And, stretching forth the hand, he touched him, saying, I am willing, be thou cleansed! and straightway cleansed was his leprosy. ⁴And ^oJesus says to him, Mind! no one mayest thou tell; but, withdraw! shew thyself to the Priest, and offer the gift which Moses directed for a witness to them.

§ 11. *A Centurion's Servant healed.* Lu. vii. 1-10.

⁵And, when he entered into Capernaum, there came near to him a centurion, beseeching him, ⁶and saying, Lord! my servant is laid prostrate in the house, a paralytic, fearfully tortured. ⁷And ^oJesus says to him, I will come and cure him. ⁸But the centurion, answering, said, Lord! I am not qualified that under my roof thou shouldst enter; but only say with a word, and healed shall be my servant. ⁹For even I am a man under authority, having under myself soldiers, and I say to this one, Go! and he is going; and to another, Come! and he is coming; and to my servant, Do this! and he is doing [it]. ¹⁰Now, hearing, ^oJesus marvelled, and said to those following, Verily, I say to you, With no one, such faith as this, in Israel, I found. ¹¹Howbeit, I say to you, that many from east and west will have come^a and shall recline with Abraham and Isaac and Jacob in the kingdom of the heavens; ¹²whereas the sons of the kingdom^b shall be cast forth into the outer darkness: there will be the wailing and the gnashing of the teeth. ¹³And ^oJesus said to the centurion, Withdraw! and as thou didst believe, be it done to thee. And healed was the servant in that hour.

§ 12. *Peter's Mother-in-law cured, and many others.* Mar. i. 29-36; Lu. iv. 38-40.

¹⁴And ^oJesus, coming into the house of Peter, saw his mother-in-law laid prostrate and in a fever, ¹⁵and he touched her hand, and the fever left her; and she arose and was ministering to him. ¹⁶But, when evening came, they brought to him many demonized, and he cast out the spirits with a word, and all who were ill he cured, ¹⁷that it might be fulfilled^c which was spoken through Isaiah the prophet saying, "Himself our weaknesses took, and [our] diseases bare."

^a Lu. xiii. 28, 29. ^b As if sprung from it: Ex. xix. 5, 6. Compare Ac. in. 25. ^c Is. lvi. 4.

§ 13. *A Scribe and a Disciple put to the Test.*

¹⁸Now ^oJesus, seeing great multitudes about him, gave orders to depart unto the other side. ¹⁹And, coming near, one, a Scribe, said to him, Teacher! I will follow thee whithersoever thou mayst be going. ²⁰And ^oJesus says to him, The foxes have dens, and the birds of the heaven, nests; but the Son of ^oMan has not where [his] ^ohead he may recline. ²¹And another of the disciples said to him, Lord! permit me first to depart and bury my ^ofather. ²²But ^oJesus says to him, Be following me, and leave the dead to bury their own ^odead.

§ 14. *A Storm rebuked.* Mar. iv. 35-41; Lu. viii. 22-25.

²³And when he entered into a boat, his ^odisciples followed him. ²⁴And, behold! a great squall arose in the lake, so that the boat was being covered^a by the waves; but **he** was sleeping. ²⁵And, coming near, they awoke him, saying, Master! save, we are perishing. ²⁶And he says to them, Why fearful are ye, little-of-faith? Then, arising, he rebuked the winds and the lake, and it became a great calm. ²⁷The men, however, marvelled, saying, Whence is this one, that both the winds and the lake to him give ear?

§ 15. *Two Demoniacs delivered.* Mar. v. 1-20; Lu. viii. 26-39.

²⁸And when he came unto the other side, into the country of the Gadarenes, there met him two demonized [men], out of the tombs coming forth, fierce exceedingly, so that no one was able to pass along that ^oway; ²⁹and, behold! they cried aloud saying, What, to us and to thee,^b Son of ^oGod? Camest thou hither, before season to torment us? ³⁰There was, however, far from them, a herd of many swine, feeding. ³¹And the demons were beseeching him, saying, If thou dost cast us out, send us away into the herd of ^oswine. ³²And he said to them, Withdraw! And so ^othey, going out, went away into the swine, and, behold! all the herd rushed down the cliff into the lake, and died in the waters. ³³Moreover, ^othose feeding [them] fled; and going away into the city, reported all things, even the things relating to the demonized [men]. ³⁴And, behold! all the city came forth to meet ^oJesus; and, seeing him, they besought [him] that he would pass on from their ^oborders.

^a Wave after wave swept over it: a graphic word. ^b That is, "What have we in common?"

§ 16. *A Paralytic forgiven and healed.* Mar. ii. 3-12; Lu. v. 18-26.

CH. IX. And, entering into a boat, he passed over and came into his own city. ²And, behold! they were bringing unto him a paralytic on a couch laid prostrate; and Jesus, seeing their faith, said to the paralytic, Take courage, child, forgiven are thy sins. ³And, behold! certain of the Scribes said within themselves, This one speaks profanely. ⁴And Jesus, knowing their inward thoughts, said, To what end are ye cherishing evil thoughts within your hearts? ⁵For which is easier, to say, Forgiven are thy sins, or to say, Rise! and be walking? ⁶But, that ye may know that the Son of Man has authority, upon the earth,^a to be forgiving sins (then says he to the paralytic), Rise! take up thy couch, and withdraw into thine house. ⁷And, rising, he went away into his house. ⁸Now, the multitudes, seeing, were struck with fear, and glorified the God who gave such authority as this to men.

§ 17. *Matthew called.* Mar. ii. 13-17; Lu. v. 27-32.

⁹And Jesus, passing-on from thence, saw a man presiding over the tax-office, called Matthew, and says to him, Be following me. And, arising, he followed him. ¹⁰And it came to pass, as he was reclining in the house, that behold! many tax-collectors and sinners came and were reclining together with Jesus and his disciples. ¹¹And the Pharisees, seeing [it], were saying to his disciples, Wherefore, with the tax-collectors and sinners is your Teacher eating? ¹²Now, Jesus hearing [it], said, No need have the strong of a physician, but those who are ill. ¹³But go ye and learn what [this] means,^b "Mercy I desire, and not sacrifice;" for I came not to call righteous ones but sinners.

§ 18. *Then will they fast.* Mar. ii. 18-22; Lu. v. 33-38.

¹⁴Then come near to him the disciples of John, saying, Wherefore do we and the Pharisees fast much, whereas thy disciples fast not? ¹⁵And Jesus said to them, Is it possible for the sons of the bride-chamber^d to be mourning as long as the bridegroom is with them? But days will come,^e whensoever the bridegroom may be taken from them, and then will they fast. ¹⁶No one, moreover, patches a patch of unshrunk cloth on an old garment; for the shrinking of it tears away

^a Greek, "That authority has the Son of Man upon the earth." ^b Literally, "is;" compare chap. xxiii. 26, note. ^c Ho. vi. 6. ^d "The bridegroom's friends who go and fetch the bride." (Alford). ^e We here catch a tone of sympathetic sadness.

from the garment, and a worse rent is made. ¹⁷Neither pour they new wine into old skins; otherwise, at least, burst are the skins and the wine runs out and the skins are spoiled; on-the-contrary, they pour new^a wine into unused^b skins, and both are preserved together.

§ 19. *The daughter of Jairus raised; and the woman with flow of blood cured.* Mar. v. 22-43; Lu. viii. 41-56.

¹⁸While these things he was speaking to them, behold! one, a ruler, came and was worshipping him, saying, My daughter just now died; but come and lay thy hand upon her, and she shall live. ¹⁹And Jesus, arising, was following him, also his disciples.

²⁰And, behold! a woman, having a flow of blood twelve years, coming near behind, touched the fringe of his hand. ²¹For she was saying within herself, Perehance, if only I may touch his hand I shall be made well. ²²And Jesus, turning and seeing her, said, Take courage, daughter, thy faith has made thee well. And made well was the woman from that hour.

²³And Jesus, coming into the house of the ruler, and seeing the flute-players and the multitude in confusion, was saying, ²⁴Give place! for the maiden did not die, but is sleeping. And they were deriding him. ²⁵When, however, put forth was the multitude, entering, he grasped her hand; and the maiden arose. ²⁶And forth went this report into the-whole of that land.

§ 20. *Two blind men, a demoniac, and many others cured: the kingdom proclaimed, and the multitudes pitied.*

²⁷And as Jesus was passing on from thence, there followed him two blind men,^c crying aloud and saying, Have mercy on us, Son of David! ²⁸And, going into the house, the blind men came near to him; and Jesus says to them, Believe ye that I am able this to do? They say to him, Yea, Lord! ²⁹Then touched he their eyes, saying, According to your faith be it done to you. ³⁰And opened were their eyes. And Jesus sternly charged them, saying, Mind! let no one get to know. ³¹They, however, going forth, made him known in the-whole of that land.

³²And, as they were going forth, behold! there was brought to him a dumb^d man demonized. ³³And the demon being cast out, the dumb

^a Neos: "newly made." ^b Kainos: "fresh." ^c chap. xx. 29, etc. ^d chap. xii. 22; Lu. xi. 14.

spake, and the multitudes marvelled, saying, Never was it seen thus in ^cIsrael. ³⁴But the Pharisees were saying, In ^a the ruler of the demons he is casting out the demons.

³⁵And ^cJesus was going round all the cities and the villages, teaching in their ^csynagogues and proclaiming the joyful message of the kingdom, and curing every disease and every infirmity. ³⁶And, seeing the multitudes, he was moved with compassion concerning them, because they were torn and thrown down as sheep ^b not having a shepherd. ³⁷Then says he to his ^cdisciples, The harvest, ^c indeed, [is] great, but the labourers few; ³⁸beg ye therefore of the Master of the harvest, to the-end he may urge forth labourers into his ^charvest.

§ 21. *The Twelve first sent forth.* Mar. vi. 7, etc.; Lu. ix. 1, etc.

CH. X. And, calling near his ^ctwelve disciples, he gave them authority over impure spirits so as to be casting them out, and curing every disease and every infirmity.

²Now the twelve apostles' ^cnames ^d are these: first,

Simon ^cwho is called Peter, and Andrew his ^cbrother;

James the [son] of ^cZebedee, and John his ^cbrother;

³Philip, and Bartholomew;

Thomas, and Matthew the tax-collector;

James the [son] of ^cAlphæus, and Thadæus;

⁴Simon the zealot, and Judas Iscariot, ^cwho also delivered him up.

⁵These ^ctwelve ^cJesus sent forth, charging them, saying, Into a way of nations ye may not depart, and into a city of Samaritans ye may not enter, ⁶but be going rather unto the lost ^csheep of Israel's house.

⁷And, as ye are going, proclaim ye, saying, Drawn near ^c has the kingdom of the heavens. ⁸Sick men be ye curing; dead, raising; lepers, cleansing; demons, casting out: ^d freely ye received, freely give.

⁹Ye may procure ^e neither gold nor silver nor copper for your ^cbelts,

¹⁰neither satchel for journey, nor two tunics, nor sandals, nor staff; for worthy [is] the labourer of his ^cmaintenance. ¹¹And, into whatsoever city or village ye may enter, search out who in it is worthy, and there abide till whensoever ye may go forth. ¹²And, as ye are entering into

^a In the fellowship and power of: indicating a closer connection than "by" or "through." ^b The Pharisees thus dare to affirm the closest compact between Jesus and Satan. ^c Mar. vi. 31; 1 Pe. ii. 25 (chap. xiv. 14). ^d Lu. x. 2. ^e Mar. iii. 16-19; Lu. vi. 1-16; Ac. i. 13. ^f Lu. x. 9. ^g Signs of the kingdom: "works of power of a coming age." (He. vi. 5.) ^h Lu. x. 4. 11.

the house, salute it. ¹³And, if perchance, indeed, the house be worthy, let your peace come upon it; but, if perchance it be not worthy, let your peace unto you return. ¹⁴And, whosoever may neither welcome you, nor hear your words, as ye are going forth outside that house or city, shake off the dust of your feet. ¹⁵Verily! I say to you, More tolerable ^a will it be for a land of Sodom and Gomorrha in a day of judgment than for that city.

¹⁶Behold! **I** am sending you forth as sheep ^b amidst wolves; become ye therefore prudent as the serpents and pure ^c as the doves..

¹⁷And be taking heed ^d of men: for they will deliver you up into high-councils, and in their synagogues will they scourge you; ¹⁸and even before governors and kings will ye be brought for my sake, for a witness to them and to the nations. ¹⁹And whensoever they may deliver you up, ye may not be anxious how or what ye may speak; for it shall be given you in that hour what ye may speak. ²⁰For it is not ye who are speaking, but the Spirit of your Father that is speaking in you. ²¹And brother will deliver up brother unto death, and father, child; and children will rise up ^e against parents, and will put them to death. ²²And ye will be men hated ^f by all because of my name! but he who endures throughout—the same shall be saved.

²³And, whensoever they may persecute you in this city, flee into the other: for verily! I say to you, in nowise may ye finish the cities of Israel till whensoever the Son of Man may come. ²⁴A disciple is not above the teacher, nor a servant above his master. ²⁵Sufficient for the disciple ^g that he become as his teacher, and the servant as his master. If, the master-of-the-house, Beelzebul they called, how much more the men-of-his-house! ²⁶Then ye may not fear them; for nothing has been covered ^h which shall not be uncovered, and hidden which shall not be made known. ²⁷What I am saying to you in the darkness, tell ye in the light; and what [whispered] into the ear ye are hearing, proclaim ye on the housetops. ²⁸And be not in fear by reason of those killing the body, but the soul are not able to kill. But fear rather him who is able both soul and body to destroy in gehenna. ²⁹Are not two sparrows for a farthing ⁱ sold? and one from

^a chap. xi. 24; Lu. x. 12. ^b Lu. x. 3. ^c Or, "simple;" without foreign admixture.
^d chap. xxiv. 9; Mar. xiii. 9-13; Lu. xxi. 12-17; xii. 11. ^e Intro, § 8. ^f "The *achne* of the unnatural and the infernal." (Morison.) ^g "Shall rise up" — "as in mutiny; for such is the conventionalism that has attached itself to the verb." (Morison.) ^h chap. xxiv. 9, 13.
ⁱ Lu. vi. 40; Jno. xiii. 16. ^k Lu. viii. 17; xii. 2-9; Mar. iv. 22. ^l chap. xi. 23, note.
^m An assarion, diminutive of Roman *as*, about equal to an English halfpenny.

among them will not fall upon the ground without your °Father. ³⁰But even the hairs of your °head all have been numbered. ³¹Then be not in fear: than many sparrows better are **pr.** ³²Every one therefore who will confess me before °men—**Ǝ** also will confess him before my °Father °who [is] in the heavens. ³³But whoever may deny me before °men—**Ǝ** also will deny ^a him before my °Father °who [is] in the heavens.

³⁴Ye may not think that I came to throw peace ^b upon the earth; I came not to throw peace, but a sword. ³⁵For I came to set at variance—

“ A man ° against his °father,
And a daughter against her °mother,
And a bride against her °mother-in-law;
³⁶And the man's foes are °they of his house.”

³⁷He who loves father or mother above me, is not of me worthy; and he who loves son or daughter above me, is not of me worthy. ³⁸And he who is not taking his °cross ^d and following after me, is not of me worthy. ³⁹He who finds his °soul ^e shall lose it; and he who loses his °soul for my sake shall find it.

⁴⁰He who welcomes ^f you welcomes me; and he who welcomes me welcomes °him who sent me forth. ⁴¹He who welcomes a prophet into a prophet's name, a prophet's reward shall receive; and he who welcomes a righteous one into a righteous one's name, a righteous one's reward shall receive. ⁴²And whosoever may give to drink unto one of these °little ones a cup of cold [water] only ^g into a disciple's name, verily! I say to you, in no wise may he lose his °reward.

§ 22. *John, in prison, sends questions to Jesus.* Lu. vii. 18-35.

CH. XI. And it came to pass, when °Jesus finished giving instructions to his °twelve disciples, he passed on from thence °to be teaching and proclaiming in their °cities.

²Now °John, hearing in the prison the works of the Christ, sending through his °disciples, ³said to him, Art **thou** the coming one, or a different ^h one are we to expect? ⁴And, answering, °Jesus said to them, Go report to John what ye are hearing and seeing: ⁵blind are recovering

^a 2 Ti. ii. 12. ^b Lu. xii. 51-53. ^c Mi. vii. 6. ^d chap. xvi. 24, 26; Mar. viii. 34, 35; Lu. ix. 23, 24. ^e Lu. xvii. 33; Jno. xii. 25. Compare chap. ii. 20, n. o. ^f Mar. ix. 37; Lu. ix. 48; Jno. xiii. 20. ^g Mar. ix. 41. ^h “Different” in kind, n. t merely “another” individual. A “different one” might have kept John out of prison.

sight, and lame are walking about, lepers are being cleansed, and deaf are hearing, and dead are being raised, and destitute ones are being told [the] joyful message: ⁶and happy is he whosoever may not find cause of offence in me.

⁷But, as these were going, ⁷Jesus began to say to the multitudes concerning John, What went ye forth into the wilderness to gaze at? a reed by a wind shaken? ⁸But what went ye forth to see? a man in soft things arrayed? behold! ⁸they who the soft things wear, in the houses of ⁸kings are! ⁹But what went ye forth to see? a prophet? yea! I say to you, and much more than a prophet. ¹⁰For this is he concerning whom it is written, ^a "Behold I send forth my messenger before thy face, who shall make ready thy way before thee." ¹¹Verily! I say to you, there has not arisen among such as are born of women a greater than John the Immerser, yet ¹¹he who is less in the kingdom of the heavens is greater than he. ¹²But, from the days of John the Immerser until even now, the kingdom of the heavens is being invaded and invaders are seizing ^b upon it. ¹³For all the prophets and the law until John prophesied; ¹⁴and, if ye are willing to accept it, ^che is Elijah—the one destined ^d to come. ¹⁵He who has ears to hear let him hear.

¹⁶To what, however, may I liken this ^egeneration? It is like to children sitting in the market-places, who, calling unto the others, ¹⁷say, We played-the-flute to you and ye did not dance, we sang a lament and ye did not beat the-breast. ¹⁸For John came neither eating nor drinking, and they say, A demon he has. ¹⁹The Son of ^eMan came eating and drinking, and they say, Behold! a man gluttonous and a wine-drinker, a friend of tax-collectors and of sinners. And yet justified was ^ewisdom by her ^eworks.^e

§ 23. *Favoured cities upbraided.* Lu. x. 13-15.

²⁰Then began he to upbraid the cities in which were done his ^enoblest works of power, because they repented not. ²¹Alas! for thee, Chorazin, alas! for thee, Bethsaida; because—if in Tyre and Sidon had been done the works of power ^ewhich were done in you—of old, in sackcloth and ashes had they repented. ²²Moreover, I say to you, for Tyre and Sidon more tolerable will it be in a day of judgment

^a Mal. iii. 1; Mar. i. 2; Lu. vii. 27. ^b Lu. xvi. 16. ^c Remarkable words! were they willing? ^d Mal. iv. 5. ^e Tregelles' alternative reading: "children?" Sinai MS. "works."

than for you. ²³And **thou!** Capernaum! unto heaven shalt thou be uplifted?—unto hades thou shalt be brought down! because if in Sodom' had been done the works of power ^cwhich were done in thee, it would in that case have remained until ^cthis day. ²⁴Moreover, I say to you, that for a land of Sodom more tolerable will it be, in a day of judgment, than for thee.

§ 24. *Praise for Babes: welcome for the Burdened.* Lu. x. 21, 22.

²⁵In that ^cseason, answered ^cJesus and said: I openly give praise to thee, Father! Lord of the heaven and of the earth, that thou didst hide these things from wise and discerning ones, and didst reveal them to babes. ²⁶Yea, ^cFather! that so it became a delight before thee. ²⁷All things to me were delivered up by my ^cFather; and no one fully knows the Son except the Father, neither does any one fully know the Father, except the Son, and he to whomsoever the Son may be pleased to reveal him.

²⁸Come unto me all ^cye who toil and are burdened, and **I** will give you rest. ²⁹Take my ^cyoke upon you, and learn from me, because meek am I and lowly in my ^cheart, and ye shall find rest to your ^csouls. ³⁰For my yoke is easy and my burden light.

§ 25. *Disciples pluck corn on Sabbath.* Mar. ii. 23-28; Lu. vi. 1-5.

CH. XII. In that ^cseason went ^cJesus, on the sabbath, through the cornfields; and his ^cdisciples hungered, and began to pluck ears of corn and to eat. ²But the Pharisees, seeing it, said to him, Behold! thy ^cdisciples are doing what it is not allowed to be doing on sabbath. ³And ^che said to them, Did ye never read what David ^cdid when he hungered, and ^cthose with him? ⁴how he entered into the house of ^cGod, and the loaves of the presentation ate, which it was not allowable for him to eat, neither for ^cthose with him, save for the priests alone? ⁵Or, did ye never read in the law, that, on the sabbath, the priests, in the temple the sabbath profane, and are blameless. ⁶But I say to you that a greater thing than the temple is here. ⁷If, however,

^a This word occurs, in all, ten times in the New Testament; viz.:—Mat. xi. 23; xvi. 18; Lu. x. 15; xvi. 23; Acts ii. 27, 31; Rom. i. 18; vi. 8; xx. 13, 14. It is the Septuagint rendering for the Hebrew *Sheol* שְׁאוֹל, which is found sixty-five times in the Old Testament. In order to form proper ideas of Hades, it is partly import out that all the teaching of the Scriptures on the subject should be considered. Hades and Gehenna should not be confounded. The latter occurs in the following places only in the New Testament:—Mat. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mar. ix. 43, 45, 47; Lu. xii. 5; Jas. iii. 6. ^b chap. x. 15. ^c I Sa. xxi. 6.

ye had taken note what [this] means,^a "Mercy^b I desire, and not sacrifice," ye would not have condemned the blameless. ⁸For the Son of ^cMan is Lord of the sabbath.

§ 26. *Withered hand healed on Sabbath.* Mar. iii. 1-6; Lu. vi. 6-11.

⁹And, passing on from thence, he came into their ^csynagogue.
¹⁰And, behold, a man having a withered hand; and they questioned him, saying, Is it allowable, on the sabbath, to heal? that they might accuse him. ¹¹And ^che said to them, What man from among you, who will have one sheep, and if perchance this should fall on the sabbath into a pit, will not lay hold of it and raise it? ¹²How much better, then, a man than a sheep! so that it is allowable, on the sabbath, nobly to act. ¹³Then says he to the man, Stretch forth thine ^chand. And he stretched it forth, and it was restored whole as the other.

§ 27. *The Pharisees plotting, Jesus retires, quietly healing many.*

¹⁴And the Pharisees, going forth, took counsel against him, to-the-end they might destroy him. ¹⁵But ^cJesus, taking note, retired from thence, and there followed him many multitudes, and he cured them all, ¹⁶and rebuked them lest they should make him manifest: ¹⁷that it might be fulfilled ^cwhich was spoken through Isaiah the prophet,^c saying:—

¹⁸ Behold! my ^cservant whom I selected,
 My ^cbeloved in whom my ^csoul delighted:
 I will put my ^cSpirit upon him,
 And judgment to the nations will he report:
¹⁹ He will not strive nor will he cry out,
 Nor will any hear, in the broad-ways, his ^cvoice:
²⁰ A bruised reed will he not break,
 And a smoking wick will he not quench,
 Till whensoever he urge forth into victory the judgment:
²¹ And in his ^cname, nations will hope."

§ 28. *Demoniac cured. [In Beelzebub?] Blaspheming the Spirit.*

Mar. iii. 20-30; Lu. xi. 14-23.

²²Then was brought unto him one demonized, blind and dumb, and he cured him so that the dumb was speaking and seeing. ²³And all

^a Literally, "is?" chap. xxvi. 26, note. ^b Ho. vi. 6. ^c Is. xlii. 1-4.

the multitudes were beside themselves, and were saying, Can this one be the Son of David? ²⁴The Pharisees, however, hearing it, said, This one^a is not casting out the demons except in ^oBeelzebub, ruler of the demons. ²⁵And, knowing their inward thoughts, he said to them, Every kingdom, divided against itself, is laid waste, and no city or house, divided against itself, will stand. ²⁶And if ^oSatan is casting ^oSatan out—against himself was he divided: how, then, will his kingdom stand? ²⁷And if **I**, in Beelzebub, am casting out the demons, in whom are your sons casting them out? Wherefore, **they** shall be judges of you. ²⁸If, however, in God's Spirit, **I** am casting out the demons—then, doubtless, unawares did the kingdom of ^oGod come upon you. ²⁹Or, how can one enter into the house of the mighty, and seize his ^ogoods; unless perchance, first, he bind the mighty one? and, then, his ^ohouse he will plunder. ³⁰**He who is not with me is against me, and he who is not gathering with me is scattering.** ³¹Wherefore I say to you, All sin and profane speaking shall be forgiven men; but the speaking profanely of the Spirit shall not be forgiven. ³²And whosoever^b may speak a word against the Son of ^oMan, it shall be forgiven him; but whosoever may speak against the Holy ^oSpirit, it shall not be forgiven him, either in this ^oage or in the coming one.^c ³³Either make the tree^d fine and its ^ofruit fine, or make the tree worthless and its ^ofruit worthless; for, from the fruit, the tree is known. ³⁴Broods of vipers! how can ye speak good things, being evil? for, out of the abundance of the heart, the mouth speaks. ³⁵The good man, out of the good treasure, puts forth good things; and the evil man, out of the evil treasure, puts forth evil things. ³⁶But I say to you that every useless expression which men will utter—they shall render concerning it an account in a day of judgment. ³⁷For from thy ^owords shalt thou be justified, and from thy ^owords shalt thou be condemned.

^a chap. ix. 34. ^b Lu. xii. 10. ^c "This age" and "the coming" (Mat. xii. 32; Ep. i. 21) is a New Testament disemination. 1. "This age" is characterised as one of "anxieties" (Mk. iv. 19), of a mixture of good and bad in the field sown by the Son of Man (Mat. xiii. 24-30, 36-43), of "persecutions" (Mk. x. 30), of the need for nonconformity (Ro. xi. 2; Tit. ii. 12), of the crucifying of the Lord of glory by its rulers (1 Co. ii. 8), of Satanic delinquency (2 Co. iv. 4), of "evil" (Gal. i. 4); compare Ep. ii. 2-4; iv. 10). 2. "The coming age" will be signified by the forth-shaming of the glory of the Lord (Tit. ii. 13; 1 Co. xv. 23), the resurrection from among the dead (Lu. xx. 35), the bestowal of age-abiding life (Mk. x. 30; Lu. xviii. 30), and the forth-shaming of the righteous in the kingdom (Mat. xiii. 36, 43). The "conclusion of the age," is spoken of in chap. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; "the conjunction of the ages," Heb. ix. 26; and "the ends of the ages," 1 Co. x. 11. For "age-abiding," as a rendering of *aiōnos*, see note on Jno. iii. 15. ^d chap. vii. 16-18; Lu. vi. 43-45.

§ 29. *Sign of Jonah, wisdom of Solomon, return of demon.*

Lu. xi. 29-32.

³⁸Then answered him certain of the Scribes and Pharisees, saying, Teacher, we desire, from thee, a sign to behold. ³⁹But ^ohe answering said to them, An evil and adulterous generation is seeking after a sign, and a sign will not be given it, except the sign of Jonah the prophet. ⁴⁰For, just as was Jonah in the belly of the sea-monster three days and three nights, so will be the Son of ^oMan in the heart of the earth three days and three nights. ⁴¹Men of Nineveh^b will rise up in the judgment with this ^ogeneration, and will condemn it; because they repented into the proclamation of Jonah, and, behold! something more than Jonah [is] here. ⁴²A southern queen will arise in the judgment with this ^ogeneration, and will condemn it; because she came out of the ends of the earth to hear the wisdom of Solomon, and, behold, something more than Solomon [is] here. ⁴³But, whensoever the impure spirit may go out from the man, it passes through waterless places, seeking rest; and does not find it. ⁴⁴Then it says, Into my ^ohouse will I return, whence I came out: and, coming, it finds it unoccupied, swept and decorated. ⁴⁵Then it goes and takes along with itself seven different spirits, more evil than itself; and, entering in, permanently dwells there; and the last state of that ^oman becomes worse than the first. So will it be also with this ^oevil ^ogeneration.

§ 30. "*Who is my mother?*" Mar. iii. 31-35; Lu. viii. 19-21.

⁴⁶While yet he was speaking to the multitudes, behold! his ^omother and ^obrothers were standing without, seeking with him to speak. ⁴⁷And one said to him, Behold! thy ^omother and thy ^obrothers without are standing, seeking with thee to speak. ⁴⁸But ^ohe, answering, said to ^ohim who was telling him, Who is my ^omother? and who are my ^obrothers? ⁴⁹And, stretching forth his ^ohand towards his ^odisciples, he said, Behold! my ^omother and my ^obrothers. ⁵⁰For whosoever may do the will of my ^oFather ^owho [is] in the heavens, he is my brother and sister and mother.

§ 31. *The Parable of the Sower.* Mar. iv. 1-9; Lu. viii. 4-8.

CH. XIII. In that ^oday, ^oJesus, going out of the house, was sitting near the lake. ²And there were gathered unto him large multitudes;

^a chap. xvi. 4; Mar. viii. 11, 12. ^b Literally: "Men Ninevites."

so that he into a boat entered, and was sitting, and all the multitude on the beach was standing. ³And he spake to them many things in parables, saying, Behold! forth went the sower to sow. ⁴And, as he was sowing, some, indeed, fell beside the pathway, and the birds came and devoured it. ⁵And some fell on the rocky places, where it had not much earth, and straightway it sprang up because of its not having depth of earth. ⁶And, sun arising, it was scorched; and, because of its not having root, it withered away. ⁷And some fell upon the thorns, and up came the thorns and choked it. ⁸Some, however, fell upon the good ground, and was yielding fruit,—this, indeed, a hundred, and that sixty, and the other thirty. ⁹He who has ears to hear let him hear.

§ 32. *Wherefore in Parables? The Sower explained.* Mar. iv. 10-20; Lu. viii. 9-15.

¹⁰And, coming near, the disciples said to him, Wherefore in parables art thou speaking to them? ¹¹And he, answering, said to them, Because to you it has been given to get to know the mysteries of the kingdom of the heavens; to them, however, it has not been given. ¹²For, whoever has^a—it shall be given to him, and he shall be made to abound; but, whoever has not—even what he has shall be taken away from him. ¹³For this reason, in parables, to them, I speak; because seeing they see not, and hearing they hear not, neither do they understand. ¹⁴And again^b is being fulfilled in them the prophecy of Isaiah^c which says,

“With hearing shall they hear, and in nowise may understand,
And seeing shall they see, and in nowise may perceive;

¹⁵For made gross was the heart of this people,

And, with their ears, heavily they heard,

And their eyes they closed:

Lest once they should see with their eyes;

And with their ears should hear;

And with their hearts should understand;

And should return; . . . and I will heal them.”

¹⁶But happy^c are your eyes that they are seeing, and your ears that they are hearing. ¹⁷For, verily! I say to you that many prophets

^a chap. xxv. 29; Mar. iv. 25; Lu. viii. 18. ^b Is. vi. 9, 10. ^c Lu. x. 23, 24.

and righteous men longed to see what ye are seeing, and did not see; and to hear what ye are hearing, and did not hear.

¹⁸Hear ye, then, the parable of ^ohim who sowed: ¹⁹When any one hears the word of the kingdom and does not understand it, the evil one comes and seizes ^othat which has been sown in his ^oheart: this is ^ohe beside the pathway sown. ²⁰And ^ohe on the rocky places sown—this is ^ohe who the word hears, and straightway with joy receives it; ²¹yet has not root within himself, but is only for a season: and there arising tribulation or persecution, because of the word, straightway he is offended. ²²And ^ohe among the thorns sown—this is ^ohe who the word hears, and the anxiety of the age and the deceit of ^oriches choke up the word, and unfruitful it becomes. ²³But ^ohe on the good ground sown—this is ^ohe who the word hears and understands, who indeed is bearing fruit and producing, ^othis an hundred, and ^othat sixty, and the other thirty.

§ 33. *The Wheat and the Darnel.*

²⁴Another parable put he before them, saying, Likened was the kingdom of the heavens to a man sowing good seed in his ^ofield; ²⁵and, while ^omen ^owere sleeping, his ^oenemy came and sowed over darnel in amongst the wheat, and away he went. ²⁶And when the blade grew and brought forth fruit, then appeared the darnel also. ²⁷And the servants of the householder, coming near, said to him, Sir! [was it] not good seed thou wast sowing in ^othy field? whence then has it darnel? ²⁸And ^ohe said to them, A man that is an enemy did this. And the servants say to him, Wilt thou then that we go and collect it? ²⁹And ^ohe says No, lest at any time, while collecting the darnel, ye should uproot along with it the wheat. ³⁰Suffer to grow together both until the harvest. And, in the harvest season, I will say to the reapers, Collect ye first the darnel, and bind it into bundles with a view to the burning it up; but the wheat be ye gathering into my ^obarn.

§ 34. *The Grain of Mustard Seed.* Mar. iv. 30-32; Lu. xiii. 18, 19.

³¹Another parable put he before them, saying, Like is the kingdom of the heavens to a grain of mustard-seed, which a man took and sowed in his ^ofield. ³²Which indeed is less than all the seeds; but, whensoever it may be grown, is greater than the herbs, and becomes

a tree, so that the birds of the heaven come and take shelter among its ^obranches.

§ 35. *The Leaven.* Lu. xiii. 20, 21.

³³Another parable spake he to them, Like is the kingdom of the heavens to leaven, which a woman took and hid in three measures of flour, until leavened was the-whole.^a

§ 36. *Without a Parable—nothing.* Mar. iv. 33, 34.

³⁴All these things spake ^oJesus in parables to the multitudes; and, without a parable, he was speaking nothing to them; ³⁵that it might be fulfilled ^owhich was spoken through the prophet,^b saying,

“I will open in parables my ^omouth:

I will bring up things which have been hid from foundation.”

§ 37. *Private Explanation of the Darnel.*

³⁶Then, dismissing the multitudes, he went into the house; and his ^odisciples came near to him, saying, Make quite plain to us the parable of the darnel of the field. ³⁷And ^ohe, answering, said, ^oHe who sows the good seed is the Son of ^oMan: ³⁸and the field is the world; and the good seed—these are the sons of the kingdom; and the darnel-seeds are the sons of the evil one; ³⁹and the enemy ^owho sowed them is the adversary; and the harvest is a conclusion of an age;^c and the reapers are messengers.^d ⁴⁰Just, therefore, as collected is the darnel, and with fire is burned, so will it be in the conclusion of the age.^e ⁴¹The Son of ^oMan will send forth his ^omessengers,^d and they will collect out of his ^okingdom all the causes of offence and the doers of ^olawlessness, ⁴²and will cast them into the furnace of the fire: there will be the wailing and the gnashing of the teeth. ⁴³Then the righteous will shine forth as the sun in the kingdom of their ^oFather. ^oHe who has ears to hear let him hear.

§ 38. *The Hid Treasure.*

⁴⁴Like is the kingdom of the heavens to a treasure which has been hid in the field, which a man, finding, hid; and, by reason of his ^ojoy, he withdraws and sells all things as many as he has, and buys that ^ofield.

^a 1 Co. v. 6. ^b Ps. lxxviii. 2. ^c chap. xii. 32, note. ^d Lu. i. 11, note.

§ 39. *One very precious Pearl.*

⁴⁵Again, like is the kingdom of the heavens to a man, a merchant, seeking beautiful pearls; ⁴⁶and, finding one very precious pearl, departing, he at once sold all things, as many as he had, and bought it.

§ 40. *The Drag-net.*

⁴⁷Again, like is the kingdom of the heavens to a large drag-net cast into the lake, and out of every kind gathering; ⁴⁸which, when it was filled, they dragged up on the beach; and, sitting down, collected the good into vessels, but the worthless forth they cast. ⁴⁹So will it be in the conclusion of the age: ^athe messengers ^bwill come forth and separate the evil out from amidst the righteous, ⁵⁰and will cast them into the furnace of the fire: there will be the wailing and the gnashing of the teeth.

§ 41. *The Well-taught Scribe—Things New and Old.*

⁵¹Understood ye all these things? They say to him, Yes. ⁵²And he said to them, Wherefore, every Scribe thoroughly instructed as to the kingdom of the heavens is like to a man, a householder, who puts forth out of his ^ctreasure things new and old.

§ 42. *Offence at the Carpenter's Son.* Mar. vi. 2-6. (Compare Jno. vi. 42.)

⁵³And it came to pass, when ^cJesus finished these ^cparables, he removed from thence. ⁵⁴And, coming into his ^cown city, he was teaching them in their ^csynagogue, so that with astonishment they were being struck and were saying, Whence, to this one, this ^cwisdom and the works of power? ⁵⁵Is not this one the son of the carpenter? Is not his ^cmother called Mary, and his ^cbrothers, James and Joseph and Simon and Judas? ⁵⁶And his ^csisters—are they not all with us? Whence, then, to this one, all these things? ⁵⁷And they were finding cause of offence ^cin him. But ^cJesus said to them, A prophet ^dis not without honour except in his ^cown city and in his ^chouse. ⁵⁸And he did not perform, there, many works of power, because of their ^cunbelief.

§ 43. *John the Immerser beheaded.* Mar. vi. 14-29; Lu. ix. 7-9.

CH. XIV. In that ^cseason, Herod the tetrarch heard the report of Jesus, ²and said to his ^cservants, This one is John the Immerser: he

^a chap. xii. 32, note.^b Lu. i. 11, note.^c chap. xi. 6.^d Jno. iv. 44; Lu. iv. 24.

arose from the dead! and, for this reason, the powers are inworking within him.

³For ^oHerod,^a securing ^oJohn, bound him, and in the prison put [him] away, because of Herodias the wife of Philip, his ^obrother. ⁴For ^oJohn kept saying to him, It is not allowable for thee to have her. ⁵And desiring to kill him, he feared the multitude, because as a prophet^b were they holding him. ⁶But, a birth day feast of ^oHerod occurring, the daughter of ^oHerodias danced in the midst, and pleased ^oHerod; ⁷wherefore with an oath he agreed to give her whatsoever she might ask for herself. ⁸And she, being led on by her ^omother, Give me, says she, here, upon a tray, the head of John the Immerser. ⁹And, the king, though grieved, yet because of the oaths and the guests, ordered [it] to be given; ¹⁰and sent and beheaded John in the prison. ¹¹And his ^ohead was brought upon a tray, and was given to the maiden, and she brought [it] to her ^omother. ¹²And his ^odisciples, coming near, bare away the corpse and buried him; and went and reported [it] to ^oJesus.

§ 44. *Five Thousand fed.* Mar. vi. 32-44; Lu. ix. 10-17; Jno. vi. 1-13.

¹³And ^oJesus, hearing [it], retired from thence, in a boat, into a desert place, apart. And the multitudes, hearing [it], followed him on foot from the cities. ¹⁴And, coming forth, he saw a great multitude, and was moved with compassion^c over them, and cured their ^osick. ¹⁵And, evening arriving, the disciples came unto him saying, The place is a desert, and the hour even now passed by: dismiss the multitudes, that they may go away into the villages and buy for themselves food. ¹⁶But ^oJesus said to them, No need have they to go away: give ye them to eat. ¹⁷But they say to him, We have nothing here except five loaves and two fishes. ¹⁸But he said, Bring them to me here. ¹⁹And,—ordering the multitudes to recline on the grass,—taking the five loaves and the two fishes,—looking up into the heaven,—he blessed; and, breaking, gave the disciples the loaves, and the disciples the multitudes. ²⁰And they all ate and were filled; and they took up the remainder of the broken pieces, twelve baskets full. ²¹And they who were eating were about five thousand men, besides women and children.

^a Lu. iii. 19, 20. ^b chap. xxi. 26; Mar. xi. 32; Lu. xx. 6. ^c chap. ix. 36.

§ 45. *Jesus walks on the Lake.* Mar. vi. 45-56; Jno. vi. 16-21.

²²And straightway constrained he the disciples to enter into a boat and be going before him to the other side, till whensoever he should dismiss the multitudes. ²³And, dismissing the multitudes, he went up into the mountain, apart, to pray. And, when evening came, he was alone there. ²⁴Now the boat still many furlongs from the land was holding off, being distressed by the waves; for contrary was the wind. ²⁵And, in the fourth watch of the night, he came unto them, walking upon the lake. ²⁶And the disciples, seeing him, on the lake walking, were troubled, saying, It is a ghost; and, by reason of their fear, they cried out. ²⁷And straightway Jesus spake to them, saying, Take courage! it is I, be not afraid. ²⁸And Peter, answering him, said, Lord! if it is thou, bid me come unto thee upon the waters. ²⁹And he said, Come! And, going down from the boat, Peter walked upon the waters, to go unto Jesus. ³⁰And, seeing the wind strong, he was affrighted; and, beginning to sink, cried out, saying, Lord! save me. ³¹And straightway Jesus, stretching forth his hand, laid hold upon him, and says to him, Little-of-faith! why didst thou doubt? ³²And when they came up into the boat, the wind abated. ³³And they in the boat, coming, worshipped him, saying Truly God's Son thou art.

³⁴And, going across, they went over the land into Gennesaret. ³⁵And, recognizing him, the men of that place sent out into the whole of that region, and they brought unto him all who were ill; ³⁶and were beseeching him—that they might only touch the fringe of his mantle; and as many as touched [it] were made quite well.

§ 46. *Eating with Unwashed Hands.* Mar. vii. 1-23.

CH. XV. Then there come unto Jesus from Jerusalem Pharisees and Scribes, saying, ²Wherefore do thy disciples transgress the tradition of the elders? for they wash not their hands whensoever bread they may be eating.

³But he, answering, said to them, Wherefore do even ye transgress the commandment of God for-the-sake of your tradition? ⁴For God said, "Honour thy father and thy mother;" and "He who reviles father or mother, by death let him die." ⁵Ye, however, say, "Whosoever may say to his father or to his mother, "A gift! what-

⁴ Greek: "phantasma;" literally, "a phantom," "apparition." ⁵ Ex. xx. 12; xxi. 17.

soever by me thou mightest be profited,"⁶ in nowise shall honour his father or his mother! and ye cancelled the word of God for-the-sake of your tradition. ⁷Hypocrites! well prophesied concerning you Isaiah,^a saying, ⁸"This people with the lips is honouring me, but their heart afar is holding off from me: ⁹to no purpose, however, are they worshipping me, teaching for teachings, the commandments of men." ¹⁰And, calling near the multitude, he said to them, Hear ye and understand! ¹¹Not that which enters into the mouth defiles the man, but that which proceeds forth out of the mouth—this defiles the man. ¹²Then, coming near, his disciples say to him, Knowest thou that the Pharisees, hearing the word, took offence? ¹³And he, answering, said, Every plant which my heavenly Father did not plant will be uprooted. ¹⁴Let them alone! they are blind leaders^b of blind men: and if perchance a blind man be leading a blind man, both into a ditch will fall.

¹⁵And Peter, answering, said to him, Declare to us the parable.

¹⁶And he said, To this moment are even ye without discernment? ¹⁷Do ye not perceive that every thing which enters into the mouth into the stomach finds way, and into a sewer is passed? ¹⁸while the things which proceed forth out of the mouth, out of the heart come forth, and they defile the man. ¹⁹For out of the heart come forth evil deliberations—murders, adulteries, fornications, thefts, false-testimonies, profane-speakings. ²⁰These are the things which defile the man; but the eating with unwashed hands does not defile the man.

§ 47. *Canaanite Woman's Daughter healed.* Mar. vii. 24-30.

²¹And, going forth from thence, Jesus retired into the parts of Tyre and Sidon. ²²And, behold! a Canaanite woman, from those borders coming forth, was crying out, saying: Have mercy on me, Lord! Son of David! my daughter is miserably demonized. ²³He, however, did not answer her a word. And his disciples, coming forward, were requesting him, saying, Dismiss her, because she is crying out after us. ²⁴But he, answering, said, I was not sent forth save unto the lost sheep of Israel's house.^c ²⁵And she, coming, was worshipping him, saying, Lord! help me. ²⁶But he, answering, said, It is not seemly to take the loaf of the children and cast to the little dogs. ²⁷And she said, True, Lord! for even the little dogs eat from the

^a Is. xxix. 13. ^b Lu. vi. 39. ^c Compare Ro. xv. 8.

crumbs °which are falling from the table of their °masters. ²⁸Then, answering, °Jesus said to her, O woman! great [is] thy °faith: be it done for thee as thou desirest. And her °daughter was healed from that °hour.

§ 48. *Four Thousand fed.* Mar. viii. 1-10. (Compare chap. xiv. 13, etc.)

²⁹And passing on from thence, °Jesus came near the lake of °Galilee; and, going up into the mountain, was sitting there. ³⁰And there came unto him large multitudes, having with themselves lame, blind, dumb, maimed, and many others; and they cast them near his °feet; and he cured them; ³¹so that the multitudes marvelled, seeing dumb speaking, maimed sound, and lame walking, and blind seeing; and they glorified the God of Israel. ³²But °Jesus, calling near his °disciples, said, My compassions are moved towards the multitude; because even now three days abide they with me, and they have nothing they may eat; and to dismiss them fasting I am not willing, lest by any means they faint in the way. ³³And his °disciples say to him, Whence, to us, in a wilderness, loaves in such numbers as to fill a multitude so great? ³⁴And °Jesus says to them, How many loaves have ye? And °they said, Seven—and a few small fishes. ³⁵And, sending word to the multitude to recline upon the ground, ³⁶he took the seven loaves and the fishes;—giving thanks, he brake and was giving to his °disciples,—and the disciples to the multitudes. ³⁷And they all ate and were filled, and the remainder of the broken pieces took they up—seven hampers full. ³⁸And °they who were eating were four-thousand men, besides women and children. ³⁹And, dismissing the multitudes, he went up into the boat, and came into the borders of Magadan.

§ 49. *A Sign refused.* Mar. viii. 11-13. (Compare chap. xii. 38-40; Lu. xii. 54-56.)

CH. XVI. And the Pharisees and Sadducees, coming near, tempting, requested him a sign out of the heaven to exhibit to them. ²But °he, answering, said to them, When evening comes, ye say, Fair! for fiery is the heaven. ³And at morn, To-day, a storm! for fiery though sad is the heaven. The face of the heaven, indeed, ye learn to distinguish; but the signs of the seasons ye cannot. ⁴An evil and adulterous generation is seeking after a sign, and a sign will not be given it—save the sign of Jonah. And, leaving them behind, he departed.

§ 50. *Beware of the Leaven.* Mar. viii. 14-21. (Compare Lu. xii. 1.)

⁵ And the disciples, coming unto the other side, forgot to take loaves.
⁶ And ^oJesus said to them, Mind! and beware of the leaven of the Pharisees and Sadducees. ⁷ And ^othey were deliberating among themselves, saying, Because loaves we did not take! ⁸ And, observing [it], ^oJesus said, Why are ye deliberating among yourselves, little-of-faith! because loaves ye did not take? ⁹ Not yet perceive ye, neither remember—the five loaves of the five-thousands, and how many baskets ye received? ¹⁰ Nor the seven loaves of the four-thousands, and how many hampers ye received? ¹¹ How is it ye do not perceive that not concerning loaves I spake to you? but—beware ye of the leaven of the Pharisees and Sadducees. ¹² Then understood they that he did not bid beware of the leaven of the loaves, but of the teaching of the Pharisees and Sadducees.

§ 51. *Peter confessing and confessed.* Mar. viii. 27-30; Lu. ix. 18-21.

¹³ And ^oJesus, coming into the parts of Caesarea of ^oPhilip, was questioning his ^odisciples, saying, Who are ^omen saying that the Son of ^oMan is? ¹⁴ And ^othey said, ^oSome, indeed, John the Immerser; and others, Elijah; but others, Jeremiah, or one of the prophets. ¹⁵ He says to them, But who do ye say that I am? ¹⁶ And Simon Peter, answering, said, **Thou** art the Christ, the Son of the living ^oGod. ¹⁷ And ^oJesus, answering, said to him, Happy art thou, Simon Bar Jonah, because flesh and blood did not reveal [it] to thee, but my ^oFather ^owho is in the heavens. ¹⁸ And **I** also—to thee—say that **thou** art Peter,^b and upon this rock will I build mine ^oassembly, and Hades' gates shall not prevail against it. ¹⁹ And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind ^c upon the earth shall have been bound in the heavens, and whatsoever thou mayest loose upon the earth shall have been loosed in the heavens. ²⁰ Then gave he directions to the disciples, in order that to no one they should say: **He** is the Christ.

§ 52. *The needs be of the Cross.* Mar. viii. 31-38; Lu. ix. 22-27.

²¹ From that time began ^oJesus to be pointing out to his ^odisciples that he must needs into Jerusalem go away; and many things suffer

^a Jno vi. 69. ^b That is: "Thou art petros, and on this petra;" or, "Thou art a piece-of-rock, and on this rock." Note that our Lord does not say: "And on thee." ^c chap. xviii. 18.

from the Elders and High-priests and Scribes; and be slain; and on the third day arise.

²² And, taking him aside, °Peter began to rebuke him, saying, . . . gracious to thee, Lord! in nowise will this befall thee.

²³ But °he, turning, said to °Peter, Withdraw behind me, Satan, a snare art thou of mine; because thou art not regarding the things of °God, but the things of °men.

²⁴ Then °Jesus said to his °disciples, If anyone intends after me to come, let him utterly deny himself and take up his °cross^a and be following me. ²⁵ For whosoever may be intending his °soul^b to save shall lose it; but whosoever may lose his °soul for my sake shall find it. ²⁶ For what will a man be profited, if perchance the-whole of the world he gain, and his °soul he forfeit? Or what will a man give as an exchange for his °soul? ²⁷ For the Son of °Man is about to be coming in the glory of his °Father, with his °messengers, and then will he render to each one according to his °practice. ²⁸ Verily! I say to you, there are some of °those here standing, who, indeed, in nowise may taste of death, till whensoever they may see the Son of °Man coming in his °kingdom.

§ 53. *The Transformation: Elijah: Sufferings.* Mar. ix. 2-13;

Lu. ix. 28-36.

CH. XVII. And, after six days, °Jesus takes with him °Peter and James and John his °brother; and brings them up into an high mountain apart; ² and was transformed^c before them; and his °face shone as the sun, and his °garments became white as the light. ³ And, behold! there appeared to them Moses and Elijah, conversing with him. ⁴ And answering, °Peter said to °Jesus, Lord! it is delightful for us to be here. If thou wilt, let us make here three tents—for thee one, and for Moses one, and for Elijah one. ⁵ While yet he was speaking, behold! a brightly shining cloud overshadowed them; and, behold! a voice out of the cloud, saying, This is my °Son,^d the Beloved, in whom I delighted: be hearkening to him. ⁶ And hearing [it], the disciples fell upon their face, and were violently affrighted. ⁷ And °Jesus came near, and touched them and said, Arise! and be not afraid. ⁸ And, lifting up their °eyes, no one saw they, save °Jesus only.

^a chap. x. 38. ^b chap. x. 39; Lu. ix. 25; xvii. 33; Jno. xii. 25. ^c Changed from within: more than "transfigured." See Ro. xii. 2. ^d 2 Pe. i. 17; chap. iii. 17; Mar. i. 11; Lu. iii. 22.

⁹And, as they were descending out of the mountain, °Jesus commanded them, saying, To no one may ye tell the vision, till when the Son of °Man from among the-dead arise. ¹⁰And the disciples questioned him, saying, Why then do the Scribes say, that Elijah must needs come first? ¹¹And °he, answering, said, Elijah, indeed, is coming, and will restore all things; ¹²but I say to you that Elijah just now came, and they recognized him not, but did with him as many things as they pleased: thus, even the Son of °Man is about to suffer by them. ¹³Then perceived the disciples that concerning John the Immerser he spake to them.

§ 54. *Jesus cures one, whom the Disciples could not.* Mar. ix. 14-29; Lu. ix. 37-42.

¹⁴And when they came unto the multitude, there approached him a man, falling on his knees to him, ¹⁵and saying, Lord! have mercy on my °son, because he is lunatic and in a grievous condition; for many times he falls into the fire, and many times into the water. ¹⁶And I brought him unto thy °disciples, and they were unable to cure him. ¹⁷And, answering, °Jesus said, O faithless and perverted generation! till when shall I be with you? till when shall I bear with you? bring him to me here. ¹⁸And °Jesus rebuked it, and the demon went forth from him, and the boy was cured from that °hour. ¹⁹Then, coming near, the disciples to °Jesus privately said, For what reason were we not able to cast it out? ²⁰And °he says to them, By reason of your °little faith; for verily! I say to you, if perchance ye should have faith as a grain of mustard seed, ye will say to this °mountain, Remove hence yonder, and it shall be removed; and nothing shall be impossible to you. ²¹This °kind, however, goes not forth, except in prayer and fasting.

§ 55. *Third Announcement of Sufferings.* Mar. ix. 30-32; Lu. ix. 43-45.

²²And as they were being gathered together in °Galilee, °Jesus said to them, The Son of °Man is about to be delivered up into men's hands, ²³and they will slay him, and on the third day will he arise. And they were grieved exceedingly.

§ 56. *A Fish furnishes Tribute Money.*

²⁴And, when they came into Capernaum, °those who the half-shekel

were receiving came near unto ^oPeter and said, Your ^cteacher—does he not pay the half-shekel?^a ²⁵He says, Yes! And, coming into the house, ^oJesus anticipated him, saying, How to thee does it seem, Simon? The kings of the earth—from whom receive they dues or tax? from their ^osons, or from the aliens? ²⁶And when he said, From the aliens, ^oJesus said to him, Well then, free are the sons! ²⁷In order, however, that we may not give them offence, go, into [the] lake cast a hook, and—the first fish coming up—take; and, opening its ^omouth, thou shalt find a shekel; that take and give them for me and thee.

§ 57. *Little ones to be copied, not ensnared, despised, or lost.*

Mar. ix. 33-37, 40-47; Lu. ix. 46-48. (xv. 4-7.)

CH. XVIII. In that ^ohour came near the disciples unto ^oJesus, saying, Who then is greater in the kingdom of the heavens? ²And, calling near a child, he placed it in [the] midst of them, ³and said, Verily! I say to you, except perchance ye may turn and become as the children, in nowise may ye enter into the kingdom of the heavens. ⁴Whoever, therefore, will humble himself as this ^ochild, the same is the greater in the kingdom of the heavens.

⁵And whosoever may welcome one child such as this upon my ^cname, welcomes me; ⁶but whosoever may ensnare one of these ^clittle ones ^cwho put faith in me, it is better for him—that there be hung a large mill-stone about his ^oneck, and he be sunk in the wide main of the sea. ⁷Alas! for the world by reason of the snares; for it [is] necessary for the snares to come; nevertheless, alas! for the man through whom the snare comes. ⁸If, however, thy ^chand^b or thy ^cfoot is ensnaring thee, cut it off and cast from thee: it is seemly for thee to enter into ^olife lame or maimed, than having two hands or two feet to be cast into the age-abiding ^c ^ofire. ⁹And if thine ^ceye^d is ensnaring thee, pluck it out and cast from thee: it is seemly for thee—one-eyed—into ^olife to enter, than having two eyes, to be cast into the gehenna of the fire.

¹⁰Beware! ye may not despise one of these ^clittle ones; for I say to you that their ^omessengers in [the] heavens continually behold the face of my ^oFather ^owho is in [the] heavens.

¹¹^c ¹²How to you does it seem? If perchance a certain man come to

^a Ex. xxx. 11-16. ^b chap. v. 30. ^c Jno. iii. 15, note. ^d chap. v. 29. ^e Sinai MS. omits.

have an hundred sheep,^a and one from among them go astray, will he not leave the ninety-nine upon the mountains, and, going, is seeking the straying one? ¹³And if perchance he happen to find it, verily! I say to you, that he rejoices over it rather than over the ninety-nine [°]which have not gone astray. ¹⁴In like manner, there is not a desire in presence of my [°]Father [°]who is in [the] heavens, that one of these [°]little ones should be lost.

§ 58. *How to gain, and how often to forgive an offending Brother. Parable of the forgiven yet unforgiving Servant.*

¹⁵But if perchance thy [°]brother ^bsin against thee,^c withdraw! convict him betwixt thee and him alone. If perchance to thee he hearken, . . . thou didst gain thy [°]brother! ¹⁶but if perchance he do not hearken, take along with thee yet one or two, in order that on mouth of two witnesses or three,^d every declaration may be established; ¹⁷and if perchance he refuse to hearken to them, speak to the assembly; and if perchance even to the assembly he refuse to hearken, let him be to thee just as the Gentile and the tax-collector. ¹⁸Verily! I say to you, as many things soever as ye may bind^e upon the earth, shall have been bound in the heaven; and as many things soever as ye may loose upon the earth, shall have been loosed in the heaven. ¹⁹Again, verily! I say to you that if perchance two from among you will agree—upon the earth—concerning any matter whatsoever they may ask, it shall be brought to pass for them from my [°]Father [°]who [is] in [the] heavens. ²⁰For, where there are two or three, gathered together into my [°]name,^f there I am in [the] midst of them.

²¹Then, coming forward, [°]Peter said to him, Lord! how many times shall my [°]brother sin against me, and I forgive him?—unto seven times? ²²[°]Jesus says to him, I do not say to thee, unto seven-times; but, unto seventy-times seven.

²³Wherefore, likened was the kingdom of the heavens to a man—a king—who wished to settle an account with his [°]servants. ²⁴And, when he began to settle, there was brought unto him one debtor of ten-thousands of talents.^g ²⁵And he not having [wherewith] to pay,

^a Lu. xv. 4-7. ^b Lu. xvii. 3, 4. ^c "Against thee"—somewhat doubtful (Tregelles): not in Sinai MS. ^d De. xix. 15; 2 Co. xiii. 1. ^e chap. xvi. 19. ^f "Eis onoma is not identical with *en onomati* either here or in chap. xxviii. 19. (Baptizing them not *in* the name, but *into* the name, etc.), so that they may be members of the church bearing the name of, etc." (Fausset, Note to Bengel.) Hence this promise bears on the very constitution of a Christian assembly. See Stier. ^g A talent is variously computed, at from £187 10s., to £250.

the master ordered him to be sold, and his ^owife and the children, and all things as many as he had, and payment to be made. ²⁶Falling down, therefore, the servant was worshipping him, saying, Have patience with me, and I will pay thee all. ²⁷And, moved with com-
passion, the master of that ^oservant released him, and forgave him the debt. ²⁸And, going out, that ^oservant found one of his ^ofellow-
servants, who was owing him an hundred denaries;^a and, securing him, was seizing him by the-throat, saying, Pay! if anything thou owest. ²⁹Falling down, therefore, his ^ofellow-servant was beseeching him, saying, Have patience with me, and I will pay thee. ³⁰He, however, was not willing, but went away and cast him into prison, until he should pay ^othat which was owing. ³¹Therefore, his ^ofellow-servants, seeing the things which were done, were grieved exceedingly; and went and distinctly declared to their own ^omaster all the things which were done. ³²Then, calling him near, his ^omaster says to him, Evil servant! all that ^odebt forgave I thee, because thou didst beseech me: ³³was it not binding on thee also to have mercy on thy ^ofellow-servant, as even £ on thee had mercy? ³⁴And, provoked to anger, his ^omaster delivered him up to the torturers, until he should pay all ^othat which was owing.

³⁵In this manner also my ^oheavenly ^oFather will do to you, if perchance ye may not forgive, each one his ^obrother, from your ^ohearts.

§ 59. *Concerning Divorce.* Mar. x. 1-12.

CH. XIX. And it came to pass when ^oJesus ended these ^owords, he removed from ^oGalilee and came into the borders of ^oJudæa beyond the Jordan. ²And there followed him large multitudes, and he cured them there.

³And there came unto him Pharisees, tempting him and saying, Whether is it allowed a man to divorce his ^owife for any cause? ⁴And ^ohe, answering, said, Did ye never read ^b that he who created from beginning, “male and female made them,” ⁵and said, “For this cause,^c will a man leave behind [his] ^ofather and ^omother, and be united to his ^owife, and the two will become one flesh”? ⁶so that no longer are they two, but one flesh. What, therefore, ^oGod yoked-together, let a man not put asunder. ⁷They say to him, Why then

^a A denary is equal to about 7½*l.*, nearly = Greek drachma. ^b Ge. i. 27. ^c Ge. ii. 24.

did Moses command^a to give a writing of repudiation and to divorce:
⁸He says to them, Moses, in view of your ^ohardness of heart, permitted you to divorce your ^owives; from [the] beginning, however, it has not been done thus. ⁹I say to you, moreover, Whosoever may divorce his ^owife^b—not on the ground of fornication, and may marry another, is committing adultery; and he who married a divorced woman is committing adultery.

¹⁰His ^odisciples say to him, If thus is the cause of the man with the woman, it is no profit to marry. ¹¹But he said to them, Not all find room for this ^osaying, but [those] to whom it has been given. ¹²For there are eunuchs who from mother's womb were born so, and there are eunuchs who were made eunuchs by ^omen, and there are eunuchs who made themselves eunuchs for-the-sake of the kingdom of the heavens. ^cHe who is able to find room let him find room.

§ 60. *Children brought to Jesus.* Mar. x. 13-16; Lu. xviii. 15-17.

¹³Then were brought unto him children, that he might lay [his] ^ohands on them, and pray; but the disciples rebuked them. ¹⁴Jesus, however, said, Permit the children—and do not forbid them—to come unto me; for of ^osuch as these is^c the kingdom of the heavens. ¹⁵And, laying [his] ^ohands on them, he went from thence.

§ 61. *A Rich Ruler.* “*We left all.*” *Twelve Thrones.* Mar. x. 17-31; Lu. xviii. 18-30.

¹⁶And, behold! one coming unto him said, Teacher! what good thing may I do, that I may have age-abiding life? ¹⁷But he said to him, Why dost thou question me concerning ^othat which is good? One is ^ohe that is good; if, however, thou desirest into ^olife to enter, be keeping the commandments! ¹⁸He says to him, Which? But Jesus said, The [following]:^d “Thou shalt not commit murder: thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false-witness: ¹⁹Honour [thy] ^ofather and [thy] ^omother;” and, “Thou shalt love^e thy ^oneighbour as thyself.” ²⁰The young man says to him, These all I kept, what further do I lack? ²¹Jesus said to him, If thou desirest to be perfect, withdraw! sell thy ^osubstance^f and give to the destitute;^g and thou shalt have treasure in

^a De. xxiv. 1. ^b chap. v. 32; Lu. xvi. 18. ^c Or, “to such as these belongs.” ^d Ex. xx. 12-16. ^e Le. xix. 18. ^f Or, “what thou already hast.” ^g Who have nothing.

[the] heavens; and, come! be following me. ²²And the young man, hearing the word, went away sorrowing; for he was holding large possessions.

²³And ^oJesus said to his ^odisciples, Verily! I say to you that a rich [man] with difficulty will enter into the kingdom of the heavens.

²⁴Again, moreover, I say to you, It is easier for a camel through an eye of a needle to enter, than for a rich [man] to enter into the kingdom of the heavens. ²⁵And, hearing [it], the disciples were being greatly struck with astonishment, saying, Who then can possibly be saved?

²⁶And, looking at [them], ^oJesus said to them, With men, this is impossible, but with God ^a all things [are] possible. ²⁷Then, answering, ^oPeter said to him, Behold! we left all and followed thee; what then shall there be for us?

²⁸And ^oJesus said to them, Verily! I say to you that ye ^owho followed me, in the regeneration, whensoever the Son of ^oMan may seat himself upon his throne of glory, even ye yourselves shall take your seats upon twelve thrones, judging the twelve tribes of ^oIsrael.

²⁹And every one who ever left brothers or sisters or father or mother or children or lands or houses for the sake of my ^oname, manifold shall receive, and age-abiding life shall inherit.

³⁰But ^b many ^c first shall be last, and last first.

§ 62. *The Day Labourers.*

CH. XX. For, like is the kingdom of the heavens to a man—a householder—who, indeed, went forth with [the] morning to hire labourers into his ^ovineyard. ²And, agreeing with the labourers for a denary the day, he sent them away into his ^ovineyard. ³And, going forth about [the] third hour, he saw others, standing in the market-place, unemployed; ⁴and to them he said, **Ye** too, go your way into the vineyard, and whatsoever may be right I will give you. ⁵And ^othey departed. And again going forth, about [the] sixth and [the] ninth hour, he did likewise. ⁶And, about the eleventh going forth, he found others standing, and says to them, Why here are ye standing the-whole of the day unemployed? ⁷They say to him, Because no

^a Lu. i. 37. ^b chap. xx. 16; Lu. xiii. 30. ^c *Many first*—probably emphatic juxtaposition (Introduction, § 8), which, with the slightest freedom in rendering, may be thus shown in English: "But, with many (in the case of many) it shall be, 'First—last, and last—first.'" "Tregelles would begin a new paragraph with this verse; and Barnes would have begun a new chapter. But inaccurately: for it is very closely connected with what goes immediately before, and is, indeed, intended to throw a modifying light on the expectations that might be stirred in the disciples' minds by the promises of verses 28 and 29." (Morison.)

one hired us. He says to them, **Ye** too, go your way into the vineyard.

⁸And, evening coming, says the master of the vineyard to his ^osteward, Call the labourers, and pay them the hire, beginning from the last . . . unto the first. ⁹And ^othey of the eleventh hour, coming, received severally a denary. ¹⁰And the first, coming, supposed that they should receive more; and they received the single denary—**they** too. ¹¹And, receiving [it], they were murmuring against the householder, ¹²saying, These ^olast one hour wrought, and equal with us thou didst make them—with [us] ^owho bore the burden of the day and the scorching heat. ¹³And ^ohe, answering, said to one of them, Friend! I wrong thee not: [was it] not for a denary thou didst agree with me? ¹⁴Take ^owhat is thine, and go thy way! I choose, however, unto this ^olast to give, as even to thee: ¹⁵is it not allowed me to do what I choose in ^omine own [affairs]? or is thine ^oeye evil, because **I** am good?

¹⁶Thus ^a shall the last be first, and the first last.^b For many are called, but few chosen.^c

§ 63. *Private Announcement of Sufferings.* Mar. x. 32-34;

Lu. xviii. 31-33.

¹⁷And, as ^oJesus was going up to Jerusalem, he took unto him the twelve privately, and in the way said to them, ¹⁸Behold! we are going up to Jerusalem, and the Son of ^oMan will be delivered up to the High-priests and Scribes; and they will condemn him to death, ¹⁹and will deliver him up to the nations ^oto mock and scourge and crucify; and on the third day will he arise.

§ 64. *Request for Zebedee's Sons.* Mar. x. 35-45.

²⁰Then came unto him the mother of the sons of Zebedee, with her ^osons, worshipping and asking something from him. ²¹And ^ohe said to her, What desirest thou? She says to him, Speak! in order that these my ^otwo sons may sit, one on thy right hand and one on thy left, in thy ^okingdom. ²²But ^oJesus, answering, said, Ye know not what ye are asking for yourselves. Can ye drink the cup which **I** am about to be drinking? They say to him, We can. ²³He says to them, My ^ocup, indeed, ye shall drink; but to sit on my right hand

^a In the way just described; a hint of great significance. ^b chap. xix. 30. ^c chap. xxii. 14. From "For" to "chosen"—somewhat doubtful (Fregelles): not in Sinai MS.

and on [my] left is not mine to give, but . . . [to those] for whom it has been prepared by my ^oFather.

²⁴And the ten, hearing [it], were sorely displeased concerning the two brothers. ²⁵But ^oJesus, calling them near, said, Ye know that the rulers of the nations ^alord it over them, and the great ones wield authority over them. ²⁶Not so is it among you, but whosoever may be desiring among you to become great shall be your minister; ²⁷and whosoever may be desiring among you to be first shall be your servant: ²⁸just as the Son of ^oMan came not to be ministered to, but to minister and to give his ^osoul ^ba ransom instead of many.

§ 65. *Two Blind Men recover Sight.* Mar. x. 46-52; Lu. xviii. 35-43.

²⁹And, as they were going forth from Jericho, there followed him a great multitude. ³⁰And, behold! two blind [men], sitting beside the road, hearing that Jesus was passing by, cried out, saying, Lord! have mercy on us, Son of David! ³¹But the multitude rebuked them, that they might hold their peace. ^cThey, however, [the] more cried out, saying, Lord! have mercy on us, Son of David! ³²And, standing still, ^oJesus called them and said, What are ye desiring I should do for you? ³³They say to him, Lord! . . . in order that our ^oeyes may open. ³⁴And, moved with compassion, ^oJesus touched their ^oeyes, and straightway they recovered sight; and they followed him.

§ 66. *The Triumphal Entry.* Mar. xi. 1-10; Lu. xix. 29-38 ;
Jno. xii. 12-15.

CH. XXI. And when they drew near to Jerusalem and came to Bethphage, to the Mount of ^oOlives—then ^oJesus sent forth two disciples, ²saying to them, Be going into the village ^othat [is] over against you; and straightway ye will find an ass, bound, and a colt with her: loose [them] and be leading [them] to me. ³And if perchance anyone to you say aught, ye shall say that their ^oLord has need; ^cand straightway he will send them. ⁴Now this has come to pass that it might be fulfilled ^owhich was spoken through the prophet, ^dsaying:—

⁵“Tell ye the daughter of Zion,—
Behold! thy ^oking is coming to thee;
Meek, and mounted upon an ass,
And upon a colt, foal of a toiling [ass].”

^a Lu. xxii. 25-27. ^b Is. liii. 10, 12. Compare chap. ii. 20, note. ^c Or, “THE LORD, OF THEM, has need.” More naturally as in the text. ^d Zec. ix. 9. Compare Is. liii. 11.

⁶And the disciples, going, and doing according as ^oJesus directed them, ⁷led the ass and the colt, and put upon them [their] ^omantles, and he took his seat upon them. ⁸And the chief multitude spread their own ^omantles in the way, and others were cutting off young branches from the trees and spreading [them] in the way. ⁹And the multitudes, ^othose going before him and ^othose following after, were crying aloud, saying, Hosanna!^a to the Son of David! "Blessed^b [is] ^ohe who is coming in [the] name of [the] Lord!" Hosanna! in the highest [realms]. ¹⁰And, when he entered into Jerusalem, startled was all the city, saying, Who is this? ¹¹And the multitudes were saying, This is the prophet Jesus—^ohe from Nazareth of ^oGalilee.

§ 67. *The Temple cleansed.* Mar. xi. 15-17; Lu. xix. 45, 46.
(Jno. ii. 13-17.)

¹²And Jesus entered into the temple, and cast out all ^othose selling and buying in the temple, and the tables of the money-changers overthrew, and the seats of ^othose selling the doves; ¹³and says to them, It is written,^c "My ^ohouse a house of prayer shall be called;" but ye are making it "a den^d of robbers." ¹⁴And there came unto him blind and lame in the temple, and he cured them. ¹⁵And the High-priests and the Scribes, seeing the wonderful things which he did, and the boys, ^owho were crying aloud in the temple and saying, Hosanna to the Son of David! were sorely displeased, ¹⁶and said to him, Hearrest thou what these are saying? And ^oJesus says to them, Yes! .. did ye never read^e that "Out of mouth of babes and sucklings thou preparedst praise?" ¹⁷And, leaving them behind, he went forth outside the city into Bethany, and spent-the-night there.

§ 68. *The Barren Fig-tree withered.* Mar. xi. 12-14; 20-24.

¹⁸And early returning into the city, he hungered; ¹⁹and seeing one fig-tree on the way, he came up to it, and nothing found in it, except leaves only; and he says to it, No more—from thee—let fruit spring forth to the latest age. And the fig-tree withered away instantly. ²⁰And, seeing [it], the disciples marvelled, saying, How instantly withered away the fig-tree! ²¹And, answering, ^oJesus said to them, Verily! I say to you, If perchance ye may have faith and may not doubt, not only the [withering] of the fig-tree shall ye accomplish, but

^a Hebrew: Save pray! ^b Ps. cxviii. 26. ^c Is. lvi. 7. ^d Je. vii. 11. ^e Ps. viii. 2.

even if perchance to this °mountain ye may say, Be lifted up and cast into the sea! it shall be done. ²²And all things, as many soever as ye may ask in [your] °prayer—believing, ye shall receive.

§ 69. “*By what Authority?*” *Two Sons.* Mar. xi. 27-33; Lu. xx. 1-8.

²³And he coming into the temple, the High-priests and the Elders of the people came unto him as he was teaching, saying, By what authority these things art thou doing? and who to thee gave this °authority? ²⁴And, answering, °Jesus said to them, **¶** also will ask you one thing, which if perchance ye may tell me, **¶** also will tell you by what authority these things I am doing. ²⁵The immersion—°that of John—whence was it? from heaven, or from men? But °they were deliberating among themselves, saying, If perchance we should say, From heaven, he will say to us, Why then did ye not believe him? ²⁶But if perchance we should say, From men:—we fear the multitude, for all—as a prophet—are holding °John. ²⁷And they, answering °Jesus, said, We know not. **¶** too said to them, Neither do **¶** tell you by what authority these things I am doing.

²⁸But how to you does it seem? A man had two sons, and coming unto the first he said, Son, go thy way, to-day be working in the vineyard. ²⁹But °he, answering, said, I will not; afterwards, however, being smitten with regret, he went. ³⁰And, coming unto the second, he spake in like manner. And °he, answering, said, **¶** [will], Sir! and went not. ³¹Which out of the two did the will of the father? They say, The latter.^a °Jesus says to them, Verily! I say to you that the tax-collectors and the harlots are going, before you, into the kingdom of °God. ³²For John came unto you in a way of righteousness, and ye believed him not; but the tax-collectors and the harlots believed him; and **¶**, seeing [it], were not even smitten with regret afterwards °to believe him.

§ 70. *The Vineyard's Fruits demanded.* Mar. xii. 1-12; Lu. xx. 9-19.

³³Another parable hear ye! A man there was—an householder—who planted a vineyard, and a wall^b around it placed, and digged in it a wine-vat, and built a tower, and let it out to husbandmen, and left home. ³⁴And when the season of the fruits drew near, he sent forth his °servants unto the husbandmen to receive his °fruits. ³⁵And the

^a Or, according to some, “the tardier one.” But the Sinai MS. has “the first.” ^b Is. v. 2.

husbandmen, taking his ^oservants, one, indeed, they beat, and another slew, and another stoned. ³⁶Again sent he forth other servants, more than the first, and they did to them in like manner. ³⁷But afterwards he sent forth unto them his ^oson, saying, They will pay deference to my ^oson! ³⁸The husbandmen, however, seeing the son, said among themselves, This is the heir: come! let us slay him, and have his ^oinheritance. ³⁹And, taking him, they cast him forth outside the vineyard, and slew [him]. ⁴⁰Whosoever, therefore, the master of the vineyard may come, what will he do to those ^ohusbandmen?

⁴¹They say to him, Miserable men! miserably will he destroy them, and will let out the vineyard to other husbandmen, who will render to him the fruits in their ^oseasons.

⁴²^oJesus says to them, Did ye never read in the Scriptures,—^a

“A stone which the builders rejected—
The same was made a head of a corner:
From [the] Lord, this came to pass,
And is marvellous in our eyes”?

⁴³Wherefore I say to you that the kingdom of ^oGod will be taken away from you, and given to a nation bringing forth the fruits thereof.

⁴⁴And ^ohe who falls ^b on this ^ostone will be sorely bruised; but on whomsoever it may fall it will utterly destroy ^c him.

⁴⁵And the High-priests and the Pharisees, hearing his ^oparables, took note that concerning them he was speaking. ⁴⁶And, seeking to secure him, they feared the multitudes, since for a prophet were they holding him.

§ 71. *Marriage Feast and Wedding Garment.* (Lu. xiv. 16-24.)

CH. XXII. And, answering, ^cJesus again spake in parables to them, saying, ²Likened was the kingdom of the heavens to a man—a king—who made a marriage-feast for his ^oson. ³And he sent forth his ^oservants to call ^othose who had been invited into the marriage-feast, and they were not willing to come. ⁴Again sent he forth other servants, saying, Tell ^othose who have been invited, Behold! my ^odinner have I prepared, mine ^ooxen and ^ofatlings have been slain, and all things [are] ready: come ye into the marriage-feast! ⁵But ^othey, slighting [it], went off; one indeed into his ^oown field, and another unto his ^omerchandise; ⁶and the rest, securing his ^oservants,

^a Ps. cxviii. 22, 23. ^b Is. viii. 15. ^c Greek, “winnow.” Compare Da. ii. 34.

ill-treated and slew [them]. ⁷And the king was provoked to anger; and, sending his °armies, destroyed those °murderers, and their °city set on fire. ⁸Then says he to his °servants, The marriage, indeed, is ready; but °those who had been invited were not worthy. ⁹Be going, therefore, unto the crossways of the roads; and as many soever as ye may find, call into the marriage feast. ¹⁰And those °servants, going forth into the roads, gathered together all, as many as they found, both evil and good; and filled was the marriage with guests.

¹¹But the king, entering to view the guests, saw there a man who had not put on a garment of marriage; ¹²and says to him, Friend! how camest thou in hither, not having a garment of marriage? and °he was silenced. ¹³Then the king said to the ministers, Binding him, feet and hands, cast him forth into the outer °darkness: there will be the wailing and the gnashing of the teeth. ¹⁴For many are called, but few chosen.^a

§ 72. *Cæsar and God.* Mar. xii. 13-17; Lu. xx. 20-26.

¹⁵Then went the Pharisees and took counsel to-the-end they might ensnare him in discourse. ¹⁶And they send forth to him their °disciples with the Herodians, saying, Teacher! we know that true thou art, and the way of °God in truth dost teach; and it does not concern thee about any one, for thou dost not look into a face of men. ¹⁷Tell us then, How to thee does it seem? Is it allowable to give tax to Cæsar, or not? ¹⁸But °Jesus, taking note of their °wickedness, said, Why are ye tempting me, hypocrites? ¹⁹Shew me the coin appointed for the tax. And °they brought unto him a denary. ²⁰And he says to them, Whose is this °image—and the inscription? ²¹They say to him, Cæsar's. Then he says to them, Render, therefore, the things of Cæsar to Cæsar, and the things of °God to °God. ²²And, hearing, they marvelled; and, leaving him, departed.

§ 73. *Marriage and the Resurrection.* Mar. xii. 18-27; Lu. xx. 27-39.

²³In that °day there came unto him Sadducees, who say there is no resurrection, and questioned him, ²⁴saying, Teacher! Moses said,^b If perchance anyone die not having children, his °brother shall marry his °wife,^c and raise up seed to his °brother. ²⁵Now, there were with us seven brothers; and the first, marrying, died; and, not having seed,

^a chap. xx. 16. ^b De. xxv. 5. ^c Or, "his brother shall marry his wife." (Intro. § 8.)

left his ^owife to his ^obrother. ²⁶In like manner also, the second and the third, unto the seven. ²⁷And last of all died the wife also. ²⁸In the resurrection, therefore, of which of the seven shall she be wife? for all had her.

²⁹And, answering, ^oJesus said to them, Ye deceive yourselves, neither knowing the Scriptures nor the power of ^oGod. ³⁰For, in the resurrection, they neither marry nor are given in marriage, but are as messengers in the heaven. ³¹But, concerning the resurrection of the dead, did ye not read ^othat which was spoken to you by ^oGod,^a saying, ³²“I am the God of Abraham and the God of Isaac and the God of Jacob”? He is not the God of dead [men], but of living.

³³And the multitudes, hearing, were being struck with astonishment at his ^oteaching.

§ 74. *The Greatest Commandment.* Mar. xii. 28-31; Lu. x. 25-27.

³⁴Now the Pharisees, hearing that he silenced the Sadducees, were brought together with ^oone accord; ³⁵and one from among them—a lawyer—proposed a question, tempting him, ²⁶Teacher! which com-
mandment [is] great in the law?

³⁷And ^ohe said to him, “Thou shalt love [the] Lord thy ^oGod,^b with the-whole of thy ^oheart, and with the-whole of thy ^osoul, and with the-whole of thy ^omind.” ³⁸This is the great and first commandment. ³⁹But a second [is] like it: “Thou shalt love thy ^oneighbour^c as thyself.” ⁴⁰In these two commandments, the whole of the law is contained—and the prophets.

§ 75. *David's Son and Lord.* Mar. xii. 35-37; Lu. xx. 41-44.

⁴¹Now, the Pharisees having come together, ^oJesus questioned them, ⁴²saying, How to you does it seem—concerning the Christ? Whose son is he? They say to him, ^oDavid's. ⁴³He says to them, How then does David, in Spirit, call him Lord? saying,^d ⁴⁴“Said [the] Lord to my ^oLord,^e Sit thou on my right hand, till whensoever I may put thy ^ofoes beneath thy ^ofeet.” ⁴⁵If, then, David calls him Lord, how is he his son? ⁴⁶And no one was able to answer him a word; neither durst anyone from that ^oday question him any more.

^a Ex. iii. 6. ^b De. vi. 5. ^c Le. xix. 18. ^d Ps. cx. 1. ^e Hebrew: “Jehovah [Yahweh — The Becoming One] to my Lord [my Adôn — my sovereign, ruler, master].” On the force of the latter word the argument turns. Ordinarily, the father rules the son, not the reverse.

§ 76. *Alas! for the Scribes and the Pharisees.*

CH. XXIII. Then Jesus spake to the multitudes and to his disciples,
²saying, Upon the seat of Moses sat down the Scribes and the
Pharisees; ³all things, therefore, as many soever as they may tell you,
do and keep. But according to their works, do not; for they say and
do not perform. ⁴And they bind together burdens^a heavy and hard
to be borne, and lay upon the shoulders of men; but ~~they~~ with their
finger are not willing to move them. ⁵And all their works they do
with a view to the being gazed at by men. For they make broad
their annulets, and make large [their] fringes, ⁶and dearly love the
first-couch in the chief-meals, and the first seats in the synagogues,
⁷and the salutations in the market-places, and to be called by men,
Rabbi. ⁸**Ye**, however, may not be called Rabbi! for one is your
teacher, and all ye are brethren. ⁹And ye may not call [any] of you
father, upon the earth; for one is your Father, the Heavenly. ¹⁰Neither
may ye be called leaders; because your leader is one, the Christ.
¹¹And he who is greater among you shall be your minister. ¹²And
whoever will exalt himself^b shall be humbled: and whoever will
humble himself shall be exalted.^{(13) c}

¹⁴But alas! for you, Scribes and Pharisees, hypocrites! because ye
are shutting up the kingdom of the heavens before men; for ye
are not entering, neither those about to enter are ye permitting to enter.

¹⁵Alas! for you, Scribes and Pharisees, hypocrites! because ye
compass the sea and the dry [land] to make one convert; and, when-
soever it may be done, ye are making him a son of gehenna twofold
more than ye.

¹⁶Alas! for you, blind guides, who say, Whosoever may swear by
the Temple, it is nothing; but whosoever may swear by the gold of
the Temple, is bound. ¹⁷Foolish and blind! for which is greater—the
gold, or the Temple which hallowed the gold? ¹⁸And, Whosoever
may swear by the altar, it is nothing; but, whosoever may swear by
the gift that [is] upon it, is bound. ¹⁹Blind! for which [is] greater
—the gift, or the altar that hallows the gift? ²⁰He, therefore, who
swears by the altar is swearing by it and by all the things thereon; ²¹and
he who swears by the Temple is swearing by it and by him who
dwelt therein; ²²and he who swears by the heaven is swearing by the
throne of God and by him who is sitting thereon.

^a Lu. xi. 46. ^b Lu. xiv. 11; xviii. 14. ^c The Sinai MS. also omits this verse.

²³ Alas! for you, Scribes and Pharisees, hypocrites! because ye tithe^a the mint and the anise and the cummin, and dismissed the weightier matters of the law, the judgment and the mercy and the faith; but these it was binding to do, and those not to dismiss. ²⁴ Blind guides! straining out the gnat; but—the camel—swallowing!

²⁵ Alas! for you, Scribes and Pharisees, hypocrites! because ye cleanse the outside^b of the cup and of the dish, but within they are full of plunder and intemperance. ²⁶ Blind Pharisee! cleanse first the inside of the cup and of the dish, that even its^c outside may become clean.

²⁷ Alas! for you, Scribes and Pharisees, hypocrites! because ye are like sepulchres whitewashed, which outside, indeed, appear beautiful, but within are full of bones of [the] dead and all uncleanness. ²⁸ In this manner even ye, outside, indeed, appear to ^cmen [to be] righteous, but within are full of hypocrisy and lawlessness.

²⁹ Alas! for you, Scribes and Pharisees, hypocrites! because ye are building^c the sepulchres of the prophets, and decorating the monuments of the righteous,³⁰ and saying, If we had been in the days of our ^cfathers, we would not have been their partners in the blood of the prophets. ³¹ So that ye are bearing witness respecting yourselves that ye are sons of ^cthose who murdered the prophets; ³² and ye! fill ye up the measure of your ^cfathers. ³³ Serpents! broods of vipers! how should ye flee from the judgment of the gehenna?^d ³⁴ Wherefore, behold! I send forth unto you prophets and wise [men] and scribes: [some] from among them ye will slay and crucify, and [some] from among them ye will scourge in your ^csynagogues and persecute from city into city: ³⁵ to-the-end there may come upon you all righteous blood poured forth upon the ground, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye murdered between the Temple and the altar. ³⁶ Verily! I say to you, all these things will have come upon this ^cgeneration.

³⁷ Jerusalem! Jerusalem! ^cwho slays the prophets and stones ^cthose sent forth unto her! . . . how many times desired I to gather together thy ^cchildren, like as a hen gathers together her ^cchickens under [her] ^cwings, and ye desired not. ³⁸ Behold! your ^chouse is left to you desolate. ³⁹ For I say to you, In nowise may ye see me

^a Lu. xi. 42. ^b Lu. xi. 39-44. ^c Lu. xi. 47-51. ^d chap. xi. 23, note. ^e Lu. xiii. 34, 35.

henceforth, till whensoever ye may say, "Blessed" [is] ^ohe who is coming in [the] name of [the] Lord."

§ 77. *The Prophecy on Mount Olivet.* Mar. xiii.; Lu. xxi.

CH. XXIV. And ^oJesus coming forth from the Temple, was taking his departure; and his ^odisciples came forward to point out to him the buildings of the Temple. ²^oHe, however, answering, said to them, Are ye not beholding all these things? Verily! I say to you. In nowise may there be left, here, stone upon stone which will not be thrown down.

³And, as he was sitting upon the Mount of ^oOlives, the disciples came unto him privately, saying, Tell us when these things will be? and what, the sign of ^othine arrival ^b and conclusion of the age?

⁴And, answering, ^oJesus said to them, Be taking heed lest anyone deceive you. ⁵For many will come on my ^oname, saying, I am the Christ, and will deceive many. ⁶Moreover, ye will be sure to be hearing of wars and rumours of wars: mind! be not alarmed; for it must needs happen, but not yet is the end. ⁷For there will arise nation against nation and kingdom against kingdom, and there will be famines and earthquakes in [various] places. ⁸Now all these things [are] a beginning of birth-pangs. ⁹Then will they deliver you up into tribulation and will slay you; and ye will be [men] hated ^c by all the nations because of my ^oname. ¹⁰And then will many be offended, and one another will deliver up, and hate one another; ¹¹and many false-prophets will arise and deceive many; ¹²and because of ^olawlessness ^obeing brought to [the] full the love of the many will grow cold. ¹³But ^ohe who endures throughout ^d—the same shall be saved. ¹⁴And this ^ojoyful message ^e of the kingdom will be proclaimed in the whole of the inhabited [earth], for a witness to all the nations; and then will have come the end.

¹⁵Whensoever, therefore, ye may see the abomination of the desolation ^f—^othat spoken of through Daniel the prophet—standing in a holy place (^ohe that reads, let him think!), ¹⁶then, ^othose in ^oJudæa, let them flee into the mountains; ¹⁷^ohe [who is] on the house-top, ^g let him not come down to take away the things out of his ^ohouse; ¹⁸and

^a Ps. cxviii. 26. ^b 1 Thes. ii. 19, note. ^c chap. x. 22; Mar. xiii. 13; Lu. xxi. 17.
^d chap. x. 22. ^e chap. iv. 23, note. ^f Mar. xiii. 14; Da. ix. 27; xi. 31. ^g Lu. xvii. 31.

°he [who is] in the field, let him not turn back to take away his °mantle. ¹⁹But, alas! for the [women] with child and for °those giving suck in those °days. ²⁰But be praying in order that your °flight may not happen in winter nor on sabbath. ²¹For there will be, then, great tribulation,—such as has not happened from [the] beginning of [the] world until the present, no indeed! nor in any wise may happen. ²²And if those °days had not been shortened,^a no flesh would have been saved; but because of the chosen those °days will be shortened.

²³Then, if perchance anyone to you say, “Behold! here [is] the Christ,” or “here,” ye may not believe [it]. ²⁴For there will arise false-christs and false-prophets, and they will give great signs and wonders, so as to be deceiving, if possible, even the chosen. ²⁵Behold! I have foretold you. ²⁶If, perchance, therefore, they may say to you, Behold!^b in the wilderness he is! ye may not go forth. Behold! in the chambers! ye may not believe [it]. ²⁷For just as the lightning comes forth from east and shines unto west—so will be the arrival^c of the Son of °Man. ²⁸Whersoever may be the corpse,^d there will be gathered the vultures.

²⁹And, straightway after the tribulation of those °days, the sun will be darkened, and the moon will not give her °brightness, and the stars will fall from the heaven, and the powers of the heavens will be shaken. ³⁰And then will be displayed the sign of the Son of °Man in heaven; and then will smite [their breasts] all the tribes of the earth, and they will see the Son of °Man coming upon the clouds of the heaven with power and great glory. ³¹And he will send forth his °messengers with a trumpet's great voice, and they will gather together^e his °chosen out of the four winds—from bounds of heavens unto their °bounds.

³²Now, from the fig-tree, learn ye the parable: Whensoever already her °young branch may become tender and the leaves may be sprouting, ye are taking note that near [is] the summer. ³³Thus even ye, whensoever ye may see all these things,^f be taking note that it is near, at [the] doors. ³⁴Verily! I say to you, that this °generation in nowise may pass away till whensoever all these things may happen.

^a Or, “docked,” “curtailed.” ^b Lu xvii. 22, 24. ^c 1 Thes. ii. 19, note. ^d Lu. xvii. 37. ^e Or, “gather together again.” ^f “All these things”—“uppermost and outstanding in the disciples' thoughts . . . the things connected with the Temple and Jerusalem.” (Morison.)

³⁵The heaven and the earth will pass away, but my words in nowise may pass away.

³⁶But, concerning that day and hour, no one^a knows—not even the messengers of the heavens—save the Father only. ³⁷For just as [were] the days of Noah,^b so will be the arrival^c of the Son of Man. ³⁸For, as they were in those days that [were] before the flood, feeding and drinking, marrying and giving in marriage, until [the] day on which Noah entered into the ark,³⁹ and noticed not till the flood came and took away all together, so will be the arrival^d of the Son of Man. ⁴⁰Then, two [men] will be in the field—one is taken near, and one is left behind. ⁴¹Two [women] will be grinding in the mill—one is taken near, and one is left behind. ⁴²Be ye watching, therefore, because ye know not on what day your Lord is coming. ⁴³Of this, indeed, be taking note, that if the householder^d had known in what watch the thief was coming, he would have been awake and not suffered his house to be dug through. ⁴⁴Wherefore, be ye also getting ready; because, in an hour in which ye are not thinking, the Son of Man is coming.

⁴⁵Who then is the faithful and prudent servant, whom the master appointed over his household to give them [their] food in season? ⁴⁶Happy! that servant whom his master—coming—will find so doing. ⁴⁷Verily! I say to you that over all his substance will he appoint him. ⁴⁸If perchance, however, that wicked servant should say in his heart, Delaying is my master! ⁴⁹and begin to be striking his fellow-servants, and be eating and drinking with the drunken, ⁵⁰the master of that servant will have come in a day on which he is not expecting, and in an hour in which he is not noticing, ⁵¹and will cut him asunder, and his part with the hypocrites will appoint: there will be the wailing and the gnashing of the teeth.

CH. XXV. Then, likened will be the kingdom of the heavens to ten virgins; who, indeed, taking their own lamps, went forth to meet the bridegroom. ²But five from among them were foolish and five prudent; ³for the foolish, taking their lamps, did not take with themselves oil; ⁴but the prudent took oil in the vessels with their lamps. ⁵Now, the bridegroom delaying, they all became drowsy, and were sleeping. ⁶And, at midnight, an outcry has been made, Behold! the

^a Mar. xiii. 32.^b Lu. xvii. 26, 27.^c 1 Thes. ii. 19, note.^d Lu. xii. 39-46.

bridegroom! be going forth to meet him. ⁷Then arose all those °virgins, and trimmed their own °lamps. ⁸And the foolish to the prudent said, Give us of your °oil, because our °lamps are going out. ⁹But the prudent answered, saying, Lest at any time it may in nowise suffice for us and for you, be going rather unto °those who sell, and buy for yourselves. ¹⁰But, while they were going away to buy, the bridegroom came, and °those [who were] ready entered with him into the marriage-feast, and made fast was the door. ¹¹And afterwards come the remaining virgins also, saying, Lord! Lord! open to us. ¹²But he, answering, said, Verily! I say to you, I know^a you not. ¹³Be watching, therefore, because ye know neither the day nor the hour.

¹⁴For [it is] just as a man going from home ^b [who] called his °own servants and delivered up to them his °substance. ¹⁵And to one, indeed, gave he five talents; and, to another, two; and, to another, one;—to each according to [his] °particular ability; and went from home straightway. ¹⁶And °he who the five talents received went and traded with them, and gained other five. ¹⁷Likewise also °he who the two [received] gained other two. ¹⁸And °he who the one received went away, and dug up ground, and hid the silver of his °master. ¹⁹And, after a long time, comes the master of those °servants, and reckons with them. ²⁰And °he who the five talents received, coming forward, brought other five talents, saying, Master! five talents to me thou didst deliver up: see! other five talents I gained. ²¹His °master said to him, Well-done! good and faithful servant! over a few things thou wast faithful, over many things will I appoint thee: enter into the joy of thy °master. ²²And °he also who the two talents [received], coming forward, said, Master! two talents to me didst thou deliver up: see! other two talents I gained. ²³His °master said to him, Well-done! good and faithful servant! over a few things thou wast faithful, over many things will I appoint thee: enter into the joy of thy °master. ²⁴And °he also who the one talent had received, coming forward, said, Master! I got to know thee that thou art a hard °man, reaping where thou sowedst not, and gathering whence thou winnowedst not; ²⁵and, being overcome with fear, I went away and hid thy °talent in the ground: see! thou hast °what is thine. ²⁶And his

^a Or, "acknowledge;" chap. vii. 23, note.

^b Lu. xix. 11-27.

^c Introduction, § 5.

Master, answering, said to him, Evil and cowardly servant! didst thou know that I reap where I sowed not, and gather whence I winnowed not? ²⁷It was binding on thee, therefore, to cast my silver to the money-changers: and, coming, I might have obtained for myself what was mine with interest. ²⁸Take away, therefore, from him, the talent, and give to him who has the ten talents. ²⁹For, to every one who has, shall be given, and he shall be made to abound; but, from him who has not, even what he has shall be taken away from him. ³⁰And the unprofitable servant cast ye forth into the outer darkness: there will be the wailing and the gnashing of the teeth.

³¹But whensoever the Son of Man in his glory may come and all the messengers with him, then will he sit on a throne of his glory, ³²and there will be gathered before him all the nations; and he will separate them one from another, just as the shepherd separates the sheep from the goats; ³³and will set the sheep, indeed, on his right [hand], but the goats on [his] left. ³⁴Then will the king say to those on his right [hand], Come ye! the blessed of my Father! inherit the kingdom prepared for you from [the] foundation of [the] world. ³⁵For I hungered, and ye gave me to eat; I thirsted, and ye gave me drink; a stranger was I, and ye took me home; ³⁶naked, and ye clothed me; I was sick, and ye visited me; in prison was I, and ye came unto me. ³⁷Then will the righteous answer him, saying, Lord! when saw we thee hungering, and fed [thee]? or thirsting, and gave [thee] drink? ³⁸And when saw we thee a stranger, and took [thee] home? or naked, and clothed [thee]? ³⁹And when saw we thee sick, or in prison, and came unto thee? ⁴⁰And, answering, the king will say to them, Verily! I say to you, inasmuch as ye did [it] to one of these my least brethren, to me ye did [it]. ⁴¹Then will he say to those also on [his] left [hand], Depart ye from me, the accursed! into the age-abiding^b fire, that which has been prepared for the adversary and his messengers. ⁴²For I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink; ⁴³a stranger was I, and ye took me not home; naked, and ye clothed me not; sick, and in prison, and ye visited me not. ⁴⁴Then will even they answer, saying, Lord! when saw we thee hungering or thirsting or a stranger or naked or sick or in prison, and did not minister to thee? ⁴⁵Then

^a chap. xiii. 12; Mar. iv. 25; Lu. viii. 18. ^b Jno. iii. 15, note.

will he answer them, saying, Verily! I say to you, inasmuch as ye did [it] not to one of these, the least, neither to me did ye [it]. ⁴⁶And these shall go away into age-abiding^a punishment, but the righteous into age-abiding^a life.

§ 78. *The Conspiracy to Betray, and the Anointing in Bethany.*

Mar. xiv. 1-11; Lu. xxii. 1-6; Jno. xii. 1-8.

CH. XXVI. And it came to pass, when ^oJesus ended all these words, he said to his ^odisciples, ²Ye know that, after two days, the passover takes place, and the Son of Man is delivered up ^oto be crucified.

³Then were gathered together ^bthe High-priests and the Elders of the people into the court of the High-priest—the one called Caiaphas—⁴and took counsel together in order that ^oJesus, by guile, they might secure and slay. ⁵They were saying, however, Not during the feast, lest an uproar arise among the people.

⁶But ^oJesus happening to be in Bethany, in [the] house of Simon the leper, ⁷there came unto him a woman holding an alabaster-jar of costly perfume, and poured down upon his ^ohead as he was reclining. ⁸And the disciples, seeing [it], were sorely displeased, saying, To what end this loss? ⁹for this could have been sold for much and given to [the] destitute. ¹⁰But ^oJesus, taking note, said to them, Why vex ye the woman? for a seemly ^cwork wrought she for me. ¹¹For always the destitute have ye with yourselves; me, however, not always have ye. ¹²For she, pouring this perfume upon my body, did [it] with a view to prepare me for burial. ¹³Verily! I say to you, wheresoever this ^ojoyful message ^dmay be proclaimed in the whole of the world, even what she did will be told for a memorial of her.

¹⁴Then went one of the twelve—the one called Judas Iscariot—unto the High-priests, ¹⁵and said, What are ye willing to give me, and **£**, to you, will deliver him up? And ^othey appointed him thirty pieces-of-silver. ¹⁶And from that time he was seeking a favourable opportunity that he might deliver him up.

§ 79. *The Passover: the Old Feast, and the New.* Mar. xiv. 12-26;

Lu. xxii. 7-23.

¹⁷And, on the first of the [days of] unleavened [bread], the disciples came unto ^oJesus, saying, Where wilt thou we should prepare

^a Jno. iii. 15, note.

^b Jno. xi. 47.

^c Or, "noble," "beautiful."

^d chap. iv. 23, note.

for thee to eat the passover? ¹⁸And he said, Go your way ^a into the city unto such-a-one, and say to him, The teacher says, My season is near, with thee will I keep the passover in company with my disciples. ¹⁹And the disciples did as Jesus directed them, and prepared the passover.

²⁰And, when evening came, he was reclining with the twelve: ²¹and, as they were eating, he said, Verily! I say to you that one from among you will deliver me up. ²²And, being exceedingly grieved, they began to be saying to him, each one, Can it be **I**, Lord? ²³And he, answering, said, He who dipped, with me, [his] hand in the bowl—the same will deliver me up. ²⁴The Son of Man, indeed, withdraws according as it is written concerning him; but, alas! for that man through whom the Son of Man is delivered up: well would it have been for him, if that man had not been born. ²⁵And Judas, he who was delivering him up, answering, said, Can it be **I**, Rabbi? He says to him, **Thou** saidst!

²⁶And, as they were eating,^b Jesus, taking a loaf, and blessing, brake: and, giving to the disciples, said, Take eat, this is ^c my body. ²⁷And, taking a cup, and offering thanks, he gave to them, saying, Drink of it, all [of you]; ²⁸for this is my blood of the new covenant—the [blood] for-the-sake of many to be poured forth for remission of sins. ²⁹Moreover I say to you, In nowise may I drink hereafter of this produce of the vine till that day whensoever I may drink it with you—new^d—in the kingdom of my Father. ³⁰And, having sung praise, they went forth unto the Mount of Olives.

§ 80. *Peter's Denial foretold.* Mar. xiv. 27-31; Lu. xxii. 31-34; Jno. xiii. 36-38.

³¹Then Jesus says to them, All ye will find cause of offence in me in this night; for it is written,^e "I will smite the shepherd, and scattered abroad will be the sheep of the flock." ³²After my arising, however, I will go before you into Galilee.^f ³³But Peter, answering, said to him, If all will find cause of offence in thee, **I** never will find cause of offence. ³⁴Jesus said to him, Verily! I say to thee that in this night before a cock crow, thrice wilt thou utterly deny me.

^a Or "withdraw." ^b 1 Co. xi. 23-25. ^c Or, "sets forth." Compare the verb "to be" in Mat. ix. 13; xii. 7; xiii. 37-39; xviii. 16, 18; Mar. ix. 10; Lu. xv. 26; xviii. 36; xx. 17; Ac. x. 17; 1 Co. vii. 19; x. 4; Gal. iv. 24, 25; Ep. iv. 9; He. vii. 2; Re. i. 20, etc. ^d New—in kind, or manner; not merely new-made. ^e Zec. xiii. 7. ^f chap. xxvii. 7.

³⁵ °Peter says to him, Even if perchance it be needful for me with thee to die, in nowise will I utterly deny thee. In like manner also all the disciples spake.

§ 81. *The Agony in the Garden.* Mar. xiv. 32-42; Lu. xxii. 40-46.

³⁶ Then comes °Jesus with them into a place called Gethisemani, and says to the disciples, Sit ye here while I depart yonder and pray. ³⁷ And, taking with [him] °Peter and the two sons of Zebedee, he began to be grieved and to be in great distress. ³⁸ Then says he to them, Encompassed ^a with grief is my °soul unto death: abide ye here and be watching with me.

³⁹ And, going forward a little, he fell on his face, offering prayer and saying, My Father! if it is possible, let this °cup pass away from me: nevertheless, not as £ will, but as thou [wilt]. ⁴⁰ And he comes unto the disciples, and finds them sleeping; and says to °Peter, So! ye had not strength one hour to watch with me! ⁴¹ Be watching and praying lest ye enter into temptation. The spirit, indeed, [is] wishful; ^b but the flesh, weak.

⁴² Again, a second [time] departing, he prayed, saying, My Father! if it is not possible for this to pass away except perchance I drink it, accomplished ^c be thy °will! ⁴³ And, coming again, he found them sleeping; for their °eyes had become heavy.

⁴⁴ And, leaving them again, departing, he prayed a third [time], saying the same thing.

⁴⁵ Then comes he unto the disciples and says to them, Are ye sleeping the remaining [time], and taking your rest? Behold! drawn near has the hour, and the Son of °Man is being delivered up into hands of sinners. ⁴⁶ Arise! let us be going! behold! drawn near has °he who is delivering me up.

§ 82. *The Betrayal and Arrest.* Mar. xiv. 43-54; Lu. xxii. 47-54.

⁴⁷ And, while yet he was speaking, behold! Judas, one of the twelve, came; and, with him, a large multitude with swords and clubs from the High-priests and Elders of the people. ⁴⁸ And °he who was delivering him up gave them a sign, saying, Whomsoever I may kiss — he it is! secure him! ⁴⁹ And straightway coming unto °Jesus, he

^a "Encompassed"—"at every point and pore, as it were, of his susceptibility, sorrow was pressing in." (Morison.) ^b Or, "Eager." ^c The very word used in chap. vi. 10.

said, Joy to thee, Rabbi! and eagerly kissed him. ⁵⁰But ^oJesus said to him, Friend!^a wherefore art thou here? Then, coming forward, they thrust [their] ^ohands upon ^oJesus and secured him.

⁵¹And behold! one of those with Jesus, stretching forth [his] ^ohand, grasped his ^osword; and, smiting the servant of the High-priest, cut off his ^oear. ⁵²Then ^oJesus says to him, Return thy ^osword ^b into its ^oplace; for all those taking a sword by a sword will ^c perish. ⁵³Or thinkest thou that I am not able to call upon my ^oFather, and he will place near me, even now, more than twelve legions of messengers. ⁵⁴How, then, would the Scriptures be fulfilled, that thus it must needs come to pass?

⁵⁵In that ^ohour, ^oJesus said to the multitudes, As against a robber, came ye forth with swords and clubs to arrest me? Daily, with you, in the Temple, I used to sit teaching, and ye secured me not. ⁵⁶This, however, has wholly come to pass that the Scriptures of the prophets might be fulfilled.

Then, all the disciples, forsaking him, fled.

⁵⁷And ^othey who secured ^oJesus led [him] away unto Caiaphas the High-priest, where the Scribes and the Elders were gathered together. ⁵⁸Now ^oPeter was following him afar off unto the court of the High-priest; and, entering within, was sitting with the attendants to see the end.

§ 83. *Jesus before the High-Priest.* Mar. xiv. 55-65; Lu. xxii. 63-71; Jno. xviii. 12-23.

⁵⁹And the High-priests and the whole of the High-council were seeking false-witness against ^oJesus, to-the-end that they might put him to death; ⁶⁰and did not find [any], though many came forward as false-witnesses. At length, however, there came forward two ⁶¹and said, This one said, I am able to take down the Temple ^d of ^oGod. and in three days to build [it]. ⁶²And the High-priest, arising, said to him, Nothing answerest thou? What are these against thee bearing witness? ⁶³But ^oJesus was silent.

And the High-priest said to him, I put thee on oath by the living ^oGod, in order that to us thou say whether **thou** art the Christ the Son of ^oGod.

⁶⁴^oJesus says to him, **Thou** saidst! Moreover I say to you, Here-

^a Or, "Comrade." ^b Re. xiii. 10. ^c "Will"—or, "shall." ^d Jno. ii. 19; chap. xxvii. 40.

after ye will see the Son of °Man sitting on [the] right [hand] of °power, and coming upon the clouds of the heaven.

⁶⁵Then the High-priest rent asunder his °garments, saying, He spake profanely! what further need have we of witnesses? see! ye just now heard the profane speech! ⁶⁶How to you does it seem? And °they, answering, said, Guilty of death he is!

⁶⁷Then spat they into his °face and buffeted him. And °others struck [him] smartly, ⁶⁸saying, Prophecy to us, O Christ! who is he °that struck thee?

§ 84. *Peter's Denial.* Mar. xiv. 66-72; Lu. xxii. 55-62; Jno. xviii. 10-18, 25-27.

⁶⁹Now °Peter was sitting without in the court; and there came forward to him one—a female-servant—saying, **Thou** too wast with Jesus the Galilean. ⁷⁰But °he denied before all, saying, I know not what thou sayest.

⁷¹And, going forth into the porch, another [female] saw him, and says to °those [that were] there, This one, too, was with Jesus the Nazarene. ⁷²And again he denied with an oath, I know not the man.

⁷³And, after a little, the by-standers, coming forward, said to °Peter, Truly, **thou** too from amongst them art, for even thy °speech makes thee manifest. ⁷⁴Then began he to be cursing and swearing, “I know not the man.”

And straightway a cock crowed.

⁷⁵And °Peter was put in mind of the declaration of Jesus, of [his] having said, “Before a cock crow, thrice wilt thou utterly-deny me;” and, going forth without, he wept bitterly.

§ 85. *Jesus taken before the Roman Governor.* Mar. xv. 1; Lu. xxiii. 1; Jno. xviii. 28.

CH. XXVII. Now, when morning came, all the High-priests and the Elders of the people took counsel against °Jesus, so as to put him to death; ²and, binding him, they led [him] away and delivered [him] up to Pilate the governor.

§ 86. *The Remorse and End of Judas.* Ac. i. 15-20.

³Then Judas, °who delivered him up, seeing that he was condemned, being smitten with remorse, returned the thirty pieces-of-silver to the High-priests and Elders, ⁴saying, I sinned—delivering up

innocent blood! But ^othey said, What [is that] to us? **thou** shalt see [to it] for thyself. ⁵And, throwing the pieces-of-silver into the Temple, he withdrew; and, going away, hanged himself.

⁶But the High-priests, taking the pieces-of-silver, said, It is not allowed to cast them into the treasury, since a price of blood are they. ⁷And, taking counsel, they bought with them the field of the potter, for a burial-place for the strangers. ⁸Wherefore, that ^ofield was called a field of blood . . . until ^othis-day. ⁹Then was fulfilled ^othat spoken through Jeremiah ^a the prophet, saying, "And they took the thirty pieces-of-silver—the value of ^ohim who had been valued, whom they valued from Israel's sons—¹⁰and gave them for the field of the potter; according as [the] Lord directed me."

§ 87. *Jesus before Pilate.* Mar. xv. 1-15; Lu. xxiii. 1-7, 13-25; Jno. xviii. 29-40; xix. 1-16.

¹¹And ^oJesus stood before the governor. And the governor questioned him, saying. Art **thou** the King of the Jews? And ^oJesus said to him, **Thou** sayest. ¹²And, while he was ^obeing accused by the High-priests and the Elders, he answered nothing. ¹³Then ^oPilate says to him, Dost thou not hear how many things against thee they are bearing witness? ¹⁴And he answered him, not so much as even one word, so that the governor was marvelling exceedingly.

¹⁵But, feast by feast, the governor had been accustomed ^b to release one prisoner to the multitude, whom they were desiring. ¹⁶Now they had, at that time, a distinguished prisoner, called Barabbas. ¹⁷They, therefore, having come together, ^oPilate said to them, Whom are ye desiring I should release to you? Barabbas, or Jesus ^owho is called ^c Christ? ¹⁸For he knew that by reason of envy they delivered him up.

¹⁹And as he was sitting upon the judgment-seat, his ^owife sent unto him, saying, [Let] nothing [arise] betwixt thee and that ^orighteous one; for many things suffered I this day by dream because of him.

²⁰But the High-priests and the Elders persuaded the multitudes in order that they should claim ^oBarabbas, but—^oJesus—should destroy. ²¹But the governor, answering, said to them, Whom are ye desiring, of the two, I should release to you? And ^othey said, ^oBarabbas.^d

^a Zec. xi. 12, 13; perhaps as included in a seroll headed by Jeremiah. ^b Jno. xviii. 39, 40. ^c Or, "the so-called." ^d And thus the people share the guilt of their rule. **s.**

²²°Pilate says to them, What then should I do unto Jesus °who is called "Christ"? They all say, Let him be crucified! ²³But °he said, Indeed! what evil did he commit? But °they more vehemently were clamouring, saying, Let him be crucified!

²⁴And °Pilate, seeing that it was availing nothing; but, rather, a tumult is arising, taking water, washed [his] °hands from [it] over against the multitude, saying, Innocent am I from the blood of this °righteous one; ye shall see [to it] for yourselves. ²⁵And all the people, answering, said, His °blood [be] upon us and upon our °children.

²⁶Then released he to them °Barabbas; but, scourging °Jesus, delivered [him] up that he might be crucified.

§ 88. *Jesus mocked by Roman Soldiers.* Mar. xv. 16-20; Jno. xix. 2, etc.

²⁷Then the soldiers of the governor, taking °Jesus with [them] into the judgment-hall, gathered unto him the-whole of the band; ²⁸and, unclothing him, a scarlet scarf put they about him; ²⁹and, plaiting a crown out of thorns, they put [it] upon his °head, and a reed in his °right [hand]; and, kneeling before him, were mocking him, saying, Joy to thee! King of the Jews! ³⁰And, spitting upon him, they took the reed, and were striking upon his °head. ³¹And, when they [had] mocked him, they put off him the scarf, and put on him his °garments; and they led him away unto the crucifying.

³²Now, as they were going forth, they found a man of Cyrene, by name Simon: him they impressed that he might bear his °cross.

§ 89. *The Crucifixion.* Mar. xv. 22-41; Lu. xxiii. 26-49;
Jno. xix. 17-37.

³³And, coming into a place called Golgotha, which is called Skull-place, ³⁴they gave him to drink wine with gall mingled; and, tasting, he would not drink. ³⁵And, having crucified him, they divided for themselves his °garments, casting a lot; ³⁶and, being seated, were watching him there. ³⁷And they put up over his °head his °accusation written, This is Jesus the King of the Jews.

³⁸Then are crucified with him two robbers,^b one on [his] right [hand], and one on [his] left. ³⁹And °those passing by were defaming

^a Or, "the so-called." ^b A "robber" is distinguished from a "thief" in Jno. x. 1.

him, shaking their heads, ⁴⁰and saying, The one taking down the Temple, and in three days building [it]! save thyself! if thou art ^oGod's Son, come down from the cross! ⁴¹Likewise, also, even the High-priests, mocking, with the Scribes and Elders, were saying, Others he saved, himself he cannot save. ⁴²Israel's King he is!—let him come down—now—from the cross, and we will believe on him! ⁴³“He ^a has placed confidence upon ^oGod: let him—now—rescue him, if he desires him:” for he said, I am God's Son. ⁴⁴But, the same thing even the robbers who were crucified with him were casting in his teeth.

⁴⁵Now, from [the] sixth hour, darkness came upon all the land . . . until [the] ninth hour.

⁴⁶But, about the ninth hour, ^oJesus uttered a cry, with a loud voice, saying, “Eli! Eli! lema sabachthanei?” that is, My God! My God! ^b to what end didst thou forsake me?

⁴⁷But certain of ^othose standing there, hearing, were saying, This one is calling Elijah! ^c ⁴⁸And straightway one from among them, running—and taking a sponge—and filling with vinegar—and fastening on a reed,—was giving him to drink; ⁴⁹but the rest said, Stay! let us see whether Elijah is coming, and will save him.

⁵⁰But ^oJesus, again crying out with a loud voice, dismissed [his] ^ospirit.

⁵¹And, behold! the veil of the Temple was rent from top to bottom into two; and the earth was shaken, and the rocks were rent, ⁵²and the tombs were opened, and many bodies of the saints who had fallen asleep arose, ⁵³and, coming forth out of the tombs, after his ^oarising, entered into the holy city, and plainly appeared to many.

⁵⁴And the centurion and those with him watching ^oJesus, seeing the earth-quake and the things coming to pass, were violently affrighted, saying, Truly, this one was God's Son!

⁵⁵Now there were there many women—from afar beholding—who, indeed, followed ^oJesus from ^oGalilee, ministering to him: ⁵⁶among whom was Mary the Magdalene, also Mary the mother of ^oJames and Joses, and the mother of the sons of Zebedee.

§ 90. *The Burial.* Mar. xv. 42-47; Lu. xxiii. 50-56; Jno. xix. 38-42.

⁵⁷And, when evening arrived, there came a rich [man] from

^a Ps. xxii. 8.

^b Ps. xxii. 1.

^c Greek arrangement: “Elijah calling-is this-one.”

Arimathæa, °whose name [was] Joseph, who also himself was discipled to °Jesus. 58 This one, going unto °Pilate, claimed the body of °Jesus. Then °Pilate commanded the body to be given up. 59 And °Joseph, taking the body, wrapped it up in a clean Indian-cloth; 60 and placed it in his own °new tomb which he hewed in the rock; and, rolling near a large stone to the door of the tomb, departed. 61 Now there-were there Mary the Magdalene and the other Mary, sitting over against the sepulchre.

§ 91. *The Sepulchre sealed and guarded.*

62 And, on the morrow, which, indeed, is after the preparation, the High-priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir! we were put in mind that that °deceiver said, [while] yet living, After three days, I arise. 64 Command, therefore, that the sepulchre be made secure until the third day, lest once his °disciples, coming, should steal him, and say to the people, He arose from the dead! and the last deception will be worse than the first. 65 °Pilate said to them, Ye have a guard: go your way, secure [it] for yourselves, as ye know [how]. 66 And °they went, and secured for themselves the sepulchre—sealing the stone—with the guard.

§ 92. *The Resurrection.* Mar. xvi. 1-14; Lu. xxiv. 1-43; Jno. xx., xxi. (Ac. i. 3; 1 Co. xv. 1-8).

CH. XXVIII. And late in [the] week, when it was on the point of dawning into [the] first of [the] week, came Mary the Magdalene and the other Mary to view the sepulchre.

2 And, behold! a great commotion^b occurred: for a messenger^c of [the] Lord, descending out of heaven, and coming near, rolled away the stone, and was sitting upon it. 3 Now his °appearance was as lightning, and his °clothing white as snow. 4 And, by reason of his °awful majesty, °those keeping watch were thrown into a commotion, and became as dead.

5 But, the messenger, answering, said to the women, Be not ye afraid! for I know that Jesus the crucified ye are seeking. 6 He is not here; for he arose, according as he said: come! see the place where the Lord was lying. 7 And, quickly going, say to his °disciples,

^a Greek, *Sindon* (? *Sindu* = Hindu). ^b Greek, *seismos*, generally "earthquake," but there are heart-quakees as well, and the related verb "*seio*" is, in ver. 4, applied to the *soldiers*, as in chap. xxi. 10, it is used of the "startled" city Jerusalem. ^c Lu. i. 11, note.

He arose from the dead!—and, behold! he is going before you into °Galilee: there shall ye see him for yourselves: lo! I told you.

⁸And, departing quickly from the tomb with fear and great joy, they ran to bring tidings to his °disciples.

⁹And, behold! °Jesus met them, saying, Joy to you! And °they, going forward, held his °feet, and worshipped him. ¹⁰Then °Jesus says to them, Be not afraid! go your way, bear tidings to my °brethren in order that they may depart into °Galilee, and there shall they see me for themselves.

§ 93. *The Story of the Soldiers.*

¹¹And as they were going, behold! certain of the guard went into the city, and reported to the High-priests all the things which came to pass. ¹²And, being gathered together with the Elders, and taking counsel, sufficient^a pieces-of-silver gave they to the soldiers, ¹³saying, Say ye that His °disciples—by night coming—stole him while we were sleeping. ¹⁴And, if perchance this [ease] be heard by the governor, we will persuade him, and will make you without concern. ¹⁵And °they, taking the pieces-of-silver, did as they were instructed. And spread abroad was this °account among Jews . . . until °this very day.

§ 94. *The Great Commission.* (Mar. xvi. 15-20; Lu. xxiv. 44-49; Jno. xx. 21-23.)

¹⁶And the eleven disciples went into °Galilee, into the mountain which °Jesus appointed them. ¹⁷And, seeing him, they worshipped; °some, however, doubted. ¹⁸And °Jesus, coming near, spake to them, saying:—

Given to me was all authority in heaven and on the earth: ¹⁹going,^b therefore, disciple^c ye all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all things as many as I myself commanded you: and, behold! I am with you, all the days, until the conclusion of the age.

ACCORDING TO MATTHEW.

^a To secure their object. ^b Mar. xvi. 15. ^c Greek, *mathéteuo*: elsewhere, only in chap. xiii. 52; xxvii. 57; and Ac. xiv. 21. "Teaching," in ver. 20, is another word (*didasko*)

GOOD TIDINGS ACCORDING TO
M A R K.

§ 1. *The Forerunner.* Mat. iii. 1-12; Lu. iii. 3-17.

CH. I. **B**EGINNING of the Good Tidings of Jesus Christ, Son of God: ²according as it is written in ¹Isaiah the prophet, “Behold!” I am sending forth my ^omessenger before thy face, who shall make ready thy ^oway.”

³ “A voice ^b of one crying aloud!—

In the wilderness prepare ye the way of [the] Lord,
Straight be making his ^opaths.”

⁴There arose [one] John, ^ohe who was immersing in the wilderness, and proclaiming an immersion of repentance into remission of sins. ⁵And all the Judaea country was going forth unto him, and all ^othey of Jerusalem, and were being immersed by him in the Jordan river, confessing forth their ^osins. ⁶And ^oJohn was clothed with camel’s hair, and with a leathern girdle about his ^oloins, and was eating locusts and wild honey. ⁷And he was proclaiming, saying, Coming, is the one mightier than I—after me, of whom I am not fit, stooping, to loose the strap of his ^osandals. ⁸**I** immersed you in water, but **He** will immerse you in Holy Spirit.

§ 2. *The Immersion.* Mat. iii. 13-17; Lu. iii. 21, 22.

⁹And it happened in those ^odays, that there came [one] Jesus from Nazareth of ^oGalilee, and was immersed into the Jordan by John; ¹⁰and, straightway, as he was coming up out of the water, he saw—rending asunder—the heavens, and the Spirit, as a dove, coming down unto ^chim. ¹¹And a voice came out of the heavens, **Thou** art my ^oSon, the Beloved, in thee I delighted.

§ 3. *The Temptation* Mat. iv. 1-11; Lu. iv. 1-13.

¹²And straightway the Spirit urges him forth into the wilderness. ¹³And he was in the wilderness forty days, tempted by ^oSatan; and was with the wild beasts; and the messengers were ministering to him.

^a Mat. iii. 1; Mat. xi. 10; Lu. vii. 27. ^o Is. xl. 3. ^c Or, “into.” Sinai MS.: “and abiding on.”

§ 4. *Beginning in Galilee; Call of Simon and Andrew, James and John*
 Mat. iv. 12-22; Lu. iv. 14, 15.

¹⁴And, after the delivering up of ^cJohn, came ^cJesus into ^cGalilee, proclaiming the joyful message of ^cGod; ¹⁵and saying, Fulfilled has been the season, and drawn near has the kingdom of ^cGod: repent ye, and have faith in the joyful message. ¹⁶And, passing along by the lake of ^cGalilee, he saw Simon, and Andrew the brother of Simon, casting [a net] in the lake—for they were fishers: ¹⁷and ^cJesus said to them, Come after me, and I will make you become fishers of men. ¹⁸And, straightway leaving the nets, they followed him. ¹⁹And, going forward a little, he saw James the [son] of ^cZebedee, and John his ^cbrother; and those in the boat, putting in order the nets; ²⁰and straightway he called them; and, leaving their ^cfather Zebedee in the boat with the hired [men], they came away after him.

§ 5. *In Capernaum, Jesus teaches, and expels an Impure Spirit.*

Lu. iv. 31-37.

²¹And they journey into Capernaum; and straightway, on the sabbath, entering into the synagogue, he was teaching. ²²And they were being struck with astonishment at his ^cteaching; for he was teaching them as one having authority, and not as the Scribes. ²³And there was, in their ^csynagogue, a man in ^a an impure spirit; and he cried out aloud, ²⁴saying, What to us and to thee, ^b Jesus Nazarene? camest thou to destroy us? I know thee, who thou art,—the Holy One of ^cGod! ²⁵And ^cJesus rebuked him, saying, Be silenced! and go forth out of him! ²⁶And the impure ^cspirit, tearing him, and calling out with a loud voice, went forth out of him. ²⁷And they were amazed, one-and-all, so as to be discussing with themselves, saying, What is this?—new teaching!—with authority, even to the impure ^cspirits he is giving orders,—and they are obeying him! ²⁸And forth went the report of him straightway, in every direction, into the-whole of the surrounding country of ^cGalilee.

§ 6. *Heals Simon's Mother-in-law, and many others; visits all Galilee.*

Mat. viii. 14-16; Lu. iv. 38-44.

²⁹And, straightway, out of the synagogue going forth, he went into the house of Simon and Andrew, with James and John. ³⁰Now the

^a As it were, "invested with;" or, more generally, "in the power of." ^b Mat. viii. 29, note

mother-in-law of Simon was lying in a fever; and straightway they are speaking to him about her. ³¹And, going forward, he raised her, —grasping her hand; and the fever left her; and she was ministering to them.

³²And, evening arriving, when the sun went down, they were bringing unto him all ^owho were ill, and those ^odemonized. ³³And the whole of the city was gathered together unto the door. ³⁴And he cured many who were ill with divers diseases; and many demons cast he out, and was not permitting the demons to be talking, because they knew him.

³⁵And, very early by night arising, he went out and departed into a desert place; and there was praying. ³⁶And ^oSimon and ^othose with him went in quest of him; ³⁷and found him; and say to him, All are seeking thee. ³⁸And he says to them, Let us be going elsewhere, into the neighbouring country-towns, in order that there, also, I may make proclamation; for to this end came I forth. ³⁹And he went—making proclamation—into their ^osynagogues;—into the whole of ^oGalilee and was casting the demons out.

§ 7. *Cleanses a Leper.* Mat. viii. 1-4; Lu. v. 12-14.

⁴⁰And there comes unto him a leper beseeching him, and kneeling to him, and saying to him, If perchance thou be willing, thou art able, to cleanse me. ⁴¹And, moved with compassion, stretching forth the hand, he touched him; and says to him, I am willing, be cleansed! ⁴²And straightway the leprosy departed from him, and he was cleansed. ⁴³And, strictly charging him, straightway he urged him forth; ⁴⁴and says to him, See! to no one mayest thou say any thing; but, withdraw! shew thyself to the priest, and offer, concerning thy ^ocleansing, what things Moses enjoined, for a testimony to them. ⁴⁵^oHe, however, going forth, began to be making great proclamation, and to be blazing abroad the story; so that no longer was it possible for him openly into a city to enter; but, outside, on desert places was he; and they were coming unto him from every quarter.

§ 8. *Forgives and heals a Paralytic.* Mat. ix. 2-8; Lu. v. 18-26.

CH. II. And, entering again into Capernaum, after some days, it was heard that in a house he was. ²And straightway many were gathered together; so that no longer was there room, even [in] the [approaches]

to the door; and he was speaking—to them—the word. ³And they are coming unto him, bringing a paralytic, upborne by four. ⁴And, not being able to draw near to him by reason of the multitude, they uncovered the roof where he was; and, having broken [it] up, they are letting down the couch where[on] the paralytic was lying. ⁵And ^oJesus, seeing their ^ofaith, says to the paralytic, Child! forgiven are thy^a ^osins.

⁶Now there-were certain of the Scribes there—sitting and deliberating in their ^ohearts:—⁷Why is this one thus talking? he is speaking profanely! Who can forgive sins, except one—^oGod?

⁸And ^oJesus, straightway taking note in his ^ospirit that thus they are deliberating within themselves, says to them, Why, as to these things, are ye deliberating in your ^ohearts? ⁹Which is easier,—to say to the paralytic, Forgiven are thy^a ^osins; or,—to say, Arise! and take up thy ^ocouch, and be walking? ¹⁰In order, however, that ye may know that the Son of ^oMan has authority upon the earth to be forgiving sins, (he says to the paralytic),—¹¹To thee I say, Arise! take up thy ^ocouch, and withdraw into thy ^ohouse. ¹²And he arose, and, straightway taking up the couch, went forth before all; so that all were beside themselves, and were glorifying ^oGod, saying, Thus! never did we see [it]!

§ 9. *Calls Levi.* Mat. ix. 9-13; Lu. v. 27-32.

¹³And he went forth again by the lake; and all the multitude was coming unto him; and he was teaching them. ¹⁴And, passing by, he saw Levi, the [son] of ^oAlphaeus, presiding over the tax-office; and says to him, Be following me! And, arising, he followed him. ¹⁵And it comes to pass, while he is ^oreclining in his ^ohouse, many tax-collectors also and sinners were reclining together with ^oJesus and his ^odisciples; for there were many; and there were following him even the Scribes of the Pharisees; ¹⁶and, seeing that he was eating with the sinners and the tax-collectors, they were saying to his ^odisciples, With the sinners and the tax-collectors, is he eating and drinking? ¹⁷And, hearing it, ^oJesus says to them, No need have the strong of a physician, but ^othose who are ill: I came not to call righteous ones, but sinners.

^a The emphasis on this pronoun is probably so slight as to be merely contributory to the greater weight of the following word. Greek: "are forgiven—of thee—the sins." Intro. § 6.

§ 10. "*Then will they fast.*" Mat. ix. 14-17; Lu. v. 33-38.

¹⁸And the disciples of John and the Pharisees were fasting; and they come and say to him, For what reason do the disciples of John and the disciples of the Pharisees fast, and thy ^cdisciples fast not? ¹⁹And ^oJesus said to them, Is it possible for the sons of the bride-chamber, while the bridegroom is with them, to be fasting? as long a time as they have the bridegroom with them, it is impossible to be fasting! ²⁰but there will come days, whensoever the bridegroom may be taken away from them, and then will they fast—in that ^oday. ²¹No one sews a patch of unshrunk cloth upon an old mantle; otherwise, at least, the shrinking of it tears the new from the old,—and a worse rent is made. ²²And no one pours new wine into old skins; otherwise, at least, the wine will burst the skins,—and the wine is destroyed, and the skins. But new wine into unused skins must be poured.

§ 11. *Disciples pluck Corn on Sabbath.* Mat. xii. 1-8; Lu. vi. 1-5.

²³And it happened that he, on the Sabbath, was passing through the cornfields; and his ^cdisciples began to be going forward,—plucking the ears of corn. ²⁴And the Pharisees were saying to him, See! why are they doing, on the Sabbath, what is not allowed? ²⁵And he says to them, Did ye never read what David did,^a when he had need and hungered,—he and ^cthose with him? ²⁶how he entered into the house of ^oGod, while Abiathar [was] High-priest, and ate the loaves of the presentation, which it is not allowed to eat,—save to the priests,—and gave even to ^cthose who were with him? ²⁷And he was saying to them, The Sabbath for-the-sake of ^cman was made, and not ^cman for-the-sake of the Sabbath. ²⁸So that the Son of ^oMan is Lord even of the Sabbath.

§ 12. *Withered hand healed on Sabbath.* Mat. xii. 9-13; Lu. vi. 6-11.

CH. III. And he entered again into the synagogue; and there was there a man having [his] ^chand withered; ²and they were narrowly-watching him,—whether, on the Sabbath, he will cure him;—in order that they shall ^baccuse him. ³And he says to the man ^cwho had [his] ^chand withered, Arise into the midst! ⁴And he says to them, Is it allowed, on the Sabbath, to do good,—or to do evil: a soul ^cto save,—

^a 1 Sa. xxi. 6. ^b The Sinai MS. has "may." ^c Mat. ii. 20, note.

or to slay? ^oThey, however, remained silent. ⁵And, looking round upon them with anger,—being at the same time grieved on account of the hardening of their ^oheart,—he says to the man, Stretch forth thine ^ohand! And he stretched [it] forth, and his ^ohand was restored. ⁶And, going out, the Pharisees, straightway, with the Herodians, were granting a council against him, that him^l they might destroy.^a

§ 13. *A great Throng besiege Him.*

⁷And ^oJesus, with his ^odisciples, retired unto the lake; and a great throng from ^oGalilee followed; also from ^oJudæa, ⁸and from Jerusalem, and from ^oIdumea, and beyond the Jordan, and around Tyre and Sidon,—a great throng,—hearing how many things he was doing, came unto him. ⁹And he spake to his ^odisciples in order that a little boat might attend him, because of the multitude; that they might not be pressing upon him. ¹⁰For he cured many; so that [they] were besieging him, in order that him^l they might touch,^a—as many as had plagues. ¹¹And the impure ^ospirits, whensoever they were beholding him, were falling down to him, and crying aloud, saying, **Thou** art the Son of ^oGod. ¹²And greatly was he rebuking them, lest they should be making him manifest.

§ 14. *Twelve appointed.* Lu. vi. 12-16. (Mat. x. 1-4.)

¹³And he goes up into the mountain, and calls near whom **We** was desiring, and they departed unto him. ¹⁴And he appointed twelve,—that they might be with him; and that he might send them forth to be making proclamation; ¹⁵and to have authority to be casting out the demons. ¹⁶And he imposed a name on ^oSimon, [even] Peter; ¹⁷and as for James the [son] of ^oZebedee, and John the brother of ^oJames—he also imposed on them names,—Boanerges, that is “sons of thunder”; ¹⁸and Andrew; and Philip; and Bartholomew; and Matthew; and Thomas; and James the [son] of ^oAlphaeus; and Thaddæus; and Simon the Zealot; ¹⁹and Judas Iscariot, who also delivered him up. And they go into an house, ²⁰and the multitude comes together again, so that they were unable even to eat bread. ²¹And hearing [of it], ^othose belonging to him went forth to secure him; for they were saying, He is beside himself.

^a This is the Greek arrangement. The emphasis on “him,” is perhaps merely rhetoric cal-
leading up to a balanced and weighty close. It appeals to the ear. See Intro. § 6.

§ 15. *Charged with casting out Demons in Beelzebul.* Mat. xii. 22-37; Lu. xi. 14-23.

²²And the Scribes,—^othose who from Jerusalem came down,—were saying, He has Beelzebul; and, In the prince of the demons he is casting out the demons.

²³And, calling them near, in parables he was saying to them, How can Satan be casting Satan out? ²⁴And if perchance a kingdom against itself be divided,—that ^okingdom cannot be made stand. ²⁵And if perchance a house against itself be divided,—that ^ohouse shall be unable to stand. ²⁶And if ^oSatan arose against himself, and has become divided,—he cannot stand, but has an end. ²⁷But no one is able, into the house of the mighty one entering, to carry off his ^oimplements, except perchance first the mighty one he bind; and then his ^ohouse will be plundered. ²⁸Verily! I say to you, that, All things shall be forgiven the sons of ^omen,—the sins and the profane-speeches, as many soever as they may profanely speak; ²⁹but whosoever may speak profanely in reference to the Holy ^oSpirit, has not forgiveness to the remotest age; ^a but is bound by an age-abiding ^a sin! ^b. . . ³⁰Because they were saying, He has an impure spirit.

§ 16. *“Who are my Mother and Brothers?”* Mat. xii. 46-50; Lu. viii. 19-21.

³¹And there come his ^omother and his ^obrothers; and, standing without, they sent unto him, calling him. ³²And there was sitting around him a multitude; and they say to him, Behold! thy ^omother and thy ^obrothers, without, are seeking thee. ³³And, answering them, he says, Who are my ^omother and my ^obrothers? ³⁴And, looking around upon ^othose about him, in a circle sitting, he says, See! my ^omother and my ^obrothers! ³⁵For whosoever may do the will of ^oGod, the same is my brother, and sister, and mother.^c

§ 17. *Parable of the Sower.* Mat. xiii. 1-9; Lu. viii. 4-8.

CH. IV. And again began he to be teaching by the lake; and there come together unto him a very great multitude; so that he, into a boat entering, was sitting in the lake; and all the multitude were near the lake, on the land. ²And he was teaching them in parables many things; and was saying to them, in his ^oteaching:—

^a Jno. iii. 15, note. ^b Sinai MS. has “sin” (αμαρτημα). ^c No article: “a brother of mine,” etc.

³Hearken! Behold! forth went the sower ^oto sow. ⁴And it came to pass, in the sowing, some indeed fell beside the pathway; and the birds came, and devoured it. ⁵And some fell on the rocky places, even where it had not much earth; and straightway it sprang forth, by reason of [its] ^onot having depth of earth; ⁶and, when the sun arose, it was scorched; and, by reason of [its] ^onot having root, was dried up. ⁷And some fell among the thorns; and the thorns came up, and choked it; and fruit it did not yield. ⁸And other fell into the good ^oground; and was yielding fruit that was mounting up and growing; and it was bearing unto thirty, and unto sixty, and unto a hundred. ⁹And he was saying, He who has ears to hear, let him hear.

§ 18. *Wherefore in Parables: the Sower explained.* Mat. xiii. 10-23;
Lu. viii. 9-15.

¹⁰And, when he came to be by himself, ^othose about him, with the twelve, were questioning him as to the parables. ¹¹And he was saying to them, To you the mystery has been given of the kingdom of ^oGod; but to those yonder, ^owho are without, in parables ^oall things are coming to pass; ¹²in order that looking they may look and may not see, and hearing they may hear and may not understand; lest once they should return, and it be forgiven them. ¹³And he says to them, Know ye not this ^oparable? and how will ye get to know all the parables?

¹⁴The sower sows the word. ¹⁵Now these are ^othey beside the pathway, where the word is sown; and, whensoever they may hear, straightway comes ^oSatan, and catches away the word ^owhich has been sown among^a them. ¹⁶And these are, likewise, ^othey on the rocky places sown; who, whensoever they may hear the word, straightway with joy receive it; ¹⁷and have not root in themselves, but are only for a season: when, afterwards, there arises tribulation or persecution, by reason of the word, straightway are they finding cause of offence. ¹⁸And others are ^othey among the thorns sown: these are ^othey who heard the word; ¹⁹and the anxieties of the age,^b and the deceit of wealth, and the covetings concerning the remaining things, entering in, choke up the word; and unfruitful it becomes. ²⁰And those yonder are ^othey on the good ^oground sown; who, indeed, hear

^a Or, "into." ^b "Age" seems here used dispensationally. See Mat. xii. 32, note.

the word, and accept [it], and bear fruit, in thirty, and in sixty, and in a hundred.

§ 19. *The Lamp and the Measure. How to hear.* Lu. viii. 16-18.

²¹And he was saying to them, Does the lamp^a by any means come that under the measure it may be placed, or under the couch? [Is it] not that upon the lampstand it may be placed? ²²For it is not hidden,^b except perchance it may be made visible; neither did it get hidden away, but in order that it might come into a visible [place]. ²³If anyone has ears to hear, let him hear.

²⁴And he was saying to them, Be taking heed what ye are hearing; In what measure^c ye measure, it shall be measured to you, and added to you. ²⁵For he who has,^d—it shall be given to him; and he who has not,—even what he has shall be taken away from him.

§ 20. "*First the Blade.*"

²⁶And he was saying, Thus is the kingdom of °God,—as a man may cast the seed upon the earth; ²⁷and may be sleeping, and rising, night and day; and the seed may be sprouting, and lengthening itself,—how, he knows not. ²⁸Of itself the earth bears fruit,—first a blade, afterwards^e an ear, afterwards^e full corn in the ear. ²⁹But, whensoever the fruit may yield itself up, straightway he sends forth the sickle, because standing by is the harvest.

§ 21. *The Grain of Mustard Seed.* Mat. xiii. 31, 32; Lu. xiii. 18, 19.

³⁰And he was saying, How may we liken the kingdom of °God; or in what parable may we put it? ³¹As a grain of mustard-seed; which, whensoever it may be sown upon the earth, is less than all the seeds °which [are sown] upon the earth; ³²and, whensoever it may be sown, it shoots up and becomes greater than all the herbs, and produces great branches, so that the birds of the heaven are able, under the shadow of it to have shelter.

³³And with many such parables as these was he speaking to them the word, according as they were able to hear; ³⁴but, without a parable, he was not speaking to them; privately, however, to his °disciples was he explaining all things.

^a Mat. v. 15; Lu. viii. 16; xi. 33. ^b Mat. x. 26; Lu. xii. 2. ^c Mat. vii. 2; Lu. vi. 38.
^d Mat. xxv. 29; Lu. xix. 26. ^e *Eita*, not *tole*. Compare, "afterwards, the end," 1 Co. xv. 24.

§ 22. *A Storm rebuked.* Mat. viii. 23-27; Lu. viii. 22-25.

³⁵And he says to them, on that ^oday,—when evening arrived,—Let us go across unto the other side. ³⁶And, dismissing the multitude, they take him with [them], as he was, in the boat; and other boats were with him. ³⁷And there arises a great tempest of wind; and the waves were dashing over into the boat, so that already being filled was the boat. ³⁸And He was in the stern,—on the cushion,—sleeping. And they arouse him, and say to him, Teacher! does it not concern thee that we are perishing? ³⁹And, roused up, he rebuked the wind, and said to the lake, Hush! be still! And the wind lulled; and it became a great calm. ⁴⁰And he said to them, Why fearful are ye? not yet have ye faith? ⁴¹And they were caused to fear a great fear; and were saying one to another, Who then is this, that even the wind and the lake give ear to him?

§ 23. *A Demoniac delivered.* Mat. viii. 28-34; Lu. viii. 26-39.

CH. V. And they came to the other side of the lake, into the country of the Gerasenes. ²And, when he came forth out of the boat, straight-way there met him—from amongst the tombs—a man in “an impure spirit, ³who had his ^odwelling among the tombs; and, not even with a chain, any longer, was anyone able to bind him’; ^b ⁴because of ^ohis having been many times with fetters and chains bound, and the chains having been plucked asunder by him, and the fetters smashed; and no one was mighty [enough] to tame him’.^b ⁵And, continually, night and day, in the tombs and in the mountains, was he,—crying aloud, and cutting himself in pieces with stones. ⁶And, seeing ^oJesus from afar, he ran and worshipped him; ⁷and, crying out with a loud voice, says, What to me and to thee,^c Jesus! Son of the most high ^oGod? I adjure thee by ^oGod, Not me mayest thou torment! ⁸for he was saying to him, Go forth! ^othou impure ^ospirit! out of the man. ⁹And he was questioning him, What [is] thy name? And he says to him, Legion [is] my name; because many are we. ¹⁰And he was beseeching him much lest he should send them forth outside the country. ¹¹Now there was there, near the mountain, a great herd of swine, feeding; ¹²and they besought him, saying, Send us into the swine, that into them we may enter. ¹³And he permitted them. And the impure ^ospirits, going out, entered into the swine; and the herd

^a chap. i. 23, note. ^b Greek: “him to bind,” “him to tame.” Intro., § 6. ^c Mat. viii. 29, note.

rushed down the cliff into the lake, about two thousand; and were choked in the lake. ¹⁴And ^othose feeding them fled, and carried tidings into the city and into the country [places]; and they came to see what ^othat was which had happened. ¹⁵And they come unto ^oJesus, and are viewing the demonized one sitting, clothed and of sound mind,—the one having had the legion,—and they were struck with fear. ¹⁶And the beholders narrated to them how it happened to the demonized one,—and concerning the swine. ¹⁷And they began to beseech him to depart from their ^oborders. ¹⁸And as he was entering into the boat, ^ohe who had been demonized was beseeching him that with him he might be. ¹⁹And he did not permit him, but says to him, Be going thy way into thine ^ohouse, unto ^othine own; and bear tidings to them what great things, the Lord for thee has done, and had mercy on thee. ²⁰And he departed, and began to proclaim in the Decapolis what great things ^oJesus had done for him; and all were marvelling.

§ 24. *Daughter of Jairus raised; and Woman with flow of blood cured.*

Mat. ix. 18-26; Lu. viii. 41-56.

²¹And ^oJesus, crossing over in the boat again unto the other side, there was gathered a large multitude unto him; and he was by the lake. ²²And there comes one of the synagogue-rulers, by name Jairus; and, seeing him, falls at his ^ofeet; ²³and beseeches him much, saying, My ^olittle-daughter is in extremity: . . . that, coming, thou mayest lay [thy] ^ohands upon her,—that she may be saved, and live. ²⁴And he departed with him; and there was following him a large multitude, and they were pressing upon him.

²⁵And a woman,—who had a flowing of blood twelve years, ²⁶and suffered many things under many physicians, and spent ^oall her means, and was nothing profited, but rather into the worse state came,—²⁷hearing concerning ^oJesus,—came in the crowd from behind, and touched his ^ogarment; ²⁸for she was saying, Even if perchance his ^ogarments I may touch, I shall be made well. ²⁹And straightway dried up was the fountain of her ^oblood, and she noticed in her ^obody that she had been healed from the plague! ³⁰And straightway, ^oJesus, taking note within himself of his forthgoing power, that it went forth, turning round in the crowd, was saying, Who touched my ^ogarments? ³¹And his ^odisciples were saying to him,

Thou seest the crowd, pressing upon thee, and sayest thou, Who touched me? ³²And he was looking around to see ^oher who this thing did. ³³And the woman—being overcome with fear, and trembling,—knowing what had happened to her,—came, and fell before him, and told him all the truth. ³⁴And ^ohe said to her, Daughter, thy ^ofaith has made thee well; withdraw into peace, and be whole from thy ^oplague.

³⁵While yet he was speaking, they come from the synagogue-ruler's, saying, Thy ^odaughter died! why further annoy the teacher? ³⁶But ^oJesus, overhearing the word being spoken, says to the synagogue-ruler, Be not afraid, only have faith! ³⁷And he permitted no one to follow with him, save ^oPeter and James, and John the brother of James. ³⁸And they are coming into the house of the synagogue-ruler; and he observes a tumult, and persons weeping and moaning greatly; ³⁹and, entering, says to them, Why are ye making a tumult and weeping? the child died not, but is sleeping. ⁴⁰And they were making derision of him. **¶**He, however, thrusting all forth, takes with [him] the father of the child, and the mother, and ^othose with him; and enters where the child was. ⁴¹And, grasping the hand of the child, he says to her, Talitha k^oum! which is, being translated, ^oO damsel, to thee I say, Arise! ⁴²And straightway the damsel arose, and was walking about; for she was twelve years [old]; and they were beside themselves straightway in great transport. ⁴³And he ordered them many times,—that no one should get to know this thing; and bade [something] be given her to eat.

§ 25. *Offence at the Carpenter's Son.* Mat. xiii. 53-58.

(Compare Jno. vi. 42.)

CH. VI. And he came forth from thence, and comes into his ^oown [city], and his ^odisciples follow him. ²And, when Sabbath came, he began to be teaching in the synagogue; and many, hearing, were being struck with astonishment, saying, Whence, to this one, these things? and what the wisdom ^owhich was given to this one? . . . and such works of power as these through his ^ohands coming to pass! ³Is not this the carpenter, the son of ^oMary, and brother of James and Joses, and Judas and Simon? and are not his ^osisters here with us? And they were finding cause of offence in him. ⁴And ^oJesus was saying to them, A prophet is not without honour—save in his ^oown

[city], and among his °kinsfolk, and in his °house.^a ⁵And he could not there do even a single work of power; except on a few sick he laid [his] °hands, and cured [them]. ⁶And he was marvelling because of their °unbelief.

§ 26. *The Twelve sent forth.* Mat. x.; Lu. ix. 1-6, 10, 11.

And he was going round the villages, in a circuit, teaching. ⁷And he calls near the twelve, and began to be sending them forth, two and two; and was giving them authority over the impure °spirits; ⁸and charged them, in order that they might take nothing for a journey,—save a staff only,—no bread, no satchel, no copper for-the belt; ⁹but having bound on light-sandals; and,—Ye may not put on two tunics. ¹⁰And he was saying to them:—

Whersoever ye may enter into a house—there abide, until whensoever ye may go forth from thence. ¹¹And whatsoever place may not welcome you, neither may hearken unto you, going forth from thence shake off the dust °which [is] under your °feet, for a testimony to them. ¹²And, going forth, they made proclamation, in order that they might be repenting: ¹³and many demons were they casting out; and were anointing with oil many sick, and were curing [them].

§ 27. *John the Immerser beheaded.* Mat. xiv. 1-12; Lu. ix. 7-9.

¹⁴And the king, Herod, heard [of him] (for famous became his °name), and was saying, John the Immerser has arisen from among [the] dead; and, for this reason, the powers are inworking within him. ¹⁵Others, however, were saying, It is Elijah. Others, again, were saying, A prophet!—as one of the prophets. ¹⁶But °Herod, hearing, was saying, Whom **Ǝ** beheaded—even John—the-same arose from among [the] dead.

¹⁷For °Herod himself, sending forth, secured °John, and bound him in prison,^b for-the-sake of Herodias the wife of Philip his °brother; because her^c he married. ¹⁸For °John kept saying to °Herod, It is not allowed thee to have the wife of thy °brother! ¹⁹And °Herodias was entertaining [a grudge] against him, and desiring to slay him; and could not; ²⁰for °Herod was in fear of °John, knowing him [to be] a righteous and holy man, and was keeping him safe; and, hearkening to him, was doing many things; and with pleasure to him was listening.

^a Lu. iv. 21; Jno. iv. 44. ^b Lu. iii. 19, 20. ^c "Her"—his brother's wife! note the emphasis.

²¹And, an opportune day arriving, when Herod—on his birth-day—made a feast for his ^onobles and for the rulers-of-thousands, and the chiefs of ^oGalilee; ²²and the daughter of this-very ^oHerodias, entering and dancing,—she pleased ^oHerod and ^othose reclining together; and the king said to the damsel, Ask me whatsoever thou mayest desire, and I will give [it] thee. ²³And he took an oath to her, Whatsoever thou mayest ask me I will give to thee,—unto half my ^okingdom. ²⁴And, going out, she said to her ^omother, What should I ask? And ^oshe said, The head of John the Immerser. ²⁵And, coming in—straightway—with haste—unto the king, she asked, saying, I desire that forthwith thou give me, on a tray, the head of John the Immerser. ²⁶And, though the king became very grieved, yet, by reason of the oaths and those ^oreclining, he would not refuse her. ²⁷And the king, straightway sending off a guard, gave orders to bring his ^ohead. ²⁸And, departing, he beheaded him in the prison; and brought his ^ohead on a tray; and gave it to the damsel; and the damsel gave it to her ^omother. ²⁹And, hearing [of it], his ^odisciples went and took away his ^ocorpse, and placed it in a tomb.

§ 28. *Five Thousand fed.* Mat. xiv. 13-21; (compare chap. viii. 1, etc. ;) Lu. ix. 10-17; Jno. vi. 1-13.

³⁰And the apostles gather themselves together unto ^oJesus; and reported to him all things as many as they did, and as many as they taught. ³¹And he says to them, Come ye yourselves, privately, into a desert place, and rest yourselves a little. For ^othose coming, and ^othose withdrawing, were many; and not even to eat, were they finding fitting opportunity. ³²And they departed into a desert place, by the boat, privately.

³³And many saw them withdrawing, and took note [of it]; and, afoot from all the cities, ran they together thither, and went before them. ³⁴And, coming out, he saw a great multitude; and was moved with compassion towards them, because they were as sheep not having a shepherd; and began to be teaching them many things.

³⁵And, already a late hour having arrived, his ^odisciples, coming unto him, were saying, The place is a desert, and already [it is] a late hour: ³⁶dismiss them, that, departing into the surrounding hamlets and villages, they may buy for themselves something they may eat. ³⁷But he, answering, said to them, ye, give them to eat. And they

say to him, Departing, should we buy two hundred denaries' worth of loaves, and shall we give them to eat? ³⁸But ^ohe says to them, How many loaves have ye? withdraw, see! And, getting to know, they say, Five,—and two fishes. ³⁹And he gave them orders that all should recline in parties^a upon the green grass. ⁴⁰And they fell back in companies,^b—by hundreds, and by fifties. ⁴¹And, taking the five loaves and the two fishes,—looking^c up into the heaven, he blessed; and brake up the loaves; and was giving to the disciples, that they might set before them; and the two fishes divided he to all. ⁴²And they all ate, and were filled. ⁴³And they took up, of broken pieces, twelve baskets, full-measure;—and from the fishes. ⁴⁴And ^othose eating the loaves were five-thousand men.

§ 29. *Jesus walks on the Lake.* Mat. xiv. 22-36; Jno. vi. 16-21.

⁴⁵And straightway he constrained his ^odisciples to enter into the boat, and be going forward to the other side—unto Bethsaida, while **he** was dismissing the multitude. ⁴⁶And, bidding them farewell, he departed into the mountain to pray. ⁴⁷And, when evening came, the boat was in [the] midst of the lake, and **he** alone on the land. ⁴⁸And seeing them distressed in the rowing (for the wind was against them), about [the] fourth watch of the night he comes unto them, walking upon the lake; and was wishing to pass by them. ⁴⁹^oThey, however, seeing him walking upon the lake, imagined [it] to be an apparition,^c and cried out aloud. ⁵⁰For all saw him, and were troubled. And straightway he talked with them, and says to them, Take courage! it is **I**, be not in fear. ⁵¹And he went up unto them into the boat, and the wind lulled. And, exceedingly, beyond measure, within themselves, were they astonished. ⁵²For they understood not from the loaves: but their ^oheart had been hardened.

§ 30. *Jesus in Genesaret.*

⁵³And, crossing over, they came upon the land of Genesaret, and east anchor near. ⁵⁴And,—when they went forth out of the boat,—straightway recognizing him, ⁵⁵[the people] ran round the-whole of that ^ocountry; and began to be carrying round, upon the couches, those ^owho were ill; where, at the time, they heard that there he was. ⁵⁶And, wheresoever he was entering,—into villages, or into cities, or

^a Greek, "parties, parties."

^b Greek, "companies, companies."

^c Greek, "*phantasma*."

into hamlets,—in the markets were they placing the sick, and were beseeching him in order that even perchance the fringe of his °mantle they might touch, and as many soever as touched it were being made well.

§ 31. *Eating with Unwashed Hands.* Mat. xv. 1-20.

CH. VII. And the Pharisees and certain of the Scribes, who came from Jerusalem, are gathering themselves unto him; ²and seeing certain of his °disciples, that with profane hands, that is, unwashed, they are eating the loaves ³(for the Pharisees and all the Jews, unless perchance with care they wash [their] °hands, eat not;—holding fast the tradition of the elders. ⁴And—from market—unless perchance they immerse themselves, they eat not. And many other things there are which they accepted to hold fast;—immersions of cups and measures, and copper [vessels], and couches), ⁵and the Pharisees and the Scribes question him, For what reason are thy °disciples not walking according to the tradition of the elders; but with profane hands are eating the loaf? ⁶But °he said to them, Well prophesied Isaiah concerning you,—the hypocrites!—as it is written,

“This °people, with the lips, are honouring me,

But their °heart afar is holding off from me;

⁷To no purpose, however, are they paying-devotions to me,

Teaching [as] teachings, commandments of men.”

⁸Having dismissed the commandment of °God,—ye are holding fast the tradition of °men,—immersions of measures and cups, and many other such similar things are ye doing. ⁹And he was saying to them, Well are ye setting aside the commandment of °God, that your °tradition ye may observe! ¹⁰For Moses said, ^b“Honour thy °father and thy °mother;” and ^c“°He who reviles father or mother,—by death let him die.” ¹¹¶, however, say, If perchance a man should say to [his] °father or to [his] °mother, Korban! (that is, A gift!) ^d whatsoever out of me thou mightest be profited:—¹²no longer do ye permit him to do anything for [his] °father or [his] °mother;—¹³making void the word of °God by your °tradition which ye delivered! And many such similar things are ye doing! ¹⁴And, calling near again the multitude, he was saying to them, Harken to me—all—and understand! ¹⁵There is nothing, from without the man entering into him, which

^a Is. xxix. 13. ^b Ex. xx. 12. ^c Ex. xxi. 17. ^d As in He. v. 1: “offering,” Le. i. 2; Eze. xl. 43.

can profane him; but the things out of the man going forth—those are the things profaning the man. ¹⁶If anyone has ears to hear, let him hear.

¹⁷And, when he entered into a house from the multitude, his ^odisciples were questioning him as to the parable. ¹⁸And he says to them, Thus are even ye without discernment? Perceive ye not that nothing ^owhich from without enters into the man can profane him? ¹⁹because it does not enter into the heart of him, but into the stomach; and into the sewer is passed,—purifying all the food. ²⁰He was saying, moreover, ^oThat which out of the man comes forth—that profanes the man! ²¹For, from within, out of the heart of men, the base designs come forth:—fornications, thefts, murders, adulteries, covetousnesses, knaveries, deceit, wantonness, an evil eye, profane-speaking, loftiness, foolishness. ²³All these evil things from within come forth, and profane the man.

§ 32. *Canaanite Woman's Daughter healed.* Mat. xv. 21-28.

²⁴And, from thence arising, he departed into the borders of Tyre and Sidon. And, entering into a house, he was wishing no one to get to know [it]; and yet he could not escape notice. ²⁵But a woman, straightway hearing about him,—whose ^olittle daughter had an impure spirit,—coming, fell down at his ^ofeet. ²⁶But the woman was a Grecian, a Syro-Phenician by [her] ^onation; and she was requesting him, in order that the demon he might cast forth out of her ^odaughter. ²⁷And he was saying to her, Allow first to be filled the children; for it is not seemly to take the loaf of the children, and to the little-dogs throw [it]. ²⁸^oShe, however, answered, and says to him, True, Lord! and yet the little-dogs, beneath the table, eat from the crumbs of the children. ²⁹And he said to her, Because of this ^oword, withdraw! gone forth has the demon out of thy ^odaughter. ³⁰And, departing into her ^ohouse, she found the child laid prostrate on the couch, and the demon gone forth.

§ 33. *A Deaf Stammerer healed.*

³¹And, again, going forth out of the borders of Tyre, he came through Sidon unto the lake of ^oGalilee, up amidst the borders of Decapolis. ³²And they bring to him one deaf and stammering, and beseech him in order that he may lay upon him [his] ^ohand. ³³And, taking him away from the multitude, apart, he thrust his ^ofingers into

his °ears; and, spitting, touched his °tongue; ³⁴and, looking up into the heaven, sighed deeply, and says to him, Ephphatha! that is, Be opened! ³⁵And his °ears opened, and the string of his °tongue was loosed, and he was speaking properly. ³⁶And he gave them instructions, in order that they might be telling no one; as much, however, as to them he was giving instructions, **they** exceeding more abundantly were making proclamation. ³⁷And superabundantly were they being struck with astonishment, saying, Well, all things has he done! Both the deaf is he causing to hear, and the dumb to speak!

§ 34. *Four Thousand fed.* Mat. xv. 29-38. (Compare ehap. vi. 32, etc.)

CH. VIII. In those °days,—there being again a large multitude, and they not having anything they might eat,—calling near the disciples, he says to them, ²I am moved with compassion towards the multitude, because already three days abide they with me; and they have not what they may eat. ³And, if perchance I dismiss them fasting unto their house, they will be exhausted in the way: and some of them from afar have come. ⁴And his °disciples answered him, Whence will any one be able to fill these with loaves, here, in a wilderness? ⁵And he was questioning them, How many loaves have ye? And °they said, Seven. ⁶And he sends word to the multitude to fall back upon the ground; and—taking the seven loaves,—giving thanks,—he brake; and was giving to his °disciples; that they might be setting before [them]; and they set before the multitude. ⁷And they had a few small fishes: and, blessing them, he bade set these also before [them]. ⁸And they ate and were filled, and took up remainders of broken pieces—seven hampers. ⁹Now °they who ate were about four-thousands. And he dismissed them.

§ 35. *A Sign refused.* Mat. xvi. 1-4. (Compare Mat. xii. 38-40: Lu. xii. 54-56.)

¹⁰And, straightway entering into the boat with his °disciples, he came into the parts of Dalmanoutha. ¹¹And forth came the Pharisees, and began to be discussing with him; seeking from him a sign from the heaven,—tempting him. ¹²And, deeply sighing in his °spirit, he says, Why is this °generation seeking a sign? Verily! I say to you, there shall not ^a be given to this °generation a sign!

^a Literally, "If there shall be given"—a well-known Hebrew form of asseveration.

§ 36. *Taking heed of the Leaven.* Mat. xvi. 5-12.

¹³And, leaving them,—again entering into a boat,—he departed unto the other side. ¹⁴And they forgot to take loaves; and, save one loaf, they had nothing with themselves in the boat. ¹⁵And he was giving them instructions, saying, See! be taking heed of the leaven of the Pharisees^a and of the leaven of Herod. ¹⁶And they were deliberating one with another, because they had not loaves. ¹⁷And ^cJesus, taking note, says to them, Why are ye deliberating because ye have not loaves? not yet perceive ye, neither understand?—hardened hold ye your ^cheart? ¹⁸Eyes having, see ye not? and ears having, hear ye not? and do ye not remember? ¹⁹When the five loaves I brake unto the five-thousands,—how many baskets of broken pieces—full,—took ye up? They say to him, Twelve. ²⁰And when the seven, unto the four-thousands,—how many hampers,—full measure—of broken pieces took ye up? And ^cthey said, Seven. ²¹And he was saying to them, How do ye not yet understand?

§ 37. *Blind Man, by degrees, recovers Sight.*

²²And they come into Bethsaïda; and they bring to him one blind, and beseech him that he would touch him. ²³And, laying hold of the hand of the blind [man], he brought him forth outside the village; and,—spitting into his ^ceyes, laying [his] ^chands on him—he was questioning him. Whether anything he sees. ²⁴And, looking up, he was saying, I see ^cmen! because, as trees, I behold [persons] walking about. ²⁵Then, again, he put [his] ^chands on his ^ceyes; and he saw clearly; and was restored; and was seeing distinctly—in broad splendour—all things together.^b ²⁶And he sent him away to his house; saying, Neither into the village mayest thou enter, nor mayest thou tell any one in the village.

§ 38. *Peter confesses Jesus to be the Christ.* Mat. xvi. 13-20;

Lu. ix. 18-21.

²⁷And forth went ^cJesus and his ^cdisciples into the villages of Cæsarea of ^cPhilip. And, in the way, he was questioning his ^cdisciples; saying to them, Who are ^cmen saying that I am? ²⁸And ^cthey made answer to him, saying,—John the Immerser; and others,—

^a Lu. xii. 1. ^b Note how wonderfully graphic this description.

Elijah; others, however,—One of the prophets. ²⁹And he was questioning them, But who do ye say that I am? ^oPeter, answering, says to him, **Thou** art the Christ. ³⁰And he strictly charged them that they might tell no one concerning him.

§ 39. *The needs be of the Cross.* Mat. xvi. 21-28; Lu. ix. 22-27.

(Compare Lu. xxiv. 6.)

³¹And he began to be teaching them that It behoves the Son of Man to suffer many things, and to be rejected by the Elders and the High-priests and the Scribes, and to be slain, and after three days to arise. ³²And openly was he speaking the word.

And ^oPeter, taking him aside, began to rebuke him. ³³^oHe, however,—turning round, and looking upon his ^odisciples,—rebuked Peter, and says, Withdraw behind me, Satan! because thou art not regarding the things of ^oGod; but, the things of ^omen.

³⁴And, calling near the multitude with his ^odisciples, he said to them, If anyone is intending after me to be following, let him utterly deny himself, and take up his ^ocross, and be following me. ³⁵For whosoever may be intending his soul to save, shall lose it; but whosoever will lose his own soul for the sake of me and the joyful message, shall save it. ³⁶For what will it profit the man,—if perchance he gain the whole of the world, and be made forfeit his ^osoul? ³⁷For what may a man give [as] an exchange for his ^osoul? ³⁸For, whosoever may be ashamed of me^b and my ^owords, in this adulterous and sinful generation,—the Son of ^oMan also will be ashamed of him, whensoever he may come in the glory of his ^cFather with the holy ^omessengers.

CH. IX. And he was saying to them, Verily! I say to you, that there are some of ^othose standing here, who indeed in nowise may taste of death, until whensoever they may see the kingdom of God already come in power.

§ 40. *The Transformation: Elijah: Sufferings.* Mat. xvii. 1-13;

Lu. ix. 28-36.

²And after six days ^oJesus takes unto him ^oPeter, and ^oJames, and John, and brings them up into an high mountain—apart—alone; and was transformed before them; ³and his garments became brilliant—exceedingly white—such as no fuller on the earth is able so to whiten.^o

^a Mat. x. 39; Lu. xvii. 33; Jno. xii. 25.

^b Mat. x. 33; Lu. xii. 9.

^c Note the style.

⁴And there appeared to them Elijah with Moses; and they were conversing with ^cJesus. ⁵And, answering, ^cPeter says to ^cJesus, Rabbi! it is delightful for us to be here, and let us make three tents,—for thee one, and for Moses one, and for Elijah one; ⁶for he knew not what he might answer: for greatly allrighted they became. ⁷And it came to pass that, a cloud overshadowing them, there came also a voice out of the cloud, This is my ^cSon, the Beloved! ^abe hearkening to him! ⁸And suddenly—looking around—no longer saw they anyone, but ^cJesus only with themselves.

⁹And, [as] they [were] descending from the mountain, he gave instructions to them that to no one should they narrate what they had seen,—except, whensoever the Son of ^cMan from among [the] dead should arise. ¹⁰And the saying they held fast unto themselves, discussing, What is the arising from among [the] dead. ¹¹And they were questioning him, saying, The Scribes say that it behoves Elijah to come first. ¹²And ^che said to them, Elijah, indeed, coming first, is to restore all things; and [yet], how is it written regarding the Son of ^cMan, that he should suffer many things, and be set at nought? ¹³But I say to you that even Elijah has come, and they did to him as many things as they were desiring,—according as it is written regarding him.

§ 41. *Jesus cures one whom the Disciples could not.* Mat. xvii. 14-21; Lu. ix. 37-42.

¹⁴And, coming unto the disciples, they saw a large multitude around them; and Scribes discussing with them. ¹⁵And straightway all the multitude, seeing him, were greatly amazed; and, running near, were saluting him. ¹⁶And he questioned them, What are ye discussing with them? ¹⁷And one from amongst the multitude answered him, Teacher! I brought my ^cson unto thee, having a dumb spirit. ¹⁸And wheresoever him^c it may seize,^b it tears him; and he foams, and grinds [his] ^cteeth, and exhausts himself; and I spoke to thy ^cdisciples that they should cast it out,—and they could not. ¹⁹But ^che, answering them, says, O faithless generation! until when shall I be with you? until when shall I bear with you? bring him unto me. ²⁰And they brought him unto him. And, seeing him, the spirit straightway mangled him; and, falling upon the ground, he was wallowing—foaming. ²¹And he questioned his ^cfather, How long a time is it that

^a 2 Pe. i. 17; Mat. iii. 17; chap. i. 11; Lu. iii. 32. ^b For accent, see Intro. § 6.

this has befallen him? And he said, From childhood. ²²And often-times did it thrust him both into fire and into waters, that it might destroy him. But if any thing be possible to thee—help us, moved with compassion towards us! ²³And Jesus said to him, [As for] this—“if it be possible to thee,”—[why!] all things [are] possible to him who has faith. ²⁴And, straightway crying out, the father of the child was saying, I have faith! help my want-of-faith! ²⁵But Jesus, seeing that a multitude is running together, rebuked the impure spirit, saying to it, Thou dumb and deaf spirit! **¶** Give orders to thee: “Come forth out of him! and no more mayest thou enter into him!” ²⁶And, crying out, and greatly mangling [him], it came forth; and he became as if dead; so that the majority were saying, He died! ²⁷But Jesus, grasping his hand, raised him, and he stood up. ²⁸And, when he entered into a house, his disciples privately were questioning him, Because [of what] were we not able to cast it out? ²⁹And he said to them, This kind by nothing can go out, save by prayer and fasting.

§ 42. *Jesus instructs his Disciples of his Sufferings.* Mat. xvii. 22, 23; Lu. ix. 43-45.

³⁰And, from thence going forth, they were journeying through Galilee; and he was not wishing that any should get to know [it]. ³¹For he was teaching his disciples, and saying to them, The Son of Man is to be delivered up into men's hands, and they will slay him; and, being slain, after three days he will arise. ³²But they were not understanding the declaration, and were fearing to question him.

§ 43. *How to be great.* Mat. xviii. 1-5; Lu. ix. 46-48.

³³And they came into Capernaum; and, happening to be in the house, he was questioning them, As to what, in the way, were ye discussing? ³⁴But they were silent; for with one another they discussed, in the way, who [was] greater. ³⁵And, taking a seat, he addressed the twelve, and says to them, If anyone wishes to be first,^b he shall be last of all, and minister of all. ³⁶And, taking a child, he placed it in their midst; and folding it in his arms, said to them, ³⁷Whosoever, unto one of such children as these, may be giving welcome, upon my name, is giving welcome unto me; ^c and whosoever may be giving welcome

^a Jesus speaks with authority. ^b chap. x. 43. ^c Mat. x. 40; Jno. xiii. 20.

unto me, is not unto me giving welcome, but unto ^ohim who sent me forth.

§ 44. *Forbid him not. Value Small Services*, Mat. x. 42. *Eusnare none*, Mat. xviii. 6; Lu. xvii. 2: *be not ensnared*, Mat. v. 30; xviii. 8.

³⁸ ^oJohn spoke to him, saying, Teacher! we saw one in thy ^oname casting out demons, who is not following with us; and we were forbidding him, because he is not following with us. ³⁹ But ^oJesus said, Forbid him not; for no one is there, who shall do a work of power upon my ^oname, and shall be able quickly to revile me. ⁴⁰ For [he] who is not against us is for us. ⁴¹ For whosoever may give you to drink a cup of water, in name that ye are Christ's, verily! I say to you: In nowise shall he lose his ^oreward. ⁴² And whosoever may ensnare one of these ^olittle ones ^owho are putting faith in me, it is seemly for him, rather, if there is hung a large millstone about his ^oneck, and he is cast into the lake. ⁴³ And, if perchance thy ^ohand be ensnaring thee—cut it off! it is seemly for thee, mained, to enter into ^olife; rather than, having the two hands, to depart into the gehenna, into the unquenched ^ofire, ⁴⁴ where “their ^oworm” does not die, and the fire is not quenched.” ⁴⁵ And—if perchance thy ^ofoot be ensnaring thee—cut it off: it is seemly for thee to enter into ^olife ^b lame; rather than, having the two feet, to be cast into the gehenna, ⁴⁶ where “their ^oworm” does not die, and the fire is not quenched.” ⁴⁷ And if perchance thine ^oeye be ensnaring thee, thrust it out! it is seemly for thee, one-eyed, to enter into the kingdom of ^oGod, ^b rather than, having two eyes, to be east into the gehenna, ⁴⁸ where “their ^oworm” does not die, and the fire is not quenched.” ⁴⁹ For every one with fire shall be salted, “and every sacrifice ^c with salt shall be salted.” ⁵⁰ Good ^d [is] the salt; but, if perchance the salt saltless become, ^c with what will ye prepare it? Have—within yourselves—salt, and be at peace with one another.

§ 45. *Concerning Divorce.* Mat. xix. 1-12.

CH. X. And, from thence arising, he comes into the borders of ^oJudæa and beyond the Jordan; and there come together again multitudes

^a Is. lxxi. 24. This quotation is marked by Tregelles as being, in verses 44, 46, “of doubtful authority;” but he finds no cause so to mark it in verse 48. The Sinait MS. has it only in verse 48. ^b It is suggestive that “he” and “the kingdom” are treated as synonymous, and the “entrance” as future. ^c Le. ii. 13. This quotation Tregelles treats as “very doubtful.” The Sinait MS. omits it. ^d Or, “excellent;” “good in its way.” ^e Mat. v. 13; Lu. xiv. 34.

unto him; and, as he had been wont, again was he teaching them. ²And, coming near, Pharisees were questioning him, Whether it is allowed a husband to divorce a wife, tempting him. ³°He, however, answering, said to them, what unto you did Moses command? ⁴And °they said, Moses permitted^a to write a roll of separation—and to divorce. ⁵But °Jesus said to them, In view of your °hardheartedness, he wrote for you this °commandment; ⁶but, from the beginning of creation, “male and female ^b He made them.” ⁷“For this cause,^c will a man leave behind his °father and °mother, and be united unto his °wife; ⁸and the two will become one flesh.” So that no longer are they two, but one flesh. ⁹What, therefore, °God yoked together, let not a man put asunder. ¹⁰And, [having entered] into the house again, the disciples, concerning this, questioned him. ¹¹And he says to them, Whosoever^d may divorce his °wife and marry another, is committing adultery against her; ¹²and if perchance **she**, divorcing her °husband, should marry another, she is committing adultery.

§ 46. *Children brought to Jesus.* Mat. xix. 13-15; Lu. xviii. 15-17.

¹³And they were bringing unto him children, that he might touch^e them; the disciples, however, were rebuking °those bringing [them]. ¹⁴But, seeing [it], °Jesus was sorely displeased, and said to them, Permit the children to be coming unto me,—be not hindering them; for of °such as these is^f the kingdom of °God. ¹⁵Verily! I say to you, whosoever may not welcome the kingdom of °God as a child, in no wise may enter thereinto. ¹⁶And, folding them in his arms, he was blessing [them]—putting [his] °hands upon them.

§ 47. *Rich Ruler.* “*We left all!*” Mat. xix. 16-29; Lu. xviii. 18-30.
(Compare Lu. x. 25.)

¹⁷And, as he was proceeding forth into a road, one, running near, and kneeling before him, was questioning him, Good Teacher! what may I do that age-abiding^g life I may inherit? ¹⁸But °Jesus said to him, Why callest thou me good? none [is] good, save one,—°God. ¹⁹The commandments^h thou knowest, “Thou mayest not commit adultery: Thou mayest not commit murder: Thou mayest not steal: Thou mayest not bear false witness: Thou mayest not defraud:

^a De. xxiv. 1. ^b Ge. i. 27. ^c Ge. ii. 24. ^d Mat. v. 32; Lu. xvi. 18. ^e Nearly equal to: “embrace.”
^f Or, “to such as these belongs.” ^g Jno. iii. 15, note. ^h Ex. xx. 12-16.

Honour thy °father and °mother." 20 But °he, answering, said to him, Teacher! in all these things I kept myself from my youth. 21 And °Jesus, looking at him, loved him, and said to him, One thing, to thee, is wanting: withdraw! as many things as thou hast, sell! and give to [the] destitute, and thou shalt have treasure in heaven; and, come; be following me. 22 And °he, becoming gloomy on account of the word, departed sorrowing; for he was holding many possessions. 23 And, looking around, °Jesus says to his °disciples, With what difficulty will °those holding °money enter into the kingdom of °God. 24 But the disciples were in amazement on account of his °words. But °Jesus, again answering, says to them, Children! how difficult it is for °those having placed their confidence upon money to enter into the kingdom of °God. 25 It is easier for a camel through an eye of a needle to pass, than for a rich [man] into the kingdom of °God to enter. 26 But °they were being exceedingly struck with astonishment, saying unto themselves, And who can possibly be saved? 27 Looking at them, °Jesus says, With men [it is] impossible, but not with God; for all things [are] possible with °God.

28 °Peter began to be saying to him, Behold! **we** left all, and have followed thee. 29 °Jesus, answering, said, Verily! I say to you, No one is there who left house, or brothers, or sisters, or mother, or father, or children, or lands, for-the-sake of me, and for-the-sake of the joyful message, 30 except perchance he receive an hundred-fold now in this °season,—houses, and brothers, and sisters, and mother, and children, and lands, with persecutions,—and in the age^a °that is coming, life age-abiding.^b 31 Many first,^c however, shall be last; and the last first.

§ 48. *Jesus foretells his Sufferings.* Mat. xx. 17-19; Lu. xviii. 31-34.

32 Now they were in the way going up into Jerusalem; and °Jesus was going before them; and they were in amazement; and °those following were in fear. And, taking unto himself—again—the twelve, he began to be saying to them—as to the things about to befall him— 33 Behold! we are going up into Jerusalem, and the Son of °Man will be delivered up to the High-priests and the Scribes, and they will condemn him to death, and deliver him up to the nations,^d 34 and mock

^a Mat. xii. 32, note.

^b Jno. iii. 15, note.

^c Mat. xix. 30, note.

^d Or, "Gentiles."

him, and spit upon him, and scourge him, and slay him; and after three days he will arise.

§ 49. *Request of Zebedee's Sons.* Mat. xx. 20-28.

³⁵And there come near to him James and John, the sons of Zebedee; saying to him, Teacher! we are wishing that, whatsoever we may ask thee, thou shouldest do for us. ³⁶And ^ohe said to them, What are ye wishing I should do for you? ³⁷And ^othey said to him, Grant us—in order that one on thy right and one on [thy] left may sit—in thy ^oglory. ³⁸And ^oJesus said to them, Ye know not what ye are asking for yourselves. Can ye drink the cup which **I** am to drink; or, with the immersion with which **I** am to be immersed, [can ye] be immersed? ³⁹And ^othey said to him, We can. And ^oJesus said to them, The cup which **I** am to drink shall ye drink; and, with the immersion with which **I** am to be immersed, shall ye be immersed: ⁴⁰but the sitting on my right, or on [my] left, is not mine to give, but [to those] for whom it has been prepared. ⁴¹And, hearing [it], the ten began to be sore displeased concerning James and John. ⁴²And, calling them near, ^oJesus says to them, Ye know^a that ^othose thinking to rule the nations exercise lordship over them, and their ^ogreat ones wield authority over them: ⁴³not so, however, is it among you; but whosoever may be desiring to become great among you, shall be your minister; ⁴⁴and whosoever may be desiring to be your chief shall be servant of all; ⁴⁵for even the Son of ^oMan came not to be ministered to, but to minister, and to give his ^osoul^b a ransom instead of many.

§ 50. *Bar-Timæus recovers Sight.* Mat. xx. 29-34; Lu. xviii. 35-43.

⁴⁶And they are coming into Jericho; and,—as he was journeying forth from Jericho, and his ^odisciples, and a considerable multitude,—the son of Timæus, blind Bar-Timæus, a beggar, was sitting beside the road. ⁴⁷And, hearing that it was Jesus the Nazarene, he began to be crying aloud and saying, Son of David! Jesus! have mercy on me! ⁴⁸And many were rebuking him, that he might be silent. But ^ohe much more was crying aloud, Son of David! have mercy on me! ⁴⁹And, coming to a stand,^c ^oJesus said, Call him! And they call the blind [man], saying to him, Take courage! rise! he is calling thee

^a Lu. xxii. 25-27. ^b Is. liii. 10, 12; Mat. ii. 20, note. ^c Note these graphic touches.

⁵⁰And he, throwing off his mantle, springing to his feet, came unto Jesus. ⁵¹And, answering him, Jesus said, What art thou wishing I should do for thee? And the blind [man] said to him, Rabboni! . . . in order that I may recover sight. ⁵²But Jesus said to him, Withdraw! thy faith has saved thee. And straightway he recovered sight, and was following him in the way.

§ 57. *The Triumphal Entry.* Mat. xxi. 1-11; Lu. xix. 29-38; Jno. xii. 12-15.

CH. XI. And when they are drawing near unto Jerusalem—unto Bethphage and Bethany, unto the Mount of Olives—he sends forth two of his disciples, ²and says to them, Go your way into the village that [is] over against you; and, straightway, entering into it, ye will find a colt tied, upon which no man yet has sat: loose him, and bring [him]. ³And, if perchance anyone to you say, Why are ye doing this? say ye, His Lord has need; and straightway he sends him off again here. ⁴And they departed, and found a colt tied, near a door, outside on the street; and they are loosing him. ⁵And certain of those there standing were saying to them, What are ye doing,—loosing the colt? ⁶And they told them—according as Jesus bade; and they let them go. ⁷And they bring the colt unto Jesus, and throw upon him their mantles; and he took his seat upon him. ⁸And many spread out their mantles along the way; and others, leaves, cutting [them] out of the fields. ⁹And those going before, and those following, were crying aloud, Hosanna! “Blessed ^a is he who is coming in [the] name of [the] Lord;” ¹⁰blessed is the coming kingdom of our father David; hosanna! in the highest [realms]! ¹¹And he entered into Jerusalem—into the Temple; and, looking around on all things,—late already being the hour,—he went forth into Bethany with the twelve.

§ 52. *The Barren Fig-tree cursed.* Mat. xxi. 18, 19. (See § 54.)

¹²And, on the morrow, when they came forth from Bethany, he hungred; ¹³and, seeing a fig-tree from afar, having leaves,^b he went,—if, therefore, anything he shall find in it! And, coming towards it, nothing found he—except leaves; for it was not the season of figs.

^a Ps. cxviii. 26. ^b And therefore *professing* to have FIGS, which should come *first*.

¹⁴And, answering, he said to it, No more, to the latest age, from thee, let anyone eat fruit. And his ^odisciples were listening.

§ 53. *The Temple cleansed.* Mat. xxi. 12-17; Lu. xix. 45, 46.

(Compare Jno. ii. 13-17.)

¹⁵And they come into Jerusalem; and, entering into the Temple, he began to be casting out ^othose selling and ^othose buying in the Temple, and the tables of the money-changers, and the seats of ^othose selling the doves, he overthrew; ¹⁶and was not permitting that anyone should carry a vessel through the Temple. ¹⁷And he was teaching and saying to them, Is it not written,^a “Mine house a house of prayer shall be called, for all the nations”? **De**, however, have made it “a den ^b of robbers.” ¹⁸And the High-priests and the Scribes heard [it], and were seeking how him^c they might destroy; for they were fearing him; for all the multitude was being struck with astonishment at his ^oteaching. ¹⁹And, whensoever it became late, they were going forth outside the city.

§ 54. *The Barren Fig-tree withered.* Mat. xxi. 19-22. (See § 52.)

²⁰And, passing by early, they saw the fig-tree withered from [its] roots. ²¹And, reminded, ^oPeter says to him, Rabbi! see, the fig-tree which thou didst curse has become withered. ²²And, answering, ^oJesus says to them, Have faith of God. ²³For, verily! I say to you, Whoever may say to this mountain, Be lifted up, and be cast into the lake, and may not doubt in his heart, but may have faith that what he is saying is coming to pass,—it shall be his. ²⁴On this account, I say to you, All things, as many as ye are praying for and asking, have faith that ye received, and they shall be your's. ²⁵And, whensoever ye stand praying,^c forgive! if aught ye have against anyone; that your ^oFather also, ^owho [is] in the heavens, may forgive you your ^ooffences. ^{[26] d}

§ 55. “*By what Authority?*” Mat. xxi. 23-32; Lu. xx. 1-8.

²⁷And they come again into Jerusalem: and as he is walking about in the Temple, the High-priests and the Scribes and the Elders come unto him, ²⁸and were saying to him, By what authority these things art thou doing? and who to thee gave this ^oauthority, that these things

^a Is. lvi. 7. ^b Je. vii. 11. ^c Mat. vi. 14. ^d Omitted by Tregelles: not in Smal MS.

thou shouldst be doing? ²⁹But °Jesus said to them, I will question you as to one matter, and ye may answer me; and I will tell you by what authority these things I am doing: ³⁰The immersion—°that of John—from heaven was it, or from men? ye may answer me! ³¹And they were deliberating with themselves, saying, If perchance we should say, From heaven, he will say, On what ground did ye not believe him? ³²But should we say, From men! . . . they were fearing the people; for one-and-all were holding °John that he was in reality a prophet. ³³And, making answer to °Jesus, they say, We know not. And °Jesus says to them, Neither do ƒ tell you ^a by what authority these things I am doing.

§ 56. *The Vineyard's Fruits demanded.* Mat. xxi. 33-46; Lu. xx. 9-19.

CH. XII. And he began to be speaking to them in parables. A man planted a vineyard,^b and put around it a wall, and digged a vat, and built a tower, and let it out to husbandmen, and left home. ²And he sent forth unto the husbandmen—at the season—a servant, that of the husbandmen he might receive from the fruits of the vineyard. ³And, taking him, they beat [him], and sent [him] away empty. ⁴And again sent he forth unto them another servant; and him they smote on [the] head, and dishonoured. ⁵And another sent he forth; and him they slew, and many others;—some indeed beating, and some slaying. ⁶Yet one had he,—a son, beloved: he sent him forth last unto them, saying, They will pay deference to my °son! ⁷But those °husbandmen unto themselves said, This is the heir! come, let us slay him, and our's shall be the inheritance! ⁸And, taking, they slew him, and cast him forth outside the vineyard. ⁹What, then, will the lord of the vineyard do? He will come and destroy the husbandmen; and give the vineyard to others. ¹⁰Never once this °Scripture ^c read ye,

“A stone which the builders rejected—

The same was made head of a corner:

¹¹From [the] Lord this came to pass,

And is marvellous in our eyes”?

¹²And they were seeking to secure him, and feared the multitude; for they took note that with a view to them the parable he spake; and, leaving him, they departed.

^a Jesus does not say: “I know not.” ^b Is. v. 1. ^c Ps. cxviii. 22, 23.

§ 57. *Cæsar and God.* Mat. xxii. 15-22; Lu. xx. 20-26.

¹³And they send forth unto him certain of the Pharisees and of the Herodians, that they might catch him in discourse. ¹⁴And, coming, they say to him, Teacher! we know that thou art true, and it does not concern thee about anyone; for thou dost not look into a face of men, but in truth the way of ^oGod art teaching: Is it allowed to give tax to Cæsar, or not? may we give, or may we not give? ¹⁵^oHe, however, knowing their ^ohypocrisy, said to them, Why are ye tempting me? bring me a denary, that I may see. ¹⁶And ^othey brought [one]. And he says to them, Whose [is] this ^oimage and ^oinscription? And ^othey said to him, Cæsar's. ¹⁷And ^oJesus said to them: The things of Cæsar, render ye to Cæsar; and, the things of ^oGod, to ^oGod. And they were marvelling at him.

§ 58. *Marriage and the Resurrection.* Mat. xxii. 23-33; Lu. xx. 27-39.

¹⁸And there come Sadducees unto him, who, indeed, say,—Resurrection there is none! and they were questioning him, saying, ¹⁹Teacher! Moses wrote for us, that if perchance anyone's brother die, and leave behind a wife, and children should not leave, that his ^obrother should take the wife, and raise up seed to his ^obrother. ²⁰Seven brothers there were; and the first took a wife; and, dying, did not leave seed. ²¹And the second took her, and died,—not leaving behind seed; and the third—likewise. ²²And the seven did not leave seed. Last of all, the wife also died. ²³In the resurrection, of which of them shall she be wife? for the seven had her as wife. ²⁴^oJesus said to them, Are ye not, on this account, deceiving yourselves, not knowing the Scriptures, neither the power of ^oGod? ²⁵For, whensoever from among [the] dead they arise, neither marry they nor are they given in marriage, but are as messengers—^othose in the heavens. ²⁶But—concerning the dead, that they are to arise ^a—did ye never read, in the book of Moses ^b (concerning the bush), how ^oGod spake to him, saying, “**I** [am] the God of Abraham and God of Isaac and God of Jacob”? ²⁷He is not a God of dead [men], but of living; **ye**, then, greatly deceive yourselves.

§ 59. *The Greatest Commandment.* Mat. xxii. 34-40. (Lu. x. 25-27)

²⁸And one of the Scribes coming near,—hearing them discussing,—seeing that well he answered them,—questioned him, Which is a first

^a And so, live unto God: see note on Lu. xx. 37, 38. ^b Ex. iii. 6.

commandment of all? ²⁹°Jesus answered him. A first is: "Hear! O Israel," [the] Lord our °God is one Lord. ³⁰And thou shalt love [the] Lord thy °God with the-whole of thy °heart, and with the-whole of thy °soul, and with the-whole of thy °mind, and with the-whole of thy °might." This [is] a first commandment: ³¹a second like it,— "Thou shalt love thy °neighbour^b as thyself." Greater than these, other commandment there is none. ³²And the Scribe said to him, Well, Teacher! in truth saidst thou that One there is, and there is not another besides him. ³³And °to love him "with the-whole of the heart, and with the-whole of the understanding, and with the-whole of the soul, and with the-whole of the might;" and °to love "[his] °neighbour as himself," is abundantly more than all the whole-burnt-offerings and sacrifices. ³⁴And °Jesus, seeing him, that with intelligence he answered, said to him, Not far art thou from the kingdom of °God. And no one, any longer, was daring^c to question him.

§ 60. *David's Son and Lord.* Mat. xxii. 41-46; Lu. xx. 41-44.

³⁵And, answering, °Jesus was saying—teaching in the Temple,— How say the Scribes that the Christ is David's son? ³⁶For David himself said,^d in the Holy °Spirit, "Saith [the] Lord to my °Lord, Sit thou on my right [hand], till whensoever I may put thy °foes a footstool of thy °feet." ³⁷David himself calls him Lord, and whence is he his son? And the great multitude was hearkening to him gladly.

§ 61. *The Judgment of the Scribes.* (Compare Mat. xxiii. 6; Lu. xi. 43; xx. 46, 47.)

³⁸And in his °teaching he was saying, Be taking heed of the Scribes °who desire in robes to be walking about, and salutations in the markets, ³⁹and first-seats in the synagogues, and first-couches in the chief-meals; ⁴⁰who are devouring the houses of the widows, and for pretence are long in prayer: these shall receive a more surpassing judgment.

§ 62. *The Widow's Mites.* Lu. xxi. 1-4.

⁴¹And, taking his seat over against the treasury, he was observing How the multitude is easting copper into the treasury; and many rich were easting [in] much; ⁴²and there came one destitute widow, and

^a De. vi. 4, 5. ^b Le. xix. 18. ^c Mat. xxii. 46; Lu. xx. 40. ^d Ps. cx. 1.

cast [in] two mites, which are a farthing. ⁴³And, calling near his °disciples, he said to them, Verily! I say to you: This °destitute °widow, more than all, cast [in]—of °those casting into the treasury. ⁴⁴For all, out of their °surplus, cast [in]; she, however, out of her °deficiency, all as much as she had, cast [in],—the whole of her °living.

§ 63. *The Prophecy on Mount Olivet.* Mat. xxiv.; Lu. xxi.

CH. XIII. And, as he was going forth out of the Temple, one from among his °disciples says to him, Teacher! see! what manner of stones and what manner of buildings! ²And °Jesus said to him, Art thou beholding these great °buildings? In no wise may there be left here stone upon stone, which may in any wise not be thrown down.

³And, as he was sitting within the Mount of °Olives, over against the Temple, Peter and James and John and Andrew were questioning him privately,—⁴Tell us when these things will be? and what the sign whensoever all these things may be about being brought to a conclusion?

⁵And °Jesus began to be saying to them, Be taking heed lest any one deceive you; ⁶for many will come on my °name, saying, I am [he]! and will deceive many. ⁷But, whensoever ye are hearing of wars and rumours of wars, be not alarmed; for it must needs come to pass: but not yet [is] the end. ⁸For there will arise nation against nation, and kingdom against kingdom: there will be earthquakes in [various] places, and there will be famines. ⁹A beginning of birth-pangs [are] these things. But be ye taking heed to yourselves; for they will deliver you up into high-councils and into synagogues; ye will be beaten; even before governors and kings will ye be set for my sake,—for a testimony to them. ¹⁰And, unto all the nations, first, must needs be proclaimed the joyful message. ¹¹And, whensoever they may be leading you,—delivering [you] up,—be not beforehand-anxious what ye may say; but whatsoever may be given you in that °hour—the same speak; for ye are not the speakers, but the Holy °Spirit. ¹²And brother will deliver up brother unto death; and father, child; and children will rise up against parents, and will put them to death; ¹³and ye will be [men] hated by all because of my °name; but he who endures throughout, the same shall be saved.

¹⁴But, whensoever ye may see the abomination of the desolation standing where it ought not (^ohe that reads, let him think!), then, ^othose in ^oJudaea, let them flee into the mountains; ¹⁵and ^ohe on the housetop,^a let him not come down into the house, nor even enter to take away anything out of his ^ohouse; ¹⁶and ^ohe [who has gone] into the field, let him not turn about unto the things behind, to take away his ^omantle. ¹⁷But alas! for the [women] with child and for ^othose giving suck in those ^odays. ¹⁸But be ye praying that it may not happen in winter. ¹⁹For those ^odays will be a tribulation—such, that there has not happened one like it—from beginning of creation which ^oGod created, until the present; and in nowise may happen. ²⁰And, except that [the] Lord shortened the days, no flesh would have been saved; but, because of the chosen, whom he chose for himself, he shortened the days.

²¹And, at that time, if perchance anyone to you say, See! here [is] the Christ! or, See! there! be not believing [it]. ²²For there will arise false-christs and false-prophets, and they will give signs and wonders, with a view to the deceiving if possible even of the chosen. ²³**Pr**, however, be taking heed. I have foretold you all things.

²⁴But in those ^odays—after that ^otribulation, the sun will be darkened, and the moon will not give her ^obrightness, ²⁵and the stars will be falling out of the heaven, and the powers ^owhich [are] in the heavens will be shaken; ²⁶and then will they see the Son of ^oMan coming in clouds, with great power and glory; ²⁷and then will he send forth the messengers, and will gather together the chosen ones out of the four winds,—from utmost-bound of earth unto utmost-bound of heaven.

²⁸Now, from the fig-tree, learn ye the parable: Whensoever already her ^obranch may become tender, and the leaves may be sprouting, ye are taking note that near is the summer. ²⁹Thus, even **pr**, whensoever ye may see these things^b happening, be taking note that it is near—at [the] doors. ³⁰Verily! I say to you, In nowise may this ^ogeneration pass away until what [time] all these things may happen. ³¹The heaven and the earth will pass away, but my ^owords will not pass away.

³²But, concerning that ^oday, or the hour, no one knows (not even

^a Lu. xvii. 31.

^b Mat. xxiv. 33 note; and observe the transition, here, verse 32.

the messengers in heaven, not even the Son), except the Father.
³³Be taking heed; be watching and praying; for ye know not when the season is. ³⁴As a man away from home, having left his ^ohouse, and given his ^oservants the authority,—to each one his ^owork, and to the porter gave he commandment in order that he might be watching!
³⁵Be watching, therefore,—for ye know not when the master of the house is coming,—whether at even, or at midnight, or at cock-crowing, or at early-morn:—³⁶lest, coming suddenly, he find you sleeping.
³⁷What, moreover, I say to you, I say to all,—Be watching!

§ 64. *The Anointing in Bethany, and the Conspiracy to Betray.*

Mat. xxvi. 1-16; Lu. xxii. 1-6; Jno. xii. 1-8. (Lu. vii. 36, etc.)

CH. XIV. Now it was the passover and the unleavened [cakes] after two days; and the High-priests and the Scribes were seeking how, him with guile securing, they might slay; ²for they were saying, Not in the feast, lest once there shall be an uproar of the people.^a

³And,—he being in Bethany, in the house of Simon the leper,—as he was reclining, there came a woman, holding an alabaster-jar of perfume, pure spikenard, very costly; and, breaking the alabaster-jar, she poured down on his ^ohead. ⁴Now there-were some sorely displeased unto themselves, and saying, To what end has this ^oloss of the perfume been incurred? ⁵For it was possible for this ^operfume to be sold for above three hundred denaries, and given to the destitute. And they were expressing indignation at her. ⁶But ^oJesus said, Let her alone! why to her are ye offering insults? A seemly^b work wrought she in me. ⁷For always the destitute have ye with yourselves; and, whensoever ye may please, ye can unto them do well; me, however, not always have ye. ⁸What she had she used;—she took [it] beforehand, to perfume my ^obody for the burial. ⁹But, verily! I say to you, Wheresoever the joyful message may be proclaimed unto the-whole of the world, even what she did will be told for a memorial of her.

¹⁰And Judas Iscariot, the one of the twelve, went away unto the High-priests, that he might deliver him up to them. ¹¹Now ^othey, hearing, rejoiced, and promised to give to him silver. And he was seeking how, at a fitting season, he might deliver him up.

^a And yet see how it is brought about in the feast. ^b Or, "noble," "beautiful."

§ 65. *The Passover: the Old Feast, and the New.* Mat. xxvi. 17-30;
Lu. xxii. 7-23. 1 Co. xi. 23-25.

¹²And, on the first day of the unleavened [cakes], when the pass-over they were slaying, his °disciples say to him, Where wilt thou [that], departing, we should make preparation, that thou mayest eat the passover? ¹³And he sends forth two of his °disciples, and says to them, Go your way into the city; and there-will-meet you a man, a jar of water bearing: follow him! ¹⁴And wheresoever he may enter, say ye to the householder, The teacher says, Where is my °lodging, where—the passover, in company with my °disciples—I may eat? ¹⁵And **he** to you will point out a large upper-room, spread ready; and there make ready for us. ¹⁶And forth went his °disciples, and came into the city, and found according as he told them, and made ready the passover.

¹⁷And, when evening arrived, he comes with the twelve. ¹⁸And, as they were reclining and eating, °Jesus said,^a Verily! I say to you, one from among you will deliver me up—the one eating with me. ¹⁹And °they began to be grieved, and to be saying to him, one by one, Can it be **he**? ²⁰And °he said to them, One from among the twelve—the one dipping with me into the bowl. ²¹The Son of °Man, indeed, withdraws, according as it is written concerning him; but alas! for that °man through whom the Son of °Man is being delivered up: well had it been for him, if that °man had not been born.

²²And as they were eating, °Jesus—taking a loaf—blessing—brake, and gave to them, and said, Take ye! this is^b my °body. ²³And—taking a cup—giving thanks—he gave to them; and they drank of it—all [of them]. ²⁴And he said to them, This is my °blood,—the [blood] of the covenant,—the [blood] to be poured forth in behalf of many. ²⁵Verily! I say to you: No more, in any wise, may I drink of the produce of the vine, until that °day whensoever I may be drinking it, new,^c in the kingdom of °God. ²⁶And, having sung praise, they went out into the Mount of °Olives.

§ 66. *Peter's Denial foretold.* Mat. xxvi. 31-35; Lu. xxii. 31-34;
Jno. xiii. 36-38.

²⁷And °Jesus says to them, All ye will find cause of offence; inasmuch as it is written:^d “I will smite the shepherd, and the sheep will

^a Tregelles's alternative reading: “Jesus said”—changing the emphasis. So Sinai MS. Mat. xxvi. 26, note. ^c Mat. xxvi. 29, note. ^d Zec. xiii. 7.

be scattered abroad." ²⁸But, after my arising, I will go on before you into Galilee. ²⁹But Peter said to him, If even all shall find cause of offence, certainly not I! ³⁰And Jesus says to him, Verily! I say to thee that thou, this day—in this night, before that twice a cock crow—thrice wilt utterly deny me. ³¹He, however, very earnestly was saying, If perchance it should be needful for me to die with thee, in nowise will I utterly-deny thee. Likewise, moreover, even all were saying:

§ 67. *The Agony in the Garden.* Mat. xxvi. 36-46; Lu. xxii. 40-46.

³²And they come into an estate, of which the name [is] Gethsemane; and he says to his disciples, Sit ye here, while I may pray. ³³And he takes Peter and James and John along with him, and began to be in great amazement and in great distress. ³⁴And he says to them, Encompassed with grief is my soul unto death! abide ye here, and be watching.

³⁵And, going forward a little, he fell upon the ground, and was praying,—in order that, if it were possible, the hour might pass away from him.

³⁶And he was saying, Abba! Oh Father! all things are possible to thee: bear aside this cup from me! but not what I desire, but what Thou [desirest]. ³⁷And he comes and finds them sleeping, and says to Peter, Simon! art thou sleeping? hadst thou not strength one hour to watch? ³⁸Be ye watching and praying, that ye may not enter into temptation. The spirit, indeed, [is] wishful, but the flesh weak.

³⁹And, again departing, he prayed, saying the same thing. ⁴⁰And, coming, he found them sleeping; for their eyes were being weighed down, and they knew not what they should answer him. ⁴¹And he comes the third [time], and says to them, Are ye sleeping a remainder, and taking your rest? It is enough! the hour came. Behold! the Son of Man is being delivered up into the hands of sinners. ⁴²Arise! let us be leading on! behold! he who is delivering me up has drawn near.

§ 68. *The Betrayal and Arrest.* Mat. xxvi. 47-58; Lu. xxii. 47-54;
Jno. xviii. 1-12.

⁴³And straightway—while yet he was speaking—Judas Iscariot comes near, one of the twelve; and, with him, a multitude with

swords and clubs, from the High-priests and the Scribes and the Elders. ⁴⁴ He who is delivering him up has given a signal to them, saying, Whomsoever I may kiss—~~he~~ it is! secure him, and be leading away safely. ⁴⁵ And, coming, straightway stepping forward to him, he says, Rabbi!—and eagerly kissed him. ⁴⁶ But they thrust [their] hands upon him, and secured him.

⁴⁷ One of the by-standers, however, drawing [his] sword, smote the servant of the High-priest, and took off his ear.

⁴⁸ And, answering, Jesus said to them, As against a robber came ye forth, with swords and clubs, to arrest me? ⁴⁹ Day by day was I with you in the Temple, teaching; and ye secured me not! but—that fulfilled may be the Scriptures—!

⁵⁰ And, leaving him, they fled, all [of them]. ⁵¹ And a certain young man was following along with him, having thrown around a fine Indian cloth upon [his] naked [body]; and they are securing him; ⁵² but he, leaving behind the cloth, fled naked.

§ 69. *Jesus before the High-priest.* Mat. xxvi. 59-68; Lu. xxii. 63-71. Jno. xviii. 12-24.

⁵³ And they led away Jesus unto the High-priest; and there are gathering together unto him all the High-priests and the Elders and the Scribes. (⁵⁴ And Peter, afar off followed him, as far as within—into the court of the High-priest; and was sitting along with the attendants, and warming himself by the fire.^a) ⁵⁵ Now the High-priests and the whole of the High-council were seeking, against Jesus, testimony, for putting him to death; and were not finding [it]. ⁵⁶ For many were bearing false testimony against him, and the testimonies were not agreed. ⁵⁷ And some, standing up, were bearing false testimony against him, saying, ⁵⁸ We heard him saying, I will take down ^b this Temple—the one made by hand; and, in three days, another, not made by hand, will build. ⁵⁹ And not even so was their testimony agreed. ⁶⁰ And the High-priest, standing up into [the] midst, questioned Jesus, saying, Answerest thou nothing? What are these against thee bearing testimony? ⁶¹ He, however, remained silent; and answered nothing. Again the High-priest was questioning him, and says to him, Art thou the Christ, the Son of the Blessed? ⁶² And Jesus said, I am;—and ye shall see the Son of Man, sitting

^a Literally, "light." ^b Jno. ii. 19 (where, observe, it is: "Take down," etc.); chap. xv. 29.

on [the] right [hand] of ^opower, and coming with the clouds of the heaven. ⁶³And the High-priest, rending asunder his ^oinner-garments, says, What further need have we of witnesses? ⁶⁴Ye heard the profane speech! how to you does it appear! And ^othey all condemned him to be guilty of death. ⁶⁵And some began to be spitting at him, and covering up his ^oface, and buffeting him, and to be saying to him, Prophecy! And the attendants with smart blows took him.

§ 70. *Peter's Denial.* Mat. xxvi. 69-75; Lu. xxii. 55-62;
Jno. xviii. 16-18, 25-27. (Compare verse 54.)

⁶⁶And, ^oPeter being below in the court, there-comes one of the maids of the High-priest; ⁶⁷and, seeing ^oPeter warming himself,—looking at him,—she says, And **thou** with the Nazarene wast—with ^oJesus. ⁶⁸But he denied, saying, I neither know [him], nor yet do I well understand what **thou** art saying. And he went forth outside into the porch, and a cock crowed.

⁶⁹And the maid, seeing him again, began to be saying to the by-standers, This one is from among them. ⁷⁰But he again was denying.

And, after a little, again the by-standers were saying to ^oPeter, Truly, thou art from among them; for even a Galilean thou art. ⁷¹But he began to be cursing and swearing: I know not this ^oman as to whom ye are speaking.

⁷²And, straightway, a second time, a cock crowed; and ^oPeter was reminded of the declaration,—how ^oJesus said to him, Before a cock twice crow, thrice wilt thou utterly-deny me. And, having thought thereon, he was weeping.

§ 71. *Jesus before Pilate.* Mat. xxvii. 1, 2, 11-26; Lu. xxiii. 1-7;
Jno. xviii. 28-40; xix. 1-16.

CH. XV. And straightway, early, forming a council,—the High-priests, with the Elders and Scribes and the-whole of the high-council—binding ^oJesus—led him away, and delivered [him] up to Pilate.

²And ^oPilate questioned him, Art **thou** the King of the Jews? And he, answering him, says, **Thou** sayest. ³And the High-priests were accusing him as to many things. ⁴But ^oPilate again was questioning him, saying, Answerest thou nothing? See! of how many things they are accusing thee. ⁵^oJesus, however, no further any thing answered, so that ^oPilate was marvelling.

⁶Now, at least [time], he was accustomed to release to them one prisoner—just whom they were claiming. ⁷Now there was the one called ^aBarabbas, bound with the rebels; who, indeed, in the rebellion, had committed murder. ⁸And, going up,^b the multitude began to be claiming—according as he was always accustomed to do for them. ⁹But ^cPilate answered them saying, Desire ye I should release to you the King of the Jews? ¹⁰For he was taking note that by reason of envy had the High-priests delivered him up. ¹¹But the High-priests stirred up the multitude, in order that rather ^cBarabbas he should release to them. ¹²^cPilate, however—again answering—was saying to them, What, then, are ye desiring I should do unto the King of the Jews? ¹³Howbeit ^cthey again cried out, Crucify him! ¹⁴But ^cPilate was saying to them, Why! what evil did he commit? Howbeit ^cthey vehemently cried out, Crucify him! ¹⁵And ^cPilate, being minded to do ^cthat which to the multitude was satisfactory, released to them ^cBarabbas; and delivered up ^cJesus—having scourged [him]—that he might be crucified.

§ 72. *Mocked by Roman Soldiers.* Mat. xxvii. 27-32; Jno. xix. 2, etc.

¹⁶And the soldiers led him away within the court, which is a judgment-hall; and they call together the whole of the band; ¹⁷and put on him purple, and place about him—having plaited [it]—a thorn-crown; ¹⁸and began to be saluting him, Joy to thee! King of the Jews! ¹⁹And they were striking him on the head with a reed; and were spitting on him; and, bowing [their] ^cknees, were worshipping him. ²⁰And, when they [had] mocked him, they put off him the purple, and put on him [his] ^cown ^cgarments; and they lead him forth that they may ^ccrucify him.

²¹And they impress a certain passer-by—Simon, a Cyrenian, coming from a field, the father of Alexander and Rufus—in order that he may take up his ^ccross.

§ 73. *The Crucifixion.* Mat. xxvii. 33-56; Lu. xxiii. 26-49; Jno. xix. 17-37.

²²And they bring him unto the Golgotha place, which is—being translated—Skull's place. ²³And they were giving him myrrhed

^a Or, "the so-called Barabbas." ^b Some MS. has: "going up." ^c Literally: "shall."

wine;—who, however, did not take [it]. ²⁴And they crucify him; and part asunder his °garments, casting a lot upon them, who should take anything. ²⁵Now it was [the] third hour—and they crucified him. ²⁶And the inscription of his °accusation had been inscribed, The King of the Jews. ²⁷And with him they crucify two robbers.—one on [his] right, and one on his left. ²⁸And fulfilled was the Scripture °which says,^a “And with lawless ones was he counted.” ²⁹And the passers-by were defaming him,—shaking their °heads and saying, Aha! °he who is taking down the Temple, and building [one] in three days! ³⁰Save thyself—coming down from the cross! ³¹Like-wise, even the High-priests—mocking unto one another, with the Scribes—were saying, Others he saved, himself he cannot save! ³²The Christ! the King of Israel!—let him come down now from the cross,—that we may see and believe! And °those having been crucified together with him were casting [it] in his teeth.

³³And, [the] sixth hour arriving, darkness came upon the whole of the land—until [the] ninth hour. ³⁴And, at the ninth hour, °Jesus uttered a cry with a loud voice, “Eloi! Eloi! lama sabachthani?” which is, being translated, “My °God! my °God!^b to what end didst thou forsake me?”^c ³⁵And some of the by-standers, hearing, were saying, See! Elijah he is calling! ³⁶And one, running, and filling a sponge with vinegar, putting [it] about a reed, was giving him to drink, saying, Let alone! let us see if Elijah is coming to take him down. ³⁷But °Jesus, sending out a loud voice, expired.

³⁸And the veil of the Temple was rent into two, from top to bottom.

³⁹Now the centurion °who was standing near—out over against him—seeing that so crying out he expired, said, Truly! this °man was God's Son. ⁴⁰There-were, moreover, women also, from afar looking on; among whom was both Mary the Magdalene and Mary the mother of James the little and of Joses, and Salome; ⁴¹who also, when he was in °Galilee, were following him and ministering to him; and many other [women] °who came up together with him into Jerusalem.

§ 74. *The Burial.* Mat. xxvii. 57-61; Lu. xxiii. 50-56; Jno. xix. 38-42.

⁴²And already evening having set in,—since it was a preparation, which is for a Sabbath,—⁴³there having come [one] Joseph, °he from

^a Is. liii. 12. ^b Ps. xxii. 1. ^c Bengel deems the forsaking to have been now over.

Arimathæa, a noble counsellor, who also himself was awaiting the kingdom of °God, he, venturing, entered in unto °Pilate, and claimed the body of °Jesus. 44 °Pilate, however, marvelled whether already he was dead; and, calling near the centurion, questioned him whether already he [had] died. 45 And, getting to know from the centurion, he presented the corpse to °Joseph. 46 And, buying a fine Indian cloth, taking him down, he wrapped him up in the cloth, and placed him in a tomb which had been hewn out of a rock, and rolled near a stone upon the door of the tomb. 47 Now °Mary the Magdalene and Mary the [mother] of Joses were viewing how he had been placed.

§ 75. *The Resurrection.* Mat. xxviii. 1-10; Lu. xxiv. 1-43; Jno. xx., xxi. (Ac. i. 3; 1 Co. xv. 1-8.)

CH. XVI. And, the Sabbath having gone by, Mary the Magdalene, and Mary the [mother] of James, and Salome, bought spices, that, coming, they might anoint him. 2 And, very early on [the] first of the week, they are coming towards the tomb; when the sun arose. 3 And they were saying unto themselves, Who will roll away for us the stone from the door of the tomb? 4 And, looking up, they observe that the stone had been rolled up; for it was exceedingly great. 5 And entering into the tomb, they saw a young man sitting on the right, clothed with a white robe; and they were greatly alarmed. 6 °He, however, says to them, Be not alarmed! Jesus ye seek—the Nazarene, the crucified; he arose! he is not here; see!—the place where they laid him! 7 But be going your way: tell his °disciples and °Peter, that he is going on before you into °Galilee: there shall ye see him for yourselves, according as he told you. 8 And, going forth, they fled from the tomb; for trembling and transport were holding them; and to no one said they anything, for they were afraid.

ACCORDING TO MARK.

A FURTHER ACCOUNT.^a§ 76. *Three Manifestations.*

⁹And, arising early^b on a first of a week, he was manifested first to Mary the Magdalene,^c from whom he had cast forth seven demons, ¹⁰She, going her way, bare tidings to ^othose who came with him, as they were mourning and weeping. ¹¹And they, hearing that he was living, and had been gazed upon by her, disbelieved.

¹²But, after these things, to two^d from among them, as they were walking, was he manifested,—in a different^e form, as they were going into a country-place. ¹³And they, departing, bare tidings to the rest; neither them did they believe.

¹⁴But afterwards, to the Eleven themselves, as they were reclining, was he manifested: and he upbraided their ^odisbelief and hardness of heart, because ^othem who gazed upon him when arisen they did not believe.

§ 77. *The Great Commission.* (Mat. xxviii. 16-20; Lu. xxiv. 44-49; Jno. xx. 21-23.)

¹⁵And he said to them, Going into all the world, proclaim ye the joyful message to all the creation: ^e¹⁶^ohe who believes and is immersed shall be saved, but ^ohe who disbelieves shall be condemned. ¹⁷Signs, moreover, shall follow ^othose who believe, [namely] these: In my ^oname, shall they cast out demons: with tongues shall they speak, and in [their] ^ohands shall they take up serpents; ¹⁸and if perchance any deadly thing they may drink, in nowise may it hurt them: upon sick persons will they lay hands, and well shall they remain.

§ 78. *The Lord's Ascension and Heavenly Co-operation.* (Lu. xxiv. 50-52; Jno. vi. 62; Ac. i. 9-11; Ep. iv. 8-10.)

¹⁹The Lord Jesus, indeed, therefore,—after ^otalking with them,—was taken up into the heaven, and sat down on [the] right [hand] of ^oGod. ²⁰But they, going forth, made proclamation everywhere, the Lord co-working, and confirming the word through the closely-following^g signs.

ACCORDING TO MARK.

^a Judged by Dr. Tregelles not to have been written by Mark himself; and yet, by whomsoever written, to have full claim to be received as an authentic part of the second Gospel, —to which he attaches it in the manner here imitated, using the inscription twice. It is well known that the Sinai MS. ends with verse 8. ^b Jno. xx. 9, etc. ^c Lu. viii. 2. ^d Lu. xxiv. 13, etc. ^e As if calling on heaven and earth to hear.

GOOD TIDINGS ACCORDING TO L U K E.

§ 1. *The Prologue.*

CH. I. **S**EEING, indeed, that many took in hand to re-arrange for themselves a narrative concerning the facts which have been fully confirmed^a amongst us,² according as they who originally were made eye-witnesses and attendants of the word delivered [them] to us,—³it seemed good even to me, having closely-traced from-the-beginning all things accurately, to write to thee in order, most excellent Theophilus, ⁴that thou mightest gain full-knowledge concerning the certainty of those matters which thou wast taught by word of mouth.

§ 2. *Zachariah and Elizabeth.*

⁵It came to pass, in the days of Herod, king of ^oJudæa, that there was a certain priest, by name Zachariah, of Abiah's course; and that he had a wife of the daughters of Aaron, and her name was Elizabeth. ⁶And they were both righteous before ^oGod, walking in all the commandments and righteous-appointments of the Lord blameless. ⁷And they had no child, inasmuch as ^oElizabeth was barren, and both had become advanced in their days.

⁸But, it came to pass, while he ^owas doing priestly service, in the order of his ^ocourse, before ^oGod, ⁹according to the custom of the priesthood, it fell to his lot ^oto offer incense—entering into the Temple of the Lord; ¹⁰and all the throng of the people was praying outside, at the hour of the incense-offering. ¹¹And there appeared to him a messenger ^b of [the] Lord, standing on [the] right of the altar of the

^a "Have been accomplished." (Gödel.) ^b Confessedly the meaning of the original word *angelos*. When it was that this word was applied to a heavenly messenger sent by God was always learned from context and circumstance, never from the mere word. It is applied indifferently to John the Immerser (Mat. xi. 10; Mar. i. 2; Lu. vii. 27), to John's disciples (Lu. vii. 24), to Jesus' disciples (Lu. ix. 52), to the thorn in Paul's flesh (2 Co. xii. 7), and to the Hebrew spies (Ja. ii. 25). Of the like use of the corresponding Hebrew word, it may be worth while to give a single example. From Ge. xxxii. 1-3, we learn that, at about the same time, God sent "messengers" to meet Jacob, and Jacob sent "messengers" to meet Esau; the simplicity of the grand old history knew nothing of the device of applying a sacred term to God's messengers and a common one to Jacob's; it termed both alike מַלְאָכָיִם (as the Septuagint, after it, termed both alike *angeloi*), and left the reader to judge of the rest. To follow this style may cause temporary inconvenience, but will bring gain in the end. The mind is fixed on the *office* of those heavenly beings that bear the name, etc.

incense-offering; ¹²and Zachariah was troubled when he beheld, and fear fell upon him. ¹³But the messenger said unto him, Fear not, Zachariah! inasmuch as thy ^osupplication was listened to, and thy ^owife Elizabeth shall bring forth a son to thee, and thou shalt call his ^oname John; ¹⁴and there shall be joy to thee, and exulting, and many on account of his ^obirth shall rejoice. ¹⁵For he shall be great before the Lord; and wine and strong-drink in nowise may he drink, and with Holy Spirit shall he be filled, already, from his mother's womb. ¹⁶And many of the sons of Israel shall he turn round towards [the] Lord their ^oGod; ¹⁷And he shall go before him in spirit and power of Elijah, "to turn round hearts of fathers unto children," and [the] unyielding with [the] prudence of [the] righteous, to prepare for the Lord a people made ready. ¹⁸And Zachariah said unto the messenger, By what shall I get to know this? for I am aged, and my ^owife advanced in her ^odays. ¹⁹And, answering, the messenger said to him, I am Gabriel,^b—the one standing near before ^oGod,—and was sent forth to speak unto thee, and to deliver a joyful message to thee as to these things; ²⁰and, behold! thou shalt be dumb, and not able to speak until what day these things may come to pass, because thou didst not believe in my ^owords,—which, indeed, shall be fulfilled for their ^oseason.

²¹And the people were expecting ^oZachariah, and were marvelling that he ^olingered in the Temple. ²²Moreover, when he came forth, he was not able to speak to them; and they discovered that he had seen a vision in the Temple; and he was making signs to them; and continued dumb. ²³And it came to pass, when the days of his ^opublic-ministration were fulfilled, he departed into his ^ohouse. ²⁴And, after these ^odays, Elizabeth his ^owife conceived, and disguised herself five months, saying, ²⁵Thus, to me the Lord has done, in days in which he looked upon [me], to take away my reproach among men.

§ 3. *The Message of Gabriel to Mary.*

²⁶And, in the sixth month, the messenger Gabriel was sent forth from ^oGod into a city of ^oGalilee whose name [was] Nazareth, ²⁷unto a virgin espoused to a man whose name [was] Joseph, of David's house; and the name of the virgin [was] Mary. ²⁸And the messenger,

^a Mal. iv. 5, 6. ^b נְבִיאָאֵל = "man of God" (Gesenius), "El is a hero" (Fürst): Da. viii. 16; ix. 21. Gabriel pre-eminently answers to the description contained in P's. c.ii. 20.

entering in unto her, said, Joy to thee! favoured one! The Lord [is] with thee: blessed [art] **thou** among women! ²⁹And ^oshe, at the word, was greatly troubled, and was deliberating with herself of what kind this ^osalutation might be. ³⁰And the messenger said to her, Fear not, Mary! for thou didst find favour with ^oGod. ³¹And, behold! thou shalt conceive ^a in [thy] womb, and bring forth a son, and call his ^oname Jesus. ³²The same shall be great, and Son of Most High shall be called; and [the] Lord ^oGod will give to him the throne of David ^b his ^ofather, ³³and he shall reign ^c over the house of Jacob to the remotest ages, ^d and of his ^okingdom there shall be no end. ³⁴But Mary said unto the messenger, How shall this be, since a husband I know not? ³⁵And, answering, the messenger said to her, Holy Spirit shall come upon thee, and power of Most High shall overshadow thee; wherefore also ^cthat which is to be begotten holy shall be called Son of ^oGod. ³⁶And, behold! Elizabeth thy ^okinswoman—even **she** has conceived a son in her old-age; and this month is a sixth, to her—the so-called barren one; ³⁷because no declaration shall be impossible with ^oGod. ³⁸And Mary said, Behold!—the handmaid of [the] Lord! might it happen to me according to thy ^odeclaration! And the messenger departed from her.

§ 4. *Mary visits Elizabeth. Mary's Song of Triumph.*

³⁹And Mary, arising in those ^odays, journeyed into the hill-country with haste, into a city of Judah; ⁴⁰and entered into the house of Zachariah, and saluted ^oElizabeth. ⁴¹And it came to pass that, as ^oElizabeth heard the salutation of ^oMary, the babe leapt in her ^owomb; and ^oElizabeth was filled with Holy Spirit, ⁴²and lifted up her voice with loud exclamation, and said, Blessed [art] **thou** amongst women, and blessed is the fruit of thy ^owomb! ⁴³And whence to me [is] this,—that the mother of my ^oLord should come unto me? ⁴⁴For, behold! as the voice of thy ^osalutation came into mine ^oears, the babe in my ^owomb leapt in exultation. ⁴⁵And happy! ^oshe who believed; because there shall be a completing to ^othose things which have been spoken to her from [the] Lord.

⁴⁶And Mary said:—

My ^osoul doth magnify the Lord,

⁴⁷And my ^ospirit exulted on ^oGod my ^oSaviour;

^a Is. vii. 14. ^b Is. ix. 7. ^c Mi. iv. 7. ^d "To the æons," indefinitely; Jno. iii. 15, note.

⁴⁸ Because he looked upon the humbling of his ^ohandmaid.

For behold! from the present time all the generations will
pronounce me happy;

⁴⁹ Because the Mighty One did for me great things;—

And Holy [is] His ^oName!

⁵⁰ And his ^omercy [is] unto generations and generations to
^othose who fear him:

⁵¹ He wrought strength with his arm,

He scattered [men] arrogant in their heart's intention:

⁵² He deposed potentates from thrones,

And uplifted [the] lowly:

⁵³ Hungering ones he filled full of good things,

And wealthy ones he sent empty away:

⁵⁴ He laid hold of Israel his servant,—to be mindful of
mercies;

⁵⁵ According as he spake unto our ^ofathers,—

To ^oAbraham and to his ^oseed to the remotest age.

⁵⁶ And Mary remained with her about three months, and returned
unto her ^ohouse.

§ 5. *John's Birth, and Zachariah's Song of Triumph.*

⁵⁷ Now to ^oElizabeth was the time fulfilled, that she should be
^obringing forth; and she bare a son. ⁵⁸ And her ^oneighbours and
^okinsfolk heard that [the] Lord had magnified his ^omercy with her,
and they were rejoicing with her. ⁵⁹ And it happened that on the
eighth ^oday they came to circumeise the child; and were for calling it
after the name of its ^ofather, Zachariah. ⁶⁰ And, its ^omother, answer-
ing, said, Nay! but it shall be called John! ⁶¹ And they said unto
her, There is no one from amongst thy ^okindred who is called by this
^oname. ⁶² And they were making signs to his ^ofather—^oWhat per-
chance he might be wishing it to be called. ⁶³ And, asking for a
small-tablet, he wrote, saying, John is his name. And all marvelled.
⁶⁴ And his ^omouth was opened instantly and his ^otongue [loosed], and
he was speaking—blessing ^oGod. ⁶⁵ And fear came upon all their
^oneighbours: and in the-whole of the hill-country of ^oJudæa were all
these ^omatters being much talked of; ⁶⁶ and all ^othose who heard put
[them] in their ^oheart, saying, What, then, shall this ^ochild be?—
And, in fact, [the] Lord's hand was with him.

⁶⁷And Zachariah his °father was filled with Holy Spirit, and prophesied, saying:—

⁶⁸Blessed [be the] Lord °God of °Israel;

Because he visited, and wrought redemption for, his °people,

⁶⁹And raised up a horn of salvation for us,

In David his servant's house:

⁷⁰According as he spake—through [the] mouth of his °holy ancient^a prophets—

⁷¹Of salvation from amongst our enemies,

And out of [the] hand of all °that hate us:

⁷²To perform mercy with our °fathers,

And to be mindful of his holy covenant—

⁷³An oath which he swore unto Abraham our °father:—

°To give us—⁷⁴fearlessly

(From enemies' hand delivered)—

To be rendering divine service to Him,

⁷⁵In sacredness and righteousness before him,

All our °days.

⁷⁶And, even **thou**, child!

Prophet of Most High shall be called;

For thou shalt move on before [the] Lord's face,

To prepare his ways;—

⁷⁷°To give knowledge of salvation to his °people

In remission of their^b sins;

⁷⁸Because of [the] yearning compassions of our God's mercy,

In which he visited us,—

An uprising from on high!

⁷⁹To shine on °those who in death's darkness and shade do sit,

°To guide our °feet into a way of peace.

⁸⁰And the child was growing, and being strengthened in spirit, and was in the deserts until a day of shewing him forth unto °Israel.

§ 6. *The Birth of Jesus.*

CH. II. Now it came to pass, in those °days, that there went forth a decree from Cæsar Augustus, for all the inhabited earth to be enrolled.

²This enrolment first was made while Cyrenius was governor of °Syria.

³And all were journeying to be enrolled, each into his °own city.

^a Greek: "From aion." Compare Jno. iii. 15, note. ^b Tregelles' alternative reading: "our."

⁴And Joseph also went up from ^oGalilee, out of a city, Nazareth, into ^oJudæa, into David's city, which, indeed, is called Bethlehem; because of his ^obeing of David's house and family; ⁵to enrol himself, with Mary, ^owho had been betrothed to him, she being pregnant. ⁶And it came to pass, while they ^owere there, ^othe days were fulfilled for her ^oto bring forth; ⁷and she brought forth her ^oson—the first-born—and wrapt him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.

⁸And there were shepherds, in the same ^ocountry, dwelling-in-the-fields, and watching watches of the night over their ^oflock. ⁹And, behold! a messenger of [the] Lord stood over them, and a glory of [the] Lord shone round about them; and they feared a great fear. ¹⁰And the messenger said to them, Be not afraid! for, behold! I tell you good tidings—a great joy!—which, indeed, shall be to all the people:—¹¹That there was born to you this day a Saviour—who is Christ, Lord—in David's city. ¹²And this, to you, [is] the sign: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. ¹³And suddenly there came to be, with the messenger, a throng of heaven's host, singing praise unto ^oGod, and saying:

¹⁴Glory, in highest realms, to God;

And, on earth, peace, among men of good-will!^b

¹⁵And it came to pass, as the messengers departed from them into the heaven, that the men—the shepherds—said one to another, Let us go through, forthwith, unto Bethlehem, and see this ^othing ^owhich has come to pass, which the Lord made known to us. ¹⁶And they went—making haste; and found up both ^oMary and ^oJoseph, and the babe lying in the manger. ¹⁷Now, when they beheld, they made known concerning the thing ^othat was spoken to them concerning this ^ochild. ¹⁸And all ^owho heard marvelled concerning the things spoken by the shepherds unto them. ¹⁹But ^oMary was closely observing all these ^othings, laying them together in her ^oheart. ²⁰And the shepherds returned, giving glory and singing praise unto ^oGod, over all things which they had heard and seen—according as was spoken unto them.

^a Mat. ii. 1. ^b Tregelles' alternative reading: "among men good-will." Sinaitic MS. has: "of good-will." "Men of good-will" are, probably, "men who are the objects of God's good-will." Alford and Farrar both prefer the reading, "of good-will."

§ 7. *The Circumcision, and the Presentation in the Temple.*
Symeon and Anna.

²¹ And, when eight days were fulfilled for circumcising him, then was his name called Jesus,—which it was called by the messenger before he was conceived in the womb.

²² And, when the days of their purification according to the law of Moses ^a were fulfilled, they took him up into Jerusalem, to present to the Lord—²³ according as it is written in a law of [the] Lord, ^b “Every male that opens a womb, holy to the Lord shall be called,”—²⁴ and to give a sacrifice according to what is said in the law of [the] Lord, ^c “A pair of turtle-doves, or two young pigeons.” ²⁵ And, behold! there was a man in Jerusalem whose name was Symeon, and this man [was] righteous and devout, awaiting Israel's consolation; and Holy Spirit was upon him; ²⁶ and it had been intimated to him by the Holy Spirit that he should not see death before whatsoever time he should see the Christ of [the] Lord. ²⁷ And he came, in the Spirit, into the Temple; and when the parents brought in the child Jesus, that they might do according to what had become customary by the law concerning it, ²⁸ then he welcomed it into his arms, and blessed God, and said,

²⁹ Now dost thou dismiss thy servant, O Sovereign!

According to thy declaration, in peace;

³⁰ Because mine eyes saw thy salvation,

³¹ Which thou didst prepare in face of all the peoples,—

³² A light for Gentiles' unveiling,

And thy people Israel's glory.

³⁵ And its father and mother were marvelling over the things being spoken concerning it. ³⁴ And Symeon blessed them, and said unto Mary its mother, Behold! this one is to be set ^d for a falling and rising of many in Israel, and for a sign to be spoken against;—³⁵ moreover, even through thy very soul will go a sword,—that there may be revealed, out of many hearts, calculations. ³⁶ And there was [one] Anna, a prophetess, Phanael's daughter, of Aser's tribe; she advanced in many days;—who lived with a husband seven years from her virginity; ³⁷ and she—a widow for eighty-four years; who left not the Temple; with fastings and supplications rendering divine service

^a Le. xii. 4.

^b Ex. xiii. 2, 15.

^c Le. xii. 8.

^d Or, “is being set.”

night and day; ³⁸and, in that very ^ohour coming near, she was making confession to ^oGod, and was speaking about it to all ^owho were waiting for Jerusalem's redemption. ³⁹And when they finished all the things according to the law of [the] Lord, they returned into ^oGalilee, into their own city, Nazareth. ⁴⁰The child, moreover, was growing and waxing strong, becoming filled with wisdom; and God's favour was upon it.

§ 8. *Jesus, at Twelve Years of Age, found in the Temple.*

⁴¹And its ^oparents used to journey yearly into Jerusalem, at the feast of the passover. ⁴²And, when he came to be twelve years, and they went up into Jerusalem according to the custom of the feast, ⁴³and had also completed the days,—when they ^owere returning, the boy Jesus remained behind in Jerusalem; and his ^oparents did not notice [it]; ⁴⁴but, supposing that he was in the company, went a day's journey—and they were seeking him up among the kinsfolk and the acquaintances; ⁴⁵and, not finding [him], returned into Jerusalem—seeking him up. ⁴⁶And it came to pass, after three days, that they found him in the Temple, sitting amidst the teachers, both listening to them and questioning them. ⁴⁷Now all ^owho were listening to him were beside themselves—at his ^ounderstanding and ^oanswers. ⁴⁸And, beholding him, they were struck with astonishment; and his ^omother said unto him, Child! why didst thou to us in this way? Behold! thy ^ofather and I in anguish were seeking thee. ⁴⁹And he said unto them, Why were ye seeking me? Knew ye not that in the [courts] of my ^oFather I must needs be?^a ⁵⁰And they understood not the saying which he spake to them. ⁵¹And he went down with them, and came into Nazareth, and was submitting himself to them. And his ^omother was closely watching all these ^othings in her ^oheart. ⁵²And Jesus was advancing in stature, and wisdom, and favour with God and men.

§ 9. *The Ministry of John, and Immersion of Jesus.* Mat. iii.;

Mar. i. 2-11; Jno. i. 27-33.

CH. III. Now, in [the] fifteenth year of the supremacy of Tiberius Cæsar, Pontius Pilate being governor of ^oJudæa, and Herod tetrarch

^a "The implied answer is: 'To seek for me thus was an inadvertence on your part. It should have occurred to you at once that you would find me here.' . . . The expression τὰ τοῦ πατρὸς μου may, according to Greek usage, have either a local meaning, *the house of*, or a

of °Galilee, Philip his °brother also tetrarch of the country of °Iturea and Trachonitis, and Lysanius tetrarch of °Abylene, °in [the] High-priesthood of Annas and Caiaphas, there came a word of God unto John, the son of Zachariah, in the wilderness; °and he went into every region of the Jordan, proclaiming an immersion of repentance into remission of sins;—°as it is written in Isaiah the prophet's book of discourses:°

“A voice of one crying aloud!—

In the wilderness prepare ye the way of [the] Lord,
Straight be making his °paths.

°Every chasm shall be filled up,

And every mountain and hill made low;

And the crooked places shall become straight,

And the rugged places, smooth ways;

°And all flesh shall see the salvation of °God.”

°He was saying, therefore, to the multitudes that were journeying out to be immersed by him, Broods of vipers! who suggested to you to flee from the coming wrath? °Bring forth, therefore, fruits worthy of °repentance; and ye may not begin to be saying within yourselves, A father have we, [even] °Abraham; for I say to you, that °God is able out of these °stones to raise up children to °Abraham. °Already, even the axe unto the root of the trees is being laid;° every tree, therefore, not bringing forth good fruit, is to be hewn down and into fire to be cast. °And the multitudes were questioning him, saying, What, then, are we to do? °And, answering, he was saying to them, °He that has two tunics, let him share with °him that has none; and °he that has food, let him do likewise. °And there came tax-collectors also to be immersed, and said unto him, Teacher! what are we to do? °And he said unto them, Exact ye nothing more than °what has been appointed you! °And soldiers also were questioning him, saying, And **we**, what shall we do? And he said to them, Molest ye no one, neither accuse ye falsely, and content yourselves with your °supplies.

°Now, as the people were expecting, and all were deliberating in

moral, *the affairs of*. The former sense is required by the idea of *seeking*; and if, nevertheless, we are disposed to adopt the latter as wider, the first must be included in it. ‘Where my Father’s affairs are carried on, there you are sure to find me.’ A child is to be found at his father’s.” (Godet.) ° Is. xl. 3-5. ° Or, “at the root of the trees is lying” (as if, thereby, the fruitless trees were marked to be felled); and so in Mat. iii. 10.

their hearts concerning John, lest once **he** might be the Christ, ¹⁶ John answered one-and-all, saying: **He**, indeed, with water am immersing you; but coming is he who is mightier than I, the thong of whose sandals I am not fit to loose,—**he** will immerse you in Holy Spirit and fire: ¹⁷ whose fan [is] in his hand, and he will clear out his thrashing-floor, and will gather the wheat into his granary, but the chaff he will burn up with fire unquenchable. ¹⁸ So then, exhorting indeed as to many things and various, he was delivering [the] joyful-message unto the people.

¹⁹ But Herod the tetrarch,^a—being convicted by him concerning Herodias the wife of his brother, and concerning all things evil that Herod had done,—²⁰ added this also unto all, that he locked up John in prison.

²¹ Now it came to pass—when one-and-all the people were immersed—Jesus also being immersed^b and continuing in prayer,^c—then was the heaven opened, ²² and the Holy Spirit descended in bodily appearance as a dove, upon him; and a voice came out of heaven, **Thou** art my Son, the Beloved, in thee I delighted.

§ 10. *The Genealogy of Jesus.* Mat. i. 1-17; 1 Ch. i. etc.; ii. 1, etc.; iii. 1, etc.; Ru. iv. 18-22; Ge. v. 3, etc.; xi. 10, etc.

²³ And Jesus himself was—when beginning—about thirty years of age, being son, as was supposed,—

of Joseph,	of Semcein,	of Eliezer,
of Heli,	of Joseeh,	of Joreim,
²⁴ of Matthat,	of Joda,	of Maththat,
of Levei,	²⁷ of Joanan,	of Levei,
of Melchei,	of Rheesa,	³⁰ of Symeon,
of Jannai,	of Zorobabel,	of Judah,
of Joseph,	of Salathiel,	of Joseph,
²⁵ of Mathathius,	of Neerei,	of Jonam,
of Amos,	²⁸ of Melchei,	of Eliakeim,
of Naum,	of Addei,	³¹ of Melea,
of Eslei,	of Kosam,	of Menna,
of Naggai,	of Elmadam,	of Mattatha,
²⁶ of Maath,	of Er,	of Nathan,
of Mattathius,	²⁹ of Jesus,	of David,

^a Mat. xiv. 3; Mar. vi. 17. ^b Instant act (aorist). ^c Prolonged exercise (imperfect).

³² of °Jessai,	of °Isaac,	of °Sêm,
of °Jebed,	of °Abraham,	of °Noe,
of °Boos,	of °Tharah,	of °Lamech,
of °Salmon,	of °Nachor,	³⁷ of °Mathousala,
of °Naason,	³⁵ of °Serouch,	of °Enôch,
³³ of °Aminadab,	of °Ragau,	of °Jared
of °Aram,	of °Phalek,	of °Maleleël,
of °Esrom,	of °Heber,	of °Kainan,
of °Phares,	of °Sala,	³⁸ of °Enôs,
of °Judah,	³⁶ of °Kainan,	of °Sêth,
³⁴ of °Jacob,	of °Arphaxad,	of °Adam,
		of °GOD.

§ 11. *The Temptation.* Mat. iv. 1-11; Mar. i. 12, 13.

CH. IV. And Jesus, full of Holy Spirit, returned from the Jordan; and was being led in the Spirit in the wilderness ²forty days, being tempted^a by the adversary. And he ate nothing in those °days; and, when they were concluded, he hungered. ³And the adversary said to him, If thou art °God's Son, speak to this °stone, that it may become a loaf. ⁴And °Jesus made answer unto him, It is written,^b Not on bread alone shall °man live, but on every declaration of God.

⁵And, leading him up, he pointed out to him all the kingdoms of the inhabited earth in a moment of time. ⁶And the adversary said to him, To thee will I give this °authority—all together—and their °glory; because to me has it been delivered up, and to whomsoever I may please I give it. ⁷**Thou**, therefore,—if perchance thou worship before me,—it shall all be thine. ⁸And, making answer to him, °Jesus said, It is written,^c

“ [The] Lord thy °God shalt thou worship,
And to him alone render divine service.”

⁹And he led him into Jerusalem, and set him upon the pinnacle of the Temple, and said to him, If thou art °God's Son, cast thyself hence down; ¹⁰for it is written,^d

“ To his °messengers will he give command concerning thee,
To keep vigilant watch over thee;

¹¹And on hands will they take thee up,
Lest once thou strike, against a stone, thy °foot.”

^a Or, “being about to be tempted.” ^b De. viii. 3. ^c De. vi. 13. ^d Ps. xci. 11, 12.

¹²And, answering, ^oJesus said to him, It is said,^a

“Thou shalt not tempt [the] Lord thy ^oGod.”

¹³And, concluding every temptation, the adversary departed from him until a fitting opportunity. ¹⁴And ^oJesus returned^b in the power of the Spirit into ^oGalilee; and a report went forth along the whole of the region concerning him; ¹⁵and he was teaching in their ^osynagogues, being glorified by all.

§ 12. *Jesus in Nazareth—rejected.*

¹⁶And he came into Nazareth, where he had been brought up; and entered, according to his ^ocustom, during the Sabbath ^oday, into the synagogue; and stood up to read. ¹⁷And there was handed to him a scroll of the prophet Isaiah; and, opening the scroll, he found the place where was written:^c

¹⁸“[The] Spirit of [the] Lord [is] upon me,

Because he anointed me to deliver a joyful-message to [the] destitute;

He has sent me forth to proclaim to captives a release,

And to [the] blind recovering of sight:

To send away [the] crushed,^d with a release:

¹⁹To proclaim [the] welcome year of [the] Lord.”

²⁰And, folding the scroll, he returned it to the attendant, and sat down; and the eyes of all in the synagogue were looking steadfastly at him. ²¹And he began to be saying unto them, To-day has this ^oscripture been fulfilled in your ^oears. ²²And all were bearing witness to him, and marvelling at the words of ^ofavour which were proceeding out of his ^omouth; and were saying, Is not this the son of Joseph? ²³And he said unto them, Ye will surely speak to me this ^oparable, Physician! cure thyself! as many things as we ourselves heard of, coming to pass in Capernaum, do here also, in thine ^oown country. ²⁴And he said, Verily I say to you,^e No prophet is welcome in his ^oown country. ²⁵But, of a truth I tell you, many widows^f there were in the days of Elijah in ^oIsrael, when the heaven was shut up three years and six months, when there came a great famine upon all the land; ²⁶and unto none of them was Elijah sent, save into Sarepta of ^oSidonia, unto a woman, a widow. ²⁷And many lepers^g there were in

^a De. vi. 16; x. 20. ^b Mat. iv. 12, 13; Mar. i. 14, 15. ^c Is. lxi. 1, 2. ^d Is. lviii. 6.
^e Mat. xiii. 57; Mar. vi. 4; Jno. iv. 44. ^f 1 Ki. xvii. 9. ^g 2 Ki. v. 14.

°Israel, in-the-time of Elisha the prophet; and not one of them was cleansed—save Naaman the Syrian.

²⁸And all were filled with wrath, in the synagogue—hearing these things. ²⁹And, rising up, they thrust him forth outside the city; and led him unto a brow of the mountain on which their °city was built, so as to throw him down headlong. ³⁰He, however, passing through their midst, was journeying along.

§ 13. *In Capernaum, heals a Demoniac.* Mar. i. 21-28.

³¹And he came down into Capernaum, a city of °Galilee; and was teaching them on the Sabbaths; ³²and they were being struck with astonishment at his °teaching, because with authority was his °word. ³³And, in the synagogue, was a man having a spirit of an impure demon; and he cried out with a loud voice, ³⁴saying, Let alone!—what to us and to thee, °Jesus Nazarene! didst thou come to destroy us? I know thee, who thou art, the Holy One of °God! ³⁵And °Jesus rebuked him, saying, Silence! and go forth from him. And the demon, throwing him into the midst, went forth from him, nothing hurting him. ³⁶And there came an amazement upon all; and they were conversing one with another, saying, What [is] this °word, that with authority and power he is giving orders to the impure spirits, and they are going out? ³⁷And there was going forth a noise, concerning him, into every place of the region.

§ 14. *Cures Simon's Mother-in-law, and many others. Proclaims the Kingdom throughout Galilee.* Mat. viii. 14-16; Mar. i. 29-39.

³⁸And, arising, he entered from the synagogue into the house of Simon. Now °Simon's mother-in-law was in distress with a great fever, and they requested him concerning her. ³⁹And, standing over her, he rebuked the fever, and it left her; moreover, instantly arising, she was ministering to them.

⁴⁰But, as the sun was going down,^b all, as many as had [any] sick with divers diseases, brought them unto him; and °he, on each one of them laying [his] °hands, was curing them. ⁴¹And demons also were going forth from many,—crying aloud and saying, Thou art the Son of °God! And, rebuking, he was not suffering them to be talking; because they knew him to be The Christ.

^a Mat. viii. 29, note.

^b The Sabbath being now past: as if they had waited for this.

⁴²And, day arriving, going forth, he journeyed into a desert place; and the multitudes were seeking after him; and they came unto him and were detaining him, that he might not ^obe journeying from them. ⁴³But ^ohe said unto them, To the other cities also, I must needs deliver [the] joyful message respecting the kingdom of ^oGod; because hereunto was I sent forth. ⁴⁴And he was proclaiming in the synagogues of ^oGalilee.

§ 15. *The first Miraculous Draught of Fishes.* (Jno. xxi. 6.)

CH. V. And it came to pass, when the multitude ^owas pressing upon him, even to be hearing the word of ^oGod, that he was standing near the lake of Genesaret, ²and saw two boats standing near the lake; but the fishers, having gone away from them, were washing the nets. ³Entering, however, into one of the boats, which was Simon's, he requested him to put off from the land a little; and, taking a seat, he was teaching the multitudes out of the boat. ⁴And, when he ceased speaking, he said unto ^oSimon, Put off into the deep, and let down your ^onets for a draught. ⁵And, answering, Simon said to him, Master! although we toiled through a whole night, we took nothing; howbeit, at thy ^osaying, I will let down the nets. ⁶And when this they did, they enclosed a great number of fishes, and their ^onets were breaking. ⁷And they made signs to their ^opartners, in the other boat, ^oto come and help them. And they came, and filled both the boats, so that they were sinking. ⁸And Simon Peter, beholding, fell down at the knees of Jesus, saying, Depart from me! because a sinful man am I, O Lord! ⁹For amazement overcame him, and all ^othose with him, on account of the draught of the fishes which they took; ¹⁰in like manner, also, both James and John, sons of Zebedee, who were partners with ^oSimon. And ^oJesus said unto ^oSimon, Be not afraid! from the present time thou shalt be taking men!^b ¹¹And, bringing the boats down on to the land, they left all, and followed him.

§ 16. *A Leper cleansed.* Mat. viii. 1-4; Mar. i. 40-45.

¹²And it came to pass, when he ^owas in one of the cities, that behold! a man full of leprosy; and, seeing ^oJesus, he fell on [his] face, and begged of him, saying, Lord! if perchance thou be willing, thou

^a Tregelles' alternative reading: "net." Sinai MS.: "nets." ^b Or, perhaps, more closely: "Bring forth men to life." Dr. Farrar: "thou shalt be a taker-alive of men."

art able to cleanse me.¹³ And, stretching forth the hand, he touched him, saying, I am willing,—be cleansed! And straightway the leprosy departed from him.¹⁴ And he charged him to tell no one; but,—“departing, shew thyself to the priest, and offer for thy ^ocleansing according as Moses enjoined, for a witness unto them.”¹⁵ But the word concerning him was going abroad [the] more; and many multitudes were coming together to be hearing, and to be getting cured from their ^osicknesses; ¹⁶howbeit he was retiring in the deserts and praying.^a

§ 17. *A Paralytic let down through the roof, forgiven and healed.*
Mat. ix. 2-8; Mar. ii. 1-12.

¹⁷And it came to pass, in one of the days, that he was teaching; and there were sitting Pharisees and Law-teachers, who had come out of every village of ^oGalilee and Judæa and Jerusalem, and [the] Lord's power was [there] to heal them.^b ¹⁸And behold!—men bringing, on a couch, a man who had become paralysed; and they were seeking to bring him in, and put before him. ¹⁹And, not finding by what means they might bring him in, because of the multitude, going up on the housetop, through the tiles they let him down, with the little-couch, into the midst, before ^oJesus. ²⁰And, beholding their ^ofaith, he said, Man! thy ^osins have been forgiven thee! ²¹And the Scribes and the Pharisees began to be reasoning, saying, Who is this that is uttering profane-speeches? Who is able to forgive sins, except ^oGod alone? ²²But ^oJesus, perceiving their ^oreasonings, answering said unto them, What are ye reasoning in your ^ohearts? ²³Which is easier, to say, Thy ^osins have been forgiven thee! or to say, Arise! and be walking about? ²⁴In order, however, that ye may know that the Son of Man has authority, on the earth, to be forgiving sins,—(said he to the paralysed one)—To thee I say, Arise! and, taking up thy ^olittle-couch, be departing unto thine ^ohouse. ²⁵And, instantly, arising before them, taking up that on which he had been lying, he departed unto his ^ohouse, glorifying ^oGod. ²⁶And astonishment seized one and all; and they were glorifying ^oGod; and were filled with fear, saying, We saw unaccountable things to-day!

^a St. Luke, more than the other Evangelists, *constantly* refers to the private prayers of Jesus (iii. 21; vi. 12; ix. 18, 28; xi. 1; xxiii. 34, 46).¹⁷ (Farrar.) ^b Tregedes' alternative reading: "him." Sinai MS.: "him."

§ 18. *Levi called.* Mat. ix. 9-13; Mar. ii. 13-17.

²⁷ And, after these things, he went forth and beheld a tax-collector, by name Levi, presiding over the tax-office; and said to him, Be following me! ²⁸ And forsaking all, he arose, and was following him. ²⁹ And Levi made a great reception for him in his ^ohouse; and there was a great multitude of tax-collectors, and others, who were with them reclining. ³⁰ And the Pharisees and their ^oScribes were murmuring unto his ^odisciples, saying, Wherefore with the tax-collectors and sinners are ye eating and drinking? ³¹ And, answering, ^oJesus said unto them, No need have the whole of a physician, but ^othose who are ill. ³² I have not come to call righteous ones, but sinners, to repentance.

§ 19. "*Then will they fast.*" Mat. ix. 14-17; Mar. ii. 18-22.

³³ But ^othey said unto him, Wherefore are the disciples of John fasting much, and making supplications; in like manner also ^othose of the Pharisees, but ^othine are eating and drinking? ³⁴ ^oJesus, however, said unto them, Can ye make the sons of the bridechamber—while the bridegroom is with them—to fast? ³⁵ But days will come, even whensoever the bridegroom may be taken from them,—then will they fast, in those ^odays. ³⁶ Moreover, he was speaking a parable also unto them; No one, rending a patch from a new mantle, patches [it] upon an old mantle; otherwise, at least, both the new will cause a rent, and with the old the patch ^owhich is from the new will not agree. ³⁷ And no one pours new wine into old skins; otherwise, at least, the new ^owine will burst the skins, and it will be poured out, and the skins destroyed. ³⁸ But new wine into unused skins must be poured, and both are preserved together. ³⁹ And no one, having drunk old, is desiring new; for he says, The old is mellow.^a

§ 20. *Disciples pluck Corn on Sabbath.* Mat. xii. 1-8; Mar. ii. 23-28.

CH. VI. And it came to pass, on a Sabbath, that he was passing along through cornfields; and his ^odisciples were plucking and eating the ears of corn, rubbing [them] with [their] ^ohands. ² But certain of the Pharisees said, Why are ye doing what is not allowed on the Sabbaths? ³ And answering, ^oJesus said unto them, Did ye never read ^b this, what David did, when he hungered, he and ^othose with him? ⁴ How he

^a "Good enough: therefore no new is desired." (Alford). ^b 1 Sa. xxi. 6.

entered into the house of ^oGod, and the loaves of the presentation took and ate, and gave to ^othose with him, which it is not allowed to eat, save only for the priests? ⁵And he was saying to them, The Son of ^oMan is Lord even of the Sabbath.

§ 21. *Withered Hand healed on Sabbath.* Mat. xii. 9-13; Mar. iii. 1-6.

⁶And it came to pass, on another Sabbath, that he entered into the synagogue, and was teaching. And there was a man there, and his ^oright ^ohand was withered. ⁷But the Scribes and the Pharisees were watching narrowly, whether on the Sabbath he would heal, that they might find to accuse him. ⁸Now **he** knew their ^oreasonings, nevertheless he said to the man ^owho had the hand withered, Arise! and stand forth into the midst. And, arising, he stood forth. ⁹And ^oJesus said unto them, I question you, Whether it is allowed on the Sabbath to do good, or to do evil:—a soul to save, or to destroy? ¹⁰And, looking round upon them all, he said to him, Stretch forth thine ^ohand! and ^ohe did [so]; and his ^ohand was restored as the other. ¹¹**They**, however, were filled with folly; and were conversing one with another, as to what perchance they might do to ^oJesus.

§ 22. *Twelve Apostles chosen.* Mar. iii. 13-19. (Mat. x. 2-4.)

¹²And it came to pass, in those ^odays, that he went forth into the mountain to pray; and was spending [the] night in the prayer of ^oGod. ¹³And, when it became day, he called his ^odisciples, and selected from them twelve, whom also he named Apostles;—¹⁴Simon,^a whom he also named Peter, and Andrew his ^obrother; and ^bJames, and John, and ^bPhilip, and Bartholomew, ¹⁵and ^bMatthew, and Thomas, James [son] of Alphaeus, and Simon ^owho is called Zealot, and ^bJudas [son] of James, ¹⁶and Judas Iscariot who also became betrayer;—¹⁷and, descending with them, he stood upon a level place; also a multitude of his disciples, and a great throng of the people ^cfrom all ^oJudea and Jerusalem and the sea-coast of Tyre and Sidon,—who came to listen to him, and be healed from their ^odiseases,—¹⁸and ^othose being annoyed from impure spirits,—were being cured. ¹⁹And all the multitude were seeking to touch him, because power from him was coming forth: and was healing all.^d

^a Ac. i. 13. ^b Tregelles marks these "and's" as doubtful. Sinai MS. has them. ^c Mat. iii. 7, etc.; Mar. iv. 25, etc. ^d As yet Jesus heals freely: later, his hand is withheld.

§ 23. *The Sermon on a Level Place.*^a

²⁰And **he**, lifting up his ^oeyes towards his ^cdisciples, was saying, Happy, ^oye destitute!^b because yours is the kingdom of ^cGod. ²¹Happy, ^oye who are hungering now; because ye shall be filled. Happy, ^oye who are weeping now; because ye shall laugh. ²²Happy are ye, whensoever ^omen may hate you, and whensoever they may separate you and reproach [you], and cast out your ^oname as evil,—for the sake of the Son of ^oMan. ²³Be rejoiced in that ^oday, and leap! for, behold! your ^oreward [is] great in the heaven; for, according to the same things, were their ^ofathers doing to the prophets.

²⁴But alas for you, ^oye wealthy! because ye are duly ^chaving your ^oconsolation. ²⁵Alas for you, ^oye who have been filled full now! because ye shall hunger. Alas, ^oye who are laughing now! because ye shall mourn and weep. ²⁶Alas! whensoever all ^omen may speak well of you; for, according to the same things, were their ^ofathers doing to the false-prophets.

²⁷But to you I say, ^owho are listening: Be loving^d your ^oenemies; be doing well to ^othose who hate you; ²⁸be blessing ^othose who curse you; be praying in behalf of ^othose who wantonly insult you. ²⁹To ^ohim that strikes thee ^con the cheek be offering the other also; and, from ^ohim who takes away thy ^omantle, [thy] ^otunic also thou mayest not forbid. ³⁰And to every ^oone that asks thee ^vgive; and, from ^ohim that takes away ^othy possessions, ask [them] not back. ³¹And according as ye desire^d that ^omen do to you, do **ye** also to them, in like manner. ³²And if ye love ^othose that love you,^h what sort of thanks are there for you? for even the sinners love ^othose that love them! ³³And if, perchance, ye do good unto ^othose that do good unto you, what sort of thanks are there for you? for even the sinners the same thing are doing! ³⁴And if, perchance, ye lend [to those] from whom ye hope to receive, what sort of thanks are there for you? for even sinners to sinners lend, that they may receive back the like. ³⁵But, be loving your ^oenemies, and doing [them] good; and lending, hoping for nothing back; and your ^oreward shall be great, and ye shall be sonsⁱ of [the] Most High; because **he** is gracious unto the ungrateful and evil.^k ³⁶Become compassionate, according as your ^oFather also is

^a That is, either a plain, or on the mountain side. ^b Mat. v. 3 12. ^c Compare chap. xvi. 25. ^d Mat. v. 44-47. ^e Mat. v. 39, 40. ^f Mat. v. 42. ^g Mat. vii. 12. ^h Mat. v. 46-48. ⁱ Mat. v. 45. ^k Invaluable testimony, needing still to be borne.

compassionate. ³⁷And judge not,^a and in no wise may ye be judged. Condemn not, and in no wise may ye be condemned. Release, and ye shall be released. ³⁸Give, and it shall be given to you:—good measure, pressed, shaken, running over, will they give into your °bosom. For with what measure ye measure, shall it be measured back to you.^b

³⁹He spake, moreover, a parable^c also unto them. Can a blind [man] guide a blind! Will they not both fall into a ditch?

⁴⁰A disciple^d is not above the teacher; but, when perfected, every one shall be as his °teacher.

⁴¹But why beholdest^e thou the mote °that is in the eye of thy °brother; while the beam °that is in thine °own eye thou considerest not? ⁴²Or how canst thou say to thy °brother, Brother! allow I may cast out the mote °that is in thine °eye, thysself the beam in thine °eye not beholding? Hypocrite! cast out first the beam out of thine °eye, and then shalt thou see clearly to cast out the mote °that is in the eye of thy °brother.

⁴³For a fine tree^f does not produce worthless fruit, neither again does a worthless tree produce fine fruit. ⁴⁴For each tree by its °own fruit is known; for, not of thorns, do they gather figs; neither, of a bramble-bush, a bunch-of-grapes do they gather. ⁴⁵The good man,^g out of the good treasure of his heart, brings forth °that which is good; and the evil, out of the evil, brings forth °that which is evil; for, out of an overflowing of heart, does his °mouth speak. ⁴⁶But why^h call ye me Lord! Lord! and do not the things that I say.

⁴⁷Every °one coming unto me, and hearing my °words, and doing them,ⁱ I will suggest to you whom he is like. ⁴⁸He is like a man building a house, who dug and deepened and laid a foundation on the rock; and, a flood happening, the stream burst against that °house, and was not mighty enough to shake it, because of its °being well built. ⁴⁹But he who heard and did not, is like unto a man who built a house on the ground, without a foundation; against which burst the stream, and straightway it fell in; and it came to pass that the crash of that °house was great.

^a Mat. vii. 1, 2. ^b Mar. iv. 24. ^c Mat. xv. 14. ^d Mat. x. 24; Jno. xiii. 16. ^e Mat. vii. 5. ^f Mat. vii. 16. etc. ^g Mat. xii. 34, 35. ^h Mat. vii. 21. ⁱ Mat. vii. 24-27.

§ 24. *A Centurion's Servant healed.* Mat. viii. 5-13.

CH. VII. After he [had] completed all his ^osayings within the hearing of the people, he entered into Capernaum. ²And a certain centurion's servant, being ill, was on [the] point of dying,—who was to him precious. ³But, hearing about ^oJesus, he sent forth unto him elders of the Jews, requesting him that he would come and bring his ^oservant safely through.^a ⁴And ^othey, coming near unto ^oJesus, were beseeching him earnestly, saying, Worthy is he to whom thou mayest grant this; ⁵for he loves our ^onation, and the synagogue **he** built for us. ⁶And ^oJesus was journeying with them. By this time, however, he being not far from the house, the centurion sent unto him friends, saying to him, Lord! be not annoying thyself; for I am not fit that under my ^oroof thou shouldst enter; ⁷wherefore, neither deemed I myself worthy to come unto thee; but, speak with a word, and let my ^oservant be healed! ⁸For even **£** am a man ranked under authority, having under myself soldiers; and I say to this one, Go! and he is going; and to another, Be coming! and he is coming; and to my ^oservant, Do this! and he is doing [it]. ⁹And, hearing these things, ^oJesus marvelled at him; and, turning to the multitude following him, said, I say to you, Not even in ^oIsrael, such faith as this have I once found. ¹⁰And ^othose sent, returning to the house, found the servant well.

§ 25. *The Son of the Widow of Nain is raised from the Dead.*

¹¹And it came to pass, in [his] ^ocourse, that he was journeying unto a city called Nain; and there were journeying with him his ^odisciples and a great multitude. ¹²Now, as he drew near to the gate of the city, behold! also there was being brought forth one dead, his ^omother's only-begotten son, and **she** was a widow. And a considerable multitude of the city was with her. ¹³And, beholding her, the Lord was moved with compassion over her, and said to her, Be not weeping! ¹⁴And, going forward, he touched the coffin; and the bearers stood still; and he said, Young man! to thee I say, Arise! ¹⁵And ^ohe that was dead sat up, and began to be speaking; and he gave him to his ^omother.^b ¹⁶And fear seized all, and they were glorifying ^oGod, saying, A great prophet was raised up amongst us;

^a Same word as Ac. xxvii. 44, and 1 Pe. iii. 20.^b Setting a crown of grace on his work.

and, ^oGod visited his ^opeople. ¹⁷And this ^oword went forth in the whole of ^oJudæa, concerning him, and in all the surrounding country.

§ 26. *John sends Disciples to question Jesus.* Mat. xi. 1-19.

¹⁸And John's ^odisciples carried tidings to him concerning all these things. ¹⁹And, calling near certain two of his ^odisciples, ^oJohn sent unto the Lord, saying, Art **thou** the Coming One, or a different one^a are we to expect? ²⁰And, coming near unto him, the men said, John the Immerser has sent us unto thee, saying, Art **thou** the Coming One, or another^b are we to expect? ²¹In that ^ohour, he cured many from diseases and plagues and evil spirits; and to many blind gave he favour to see. ²²And, answering, he said to them, Taking your journey, carry tidings to John as to what ye saw and heard; that blind are recovering sight, lame are walking about, lepers are being cleansed, deaf are hearing, dead are being raised, destitute are being told [the] joyful message;—²³and happy is he whosoever may not find cause of offence in me!

²⁴And, the messengers of John departing, he began to be saying unto the multitudes concerning John, What went ye forth into the wilderness to gaze at? A reed by a wind shaken? ²⁵But what went ye forth to see? A man in soft garments arrayed? Behold! those who in splendid apparel and luxury are found, are in the kingly courts! ²⁶But what went ye forth to see? A prophet? Yea! I say to you, and abundantly more than a prophet. ²⁷This is he, concerning whom it is written,^c "Behold! I am sending forth my ^omessenger before thy face, who shall make ready thy ^oway before thee." ²⁸I say to you, A greater prophet, among such as are born of women, than John, there is none; but he who is less in the kingdom of ^oGod, is greater than he.

²⁹(And all the people, when they heard, and the tax-collectors, justified ^oGod, having been immersed with the immersion of John: ³⁰But the Pharisees and the Lawyers set aside the counsel of ^oGod as to themselves, not having been immersed by him.^d)

³¹To what, then, shall I liken the men of this ^ogeneration? and to what are they like? ³²They are like to children,—^othose in a market-place sitting, and calling one to another, saying, We played-the-flute

^a Mat. xi. 3, note.
MS. ^c Mal. iii. 1.

^b Tregelles' alternative reading: "a different one;" so the Sinai MS. ^d Hence they resented John's rebuke, Mat. iii. 7.

for you, and ye danced not; we sang a lament, and ye wept not.
³³For John the Immerser has come, neither eating bread nor drinking wine; and ye are saying, He has a demon! ³⁴The Son of ^oMan has come, eating and drinking; and ye are saying, Behold! a man gluttonous and a wine-drinker, a friend of tax-collectors and sinners!
³⁵And yet justified was ^owisdom by all her ^ochildren.^a

§ 27. *A Sinful Woman washes Jesus' feet.*

³⁶And a certain one of the Pharisees was requesting him that he would eat with him; and, entering into the house of the Pharisee, he reclined.

³⁷And, behold! a woman who indeed was in the city a sinner; and when she found out that he was reclining in the house of the Pharisee, providing an alabaster-jar of perfume, ³⁸and standing behind near his ^ofeet weeping,—with the tears she began to be wetting ^b his ^ofeet, and with the hair of her ^ohead was wiping off [the tears]; and was tenderly-kissing his ^ofeet; and anointing [them] with the perfume.

³⁹But the Pharisee ^owho had called him, beholding, spake within himself, saying, This one, had he been a prophet, would have been taking note who and of what sort [is] the woman, who indeed is touching him,—that she is a sinner! ⁴⁰And, answering, ^oJesus said unto him, Simon! I have to thee something to say. And ^ohe says, Teacher, say! ⁴¹Two debtors there were to a certain creditor: the one was owing five hundred denaries; and the other fifty. ⁴²They not having [wherewith] to pay,—he forgave both. Which of them, therefore, more will love him? ⁴³Answering, ^oSimon said, I suppose that he to whom the more he forgave. And ^ohe said to him, Rightly didst thou judge! ⁴⁴And, turning towards the woman,—to ^oSimon he said, Beholdest thou this ^owoman? I entered into thine ^ohouse: water, to me, on [my] feet, thou gavest not; whereas **she**, with [her] ^otears, wetted my ^ofeet; and, with her ^ohair, wiped off [the tears]. ⁴⁵A kiss, to me, thou gavest not; but **she**, from the time I came in, ceased not tenderly-kissing my ^ofeet. ⁴⁶With oil, my ^ohead thou didst not anoint; but **she**, with perfume, anointed my ^ofeet. ⁴⁷For which cause, I say to thee, Forgiven have been her many ^osins, because she loved much; ^obut he to whom little is forgiven, little loves.

⁴⁸And he said to her, Forgiven have been thy ^osins!

^a Some MS. has: "works." ^b Brechein: elsewhere, "to rain." ^c Proof of previous forgiveness,—of which the present assurance was a public confirmation.

⁴⁹And ^othose reclining together began to be saying within themselves, Who is this, that even sins is forgiving?

⁵⁰But he said unto the woman, Thy faith has saved thee! be going into peace.^a

§ 28. *Carrying the Joyful Message from place to place, Women minister to him.*

CH. VIII. And it came to pass, in ^odue course, that **he** was travelling through, city by city and village by village, proclaiming and delivering [the] joyful message of the kingdom of ^oGod,—and the twelve with him,—²and certain women who had been cured from evil spirits and sicknesses:—Mary, the one called Magdalene, from whom seven demons had gone forth, ³and Joanna, wife of Chuza, steward of Herod,—and Susanna,—and many others, who indeed were ministering to them out of their ^ogoods.

§ 29. *The Parable of the Sower.* Mat. xiii. 1-9; Mar. iv. 1-9.

⁴And when a great multitude were coming together, and ^othose who from every city were journeying forth unto him, he spake through a parable: ⁵Forth went the sower ^oto sow his ^oseed. And, in his ^osowing, some, indeed, fell beside the pathway, and was trodden down, and the birds of the heaven devoured it. ⁶And other fell down upon the rock; and, growing, was withered, because of [its] ^onot having moisture. ⁷And other fell amid the thorns; and, growing together, the thorns choked it. ⁸And other fell into the good ^oground; and, growing, brought forth fruit, an hundred-fold. These things saying, he was calling aloud: ^oHe who has ears to hear, let him hear!

§ 30. *The Sower explained.* Mat. xiii. 10-23; Mar. iv. 10-20.

⁹But his ^odisciples were questioning him,—What might this ^oparable be? ¹⁰And ^ohe said, To you has it been given to get to know the mysteries of the kingdom of ^oGod; but to the rest in parables—“in order that ^b seeing they may not see, and hearing they may not understand.” ¹¹Now the parable is this: The seed is the word of ^oGod; ¹²and ^othose beside the pathway are ^othey who heard;—afterwards comes the adversary, and takes away the word from their ^oheart,—lest, believing, they should be saved. ¹³And ^othose on the rock—

^a *Eis cirinén.* “Not only ‘in,’ but ‘to or for peace.’” (Farrar.) ^b Is. vi. 9.

they who, whensoever they may hear, with joy welcome the word; and these have not root,—who for a season believe; and, in a season of temptation, stand aloof. ¹⁴And that which into the thorns fell—these are they who heard; and, by anxieties and wealth and pleasures of life being borne along, are choked up, and bring not to perfection. ¹⁵But that in the good ground—these are they who, in a noble and good heart, heard the word, and are holding it fast, and bearing fruit with endurance.

¹⁶But no one, having lit a lamp,^a covers it with a vessel, or beneath a couch puts [it], but on a lamp-stand puts [it], that those coming in may behold the light. ¹⁷For there is no secret^b which shall not be made manifest, neither a hidden thing which in any wise may not be made known, and [not] become manifest.

¹⁸Be taking heed, therefore, how ye hear! For, whosoever may have c—it shall be given to him; and, whosoever may not have—even what he seems to have shall be taken away from him.

§ 31. “*My Mother and my Brothers.*” Mat. xii. 46-50; Mar. iii. 31-35.

¹⁹Now there came near unto him his mother and brothers; and they were unable to reach him, because of the multitude. ²⁰And it was reported to him, Thy mother and thy brothers are standing outside, desiring to see thee. ²¹But he, answering, said unto them, My mother and my brothers are these,—they who hear and do the word of God.

§ 32. *A Storm rebuked.* Mat. viii. 23-27; Mar. iv. 35-41.

²²And it came to pass, in one of the days, that he entered into a boat and his disciples; and he said unto them, Let us pass over to the other side of the lake. And they set sail. ²³Now, as they were sailing, he fell asleep. And there came down a hurricane of wind into the lake; and they were being filled full, and were in peril. ²⁴And, coming near, they roused him up, saying, Master! Master! we perish.^d And he, roused up, rebuked the wind and the surging of the water. And they ceased, and it became a calm. ²⁵And he said to them, Where [is] your faith? But, struck with fear, they marvelled, saying one to another: Who, then, is this, that even the winds he orders, and the water, and they hearken to him?

^a Mar. iv. 21; Mat. v. 15; Lu. xi. 33. ^b Mar. iv. 22; Mat. x. 26; Lu. xii. 2. ^c chap. xix. 26; Mat. xxv. 29. ^d Note the present tense: “are on the point of perishing.”

§ 33. *A Gerasene Demoniac delivered.* Mat. viii. 28-34; Mar. v. 1-20.

²⁶ And they sailed down into the country of the Gerasenes, which indeed is over against ^cGalilee. ²⁷ And, when he went forth upon the land, there met him a certain man out of the city, who had demons, and for a considerable time put on no garment, and in a house ^a would not remain, ^b but in the tombs. ²⁸ But, beholding ^oJesus, he cried out aloud and fell down unto him, and with a loud voice said: What to me and to thee, Jesus! Son of ^cGod ^cMost High? I beg of thee, not me mayest thou torment! ²⁹ For he was charging ^c the impure ^ospirit to go forth from the man; for many times had it seized him away; and he was bound with chains and fetters for a safe-guard; and, breaking in pieces the bonds, he used to be driven by the demon into the deserts. ³⁰ And ^oJesus questioned him, saying, What is thy name? And ^ohe said, Legion; because many demons had entered into him. ³¹ And they were beseeching him that he should not order them into the abyss ^d to depart. ³² Now there was there a herd of many swine feeding in the mountain; and they besought him that he should permit them into them to enter. And he permitted them. ³³ And the demons, going forth from the man, entered into the swine; and the herd rushed down the cliff into the lake, and were choked. ³⁴ And when ^othose feeding them beheld ^owhat had happened, they fled, and carried tidings into the city and into the country-places. ³⁵ And they went forth to see ^owhat had happened; and came unto ^oJesus; and found the man sitting from whom the demons had gone forth, clothed and of sound mind, near the feet of ^oJesus; and they were struck with fear. ³⁶ And ^othose who beheld reported to them how the demonized one was saved. ³⁷ And one-and-all of the throng of the region of the Gerasenes requested him to depart from them; because, by great fear were they being constrained. And **he**, entering into a boat, returned. ³⁸ But the man from whom had gone forth the demons was begging of him that he might be with him. But he dismissed him, saying, ³⁹ Be returning to thy ^ohouse, and narrating as many things as for thee ^cGod wrought. And he departed, through the whole of the city proclaiming as many things as ^oJesus wrought for him. ^e

^a Or, "indoors." ^b Literally, "was not remaining;" or, "was not for remaining."
^c Or, "was for charging." ^d Elsewhere, only; Ro. x. 7; Re. ix. 1, 2, 11; xi. 7; xii. 8; xz. 1, 3. ^e Greek order: "for thee wrought God"—"for him wrought Jesus." Intro. § 6

§ 34. *The Daughter of Jairus raised; and the Woman with flow of blood cured.* Mat. ix. 18-26; Mar. v. 22-43.

⁴⁰Now, when ^oJesus ^oreturned, the multitude welcomed him back; for they were all expecting him. ⁴¹And, behold! there came a man whose name was Jairus, and the same was a ruler of the synagogue. And, falling down near the feet of ^oJesus, he was beseeching him to enter into his ^ohouse; ⁴²because he had an only begotten daughter about twelve years [old], and **she** was dying!

Now, when he was ^owithdrawing, the multitudes were hemming him in. ⁴³And a woman, having a flow of blood for twelve years,—who, indeed, with physicians had expended the whole of [her] ^oliving, and could by no one be cured,—⁴⁴coming near behind, touched the fringe of his ^omantle; and instantly stayed was the flowing of her ^oblood. ⁴⁵And ^oJesus said, Who is it ^othat touched me? And, when all were denying, ^oPeter and ^othose with him said, Master! the multitudes are hemming thee in and pressing along, and sayest thou, Who is it ^othat touched me? ⁴⁶But ^oJesus said, Some one touched me; for **I** took note of power gone forth from me. ⁴⁷And the woman, seeing that she had not escaped observation, came trembling; and, falling down to him, reported before all the people for what cause she had touched him; and how she was healed instantly. ⁴⁸And ^ohe said to her, Daughter! thy ^ofaith has saved thee: be going into peace.

⁴⁹While yet he is speaking, there comes one from the synagogue-ruler, saying to him, Thy ^odaughter is dead! no further be annoying^a the Teacher! ⁵⁰But ^oJesus, hearing, answered him, Fear not: only believe, and she shall be saved. ⁵¹And, coming into the house, he permitted no one to enter with him, save Peter and John and James, and the father of the girl, and the mother. ⁵²And they were all weeping and beating themselves for her. But ^ohe said, Weep not; for she did not die, but is sleeping. ⁵³And they were deriding him, knowing that she died. ⁵⁴**He**, however, grasping her ^ohand, called aloud, saying, ^oO girl! arise! ⁵⁵And her ^ospirit returned, and she rose up instantly; and he ordered that something should be given her to eat. ⁵⁶And her ^oparents were beside themselves. But ^ohe charged them to tell no one ^owhat had happened.

^a "The curious word *σκόλαε*, something like our 'worry' or 'bother,' is used here, and here alone (except in Luke vii. 6), by both St. Mark and St. Luke." (Farrar.)

§ 35. *The Twelve sent forth.* Mat. x. 1-14; Mar. vi. 7-13.

CH. IX. And, calling together the twelve, he gave them power and authority over all the demons, and to be curing diseases; ²and sent them forth to be proclaiming the kingdom of ^oGod, and to be healing the sick; ³and said to them, Be taking nothing for the journey,—neither staff nor satchel nor bread nor silver, nor to have severally two tunics. ⁴And, into whatsoever house ye may enter, there abide, and thence be going forth. ⁵And, as many soever as may not be giving you welcome, in going forth from that ^ocity, the dust from your ^ofeet shake ye off for a testimony against them. ⁶And, going forth, they were passing through, along the villages, delivering [the] joyful message and curing everywhere.

§ 36. *Herod at a loss about Jesus.* Mat. xiv. 1-12; Mar. vi. 14-16.

⁷Now Herod the tetrarch heard of all the things which were coming to pass; and was utterly at a loss, because of its ^obeing said, by some, that John was raised from among [the] dead; ⁸and, by some, that Elijah had appeared; and, by others, that a certain prophet of the ancients had arisen. ⁹But Herod said, John ~~is~~ beheaded! Who is this concerning whom ~~is~~ am hearing such things as these? And he was seeking to see him.

§ 37. *The Miracle of the Five Loaves.* Mat. xiv. 13-21; Mar. vi. 30-44; Jno. vi. 1-13.

¹⁰And the Apostles, returning, related to him as many things as they had done. And, taking them aside, he retired privately into a city called Bethsaïda. ¹¹But the multitudes, getting to know, followed him; and he gave them welcome, and was speaking to them concerning the kingdom of ^oGod, and ^othose having need of cure he was healing.

¹²Now the day began to decline; and, coming near, the twelve said to him, Dismiss the multitude, in order that, journeying into the surrounding villages and the hamlets, they may lodge and find provisions; because here, in a desert place, are we. ¹³But he said unto them, Give ~~ye~~, them to eat! ^oThey, however, said: We have not more than five loaves and two fishes; unless, perhaps, ~~we~~ should journey and buy food for all this ^opeople! ¹⁴For there were about five thousand men. And he said unto his ^odisciples, Make them

recline in companies of about fifty each. ¹⁵ And they did so, and made one-and-all recline. ¹⁶ And, taking the five loaves and the two fishes, he looked up into the heaven, and blessed them, and brake [them] up; and was giving to the disciples, to set before the multitude. ¹⁷ And they all ate, and were filled; and [°]what remained over to them was taken up, twelve baskets of broken pieces.

§ 38. *Peter's Good Confession.* Mat. xvi. 13-20; Mar. viii. 27-30.

¹⁸ And it came to pass, when he [°]was praying in solitude, the disciples were with him. And he questioned them, saying, Whom are the multitudes affirming me to be? ¹⁹ And [°]they, answering, said, John the Immerser;—others, again, Elijah; but others, that a certain prophet of the ancients arose! ²⁰ And he said to them, But whom do ye affirm me to be? And [°]Peter, answering, said: The Christ of [°]God. ²¹ [°]He, however, sternly admonishing them, gave [them] charge that to no one they should be telling this, ²² saying: The Son of [°]Man must needs suffer many things, and be rejected by the Elders, and High-priests, and Scribes; and be slain, and on the third day arise.

§ 39. *Taking up the Cross.* Mat. xvi. 24-28; Mar. viii. 34-38.

²³ And he was saying unto all, If any one desires to come after me, let him deny himself, and take up his [°]cross^a daily, and be following me. ²⁴ For whosoever may desire his [°]soul to save, shall lose it; ^b but whosoever may lose his [°]soul, for my sake, the same shall save it. ²⁵ For what profit is a man to receive.—who gained the whole world, but lost, or was made to forfeit, himself? ²⁶ For, whosoever may be ashamed of me, and of [°]my words,—of him the Son of [°]Man will be ashamed, whensoever he may come in his [°]glory, and [that] of the Father, and of the holy messengers. ²⁷ But I say to you, Truly there are some of [°]those here standing, who in nowise may taste of death till whensoever they may see the kingdom of [°]God.

§ 40. *The Transformation of Jesus.* Mat. xvii. 1-8; Mar. ix. 2-13.

²⁸ And it came to pass, after these [°]words, about eight days, that, taking with him Peter and John and James, he went up into the mountain to pray.^c ²⁹ And it came to pass, while he [°]was praying,

^a Mat. x. 38. ^b chap. xvii. 33; Mat. x. 39; Jno. xii. 25. ^c chap. v. 16, note.

that the appearance of his face was altered, and his clothing, white, effulgent. ³⁰And, behold! two men were conversing with him, who indeed were Moses and Elijah; ³¹who, appearing in glory, were speaking as to his departure which he was about to fulfil in Jerusalem. ³²But Peter, and those with him, had become heavy with sleep; waking up, however, they saw his glory, and the two men who were standing with him. ³³And it came to pass, when they were being parted from him, Peter said unto Jesus, Master! it is delightful for us to be here! and let us make three tents, one for thee, and one for Moses, and one for Elijah—not knowing what he was saying. ³⁴Now, while these things he was saying, there came^a a cloud, and it was overshadowing them; and they were struck with fear as they entered into the cloud. ³⁵And a voice came out of the cloud, saying, This is my Son,^b the Chosen One, hearken to him! ³⁶And, when the voice came, Jesus was found alone. And they kept silence; and to no one reported they, in those days, anything of what they had seen.

§ 41. *Jesus cures a Dæmoniac whom the Disciples could not.*

Mat. xvii. 14-21; Mar. ix. 14-29.

³⁷And it came to pass, during the next day, when they came down from the mountain, that there met him a great multitude. ³⁸And, behold! a man from the multitude uttered a cry, saying, Teacher! I beg of thee, look upon my son, because mine only-begotten he is. ³⁹And, behold! a spirit takes him, and suddenly he cries out, and it convulses him with foaming, and with difficulty departs from him, bruising him. ⁴⁰And I begged of thy disciples, that they should cast it out; and they could not. ⁴¹And, answering, Jesus said, O faithless and perverted generation! until when shall I be with you, and bear with you? Bring here thy son. ⁴²And, while yet he was coming near, the demon tare him, and mangled [him]. But Jesus rebuked the impure spirit, and healed the boy, and gave him back to his father. ⁴³And they were all being struck with astonishment at the majesty of God.

§ 42. *Jesus warns of his Rejection.*

Now, while all marvelled at all things which he was doing, he said unto his disciples, ⁴⁴Put ye into your ears these words; for the Son of Man is about to be delivered up into [the] hands of men. ⁴⁵But

^a Greek, "came to be." ^b 2 Pe. i. 17; Mat. iii. 17; Mar. i. 11; Lu. iii. 22.

°they were ignorant as to this °saying; and it had been veiled from them, that they might not apprehend it; and they were afraid to question him concerning this °saying.

§ 43. *True Greatness.* Mat. xviii. 1-5; Mar. ix. 33-37.

⁴⁶There entered, however, a reasoning among them as to the [question], Who of them perchance should be greater? ⁴⁷Now, °Jesus, seeing the reasoning of their °heart, taking a child, placed it near himself, ⁴⁸and said to them, Whosoever may welcome this °child on my °name,^a welcomes me; and whosoever may welcome me, welcomes °him who sent me forth. For, he who is less among you all—the same is^b great. ⁴⁹But John, answering, said, Master! we saw some one^c on thy °name casting out demons; and we forbade him, because he follows not with us. ⁵⁰But °Jesus said unto him, Forbid not; for he who is not against you, is for you.

§ 44. *The Face of Jesus set towards Jerusalem.*

⁵¹And it came to pass, when the days of the taking him up °were to be accomplished,^d that he himself set his °face °to be journeying unto Jerusalem. ⁵²And he sent forth messengers before his face; and, taking their journey, they entered into a village of Samaritans, so as to prepare for him. ⁵³And they welcomed him not, because his °face was for journeying unto Jerusalem. ⁵⁴And, seeing [it], his °disciples, James and John, said, Lord! wilt thou we bid fire come down from the heaven, and destroy them?^e ⁵⁵But, turning, he rebuked them. ⁵⁶And they journeyed into a different village.

§ 45. *Three would-be Followers tested.* Mat. viii. 18-22.

⁵⁷And, as they were journeying in the way, one said unto him, I will follow thee wheresoever thou mayest be going. ⁵⁸And °Jesus said to him, The foxes have dens, and the birds of the heaven nests; / but the Son of °Man has not where [his] °head he may recline.

⁵⁹And he said unto a different one, Be following me. But he said, Lord! permit me first to go and bury my °father. ⁶⁰But he said to him. Leave the dead to bury their own °dead; but go thou, and be declaring the kingdom of °God!

^a Mat. x. 40; Mar. ix. 37; Jno. xiii. 20. ^b Tregelles' alternative reading: "shall be." Sinai MS. has: "is." ^c Mar. ix. 38-40. ^d Or, "were being accomplished." ^e Sinai MS. omits: "as Elijah also did." / Or, more generally, "resting-places."

⁶¹And a different one also said, I will follow thee, Lord; first, however, permit me to bid adieu to ^othose within my ^ohouse. ⁶²But ^oJesus said unto him, No one, putting his hand on a plough, and looking unto the things behind, is fit for the kingdom of ^oGod.

§ 46. *The Mission of the Seventy.*

CH. X. And, after these things, the Lord appointed seventy others also; and sent them forth, two and two, before his face, into every city and place where he was about himself to come. ²And he was saying unto them, The harvest,^a indeed, [is] great; but the labourers, few; beg ye, therefore, of the Lord of the harvest, to-the-end he may urge forth labourers into his ^oharvest. ³Withdraw! Behold! I am sending^b you forth as lambs amid wolves. ⁴Be not carrying purse, or satchel, or sandals; and salute no one along the way. ⁵And, into whatsoever house ye may enter, first be saying, Peace to this ^ohouse! ⁶And, if perchance a son of peace be there,—your ^opeace shall rest upon it; but, otherwise, at least, unto you shall it return. ⁷And in [the] self-same ^ohouse abide ye,—eating and drinking ^owhat [they have] by them. For worthy [is] the labourer of his ^ohire. Be not removing from house to house. ⁸And, into whatsoever city ye may be entering, and they may be giving you welcome,—be eating ^owhat is set before you; ⁹and be curing the sick therein, and saying to them, Drawn near unto you has the kingdom of ^oGod! ¹⁰But, into whatsoever city ye may enter, and they may not be giving you welcome,—going forth into the broadways thereof, say ye, ¹¹Even the dust ^owhich adhered to us, out of your ^ocity, unto [our] ^ofeet, are we wiping off to you; nevertheless, of this be taking notice!—Drawn near has the kingdom of ^oGod! ¹²I tell you, that, for Sodomites,^c in that ^oday, more tolerable will it be than for that ^ocity. ¹³Alas for thee,^d Chorazin! alas for thee, Bethsaida! because, if in Tyre and Sidon had been brought to pass the works of power ^owhich were brought to pass in you,—of old, sitting in sackcloth and ashes, had they repented. ¹⁴Moreover, for Tyre and Sidon, more tolerable will it be, in the judgment, than for you. ¹⁵And **thou**, Capernaum! ^e—unto heaven shalt thou be uplifted?—unto ^ohades^f thou shalt be brought down!

^a Mat. ix. 37, 38. ^b Mat. x. 10-16. ^c Mat. x. 15; xi. 24. ^d Mat. xi. 21, 22. ^e Mat. xi. 23. See "heaven" and "hades" (ἄδης) contrasted, Am. ix. 2; compare Mat. xi. 23, note.

¹⁶ He who is hearkening to you,^a is hearkening to me; and he who is setting you aside, is setting me aside; he, moreover, who is setting me aside, is setting him aside who sent me forth.

¹⁷ And the seventy returned with joy, saying, Lord! even the demons are submitting themselves unto us, in thy name. ¹⁸ And he said to them, I was beholding Satan, as, like lightning out of the heaven, he fell. ¹⁹ Behold! I have given you the authority to be treading upon serpents and scorpions, and upon all the power of the enemy; and nothing shall in any wise injure you. ²⁰ Notwithstanding, in this be not rejoicing,—that the spirits to you are submitting themselves; but be rejoicing that your names have been inscribed in the heavens.

²¹ In that very hour exulted he in the Holy Spirit, and said,^b I confess forth to thee, Father! Lord of the heaven and the earth! that thou didst hide these things from wise and discerning ones, and didst reveal them to babes:—yea! Father! that so it became a delight before thee. ²² All things to me were delivered up by my Father; and no one gets to know who the Son is—except the Father, and who the Father is—except the Son, and he to whomsoever the Son may be pleased to reveal [him]. ²³ And, turning towards the disciples, he privately said, Happy!^c the eyes that behold what ye are beholding; ²⁴ for, I say to you, that Many prophets and kings desired to behold what ye are beholding, and saw not; and, to hear what ye are hearing, and heard not.

§ 47. *A Lawyer answered. The Good Samaritan.*

²⁵ And, behold! a certain lawyer arose, tempting him out, and saying, Teacher! [by] doing what^d may I inherit life age-abiding?^e ²⁶ And he said unto him, In the law what has been written? How readest thou? ²⁷ And he, answering, said, “Thou shalt love [the] Lord thy God^f out of the-whole of thy heart, and in the-whole of thy soul, and in the-whole of thy might, and in the-whole of thine intention;^g—and, “thy neighbour^h as thyself.” ²⁸ And he said to him, Rightly didst thou answer: this be doing,—and thou shalt live!

²⁹ But he, desiring to justify himself, said unto Jesus, And who is my neighbour? ³⁰ And, taking up [the question],^k Jesus said,

^a Mat. x. 40; Mar. ix. 37; Lu. ix. 48; Jno. xiii. 20. ^b Mat. xi. 25-27. ^c Mat. xiii. 16, 17.
^d chap. xviii. 18. ^e Jno. iii. 15, note. ^f De. vi. 5. ^g Le. xix. 18. ^h With prompt skill.

A certain man was going down from Jerusalem to Jericho, and with robbers fell in; who both stripped him, and, inflicting wounds, went off, leaving [him] half-dead. ³¹And, by chance, a certain priest was coming down in that °road; and, beholding him, passed by on [the] opposite side. ³²And, in like manner, a Levite also, coming down to the place and beholding, passed by on [the] opposite side. ³³But a certain Samaritan, going on his way, came down to him; and, beholding him, was moved with compassion; ³⁴and, coming near, bound up his °bruises, pouring thereon oil and wine; and, setting him on his own °beast, brought him into an inn, and took care of him. ³⁵And, on the morrow, throwing out two denaries, he gave [them] to the inn-keeper, and said, Take care of him; and, whatsoever thou mayest further spend, **℥**, when I am °on my way back,^a will pay thee. ³⁶Which, therefore, of these °three seems to thee to have become neighbour to °him who fell among the robbers? ³⁷And °he said, °He who dealt °mercifully^b with him. And °Jesus said to him, Be taking thy journey, and do **thou** in like manner!

§ 48. *Martha and Mary. The Good Part.*

³⁸Now as they were journeying, then **he** entered into a certain village. And a certain woman, by name Martha, welcomed him into her °house. ³⁹And she had a sister called Mary; °who, also, seating herself near, by the feet of the Lord,^c was hearing his °word. ⁴⁰But °Martha was distracted about much ministering; and, coming near, said: Lord! carest thou not that my °sister left me to minister alone? Speak to her, therefore, that she may assist me. ⁴¹But °Jesus, answering, said to her, Martha! Martha! thou art anxious and troubled about many things: ⁴²but of one there is need, and Mary^d chose the good part; which, indeed, shall not be taken away from her.

§ 49. "Lord! teach us to pray." (Mat. vi. 9-13.)

CH. XI. And it came to pass, when he °was in a certain place praying,—as he ceased, one of his °disciples said unto him, Lord! teach us to pray, according as John also taught his °disciples. ²And he said to them, Whensoever ye may be praying, say: Father! hallowed be thy °name: come may thy °kingdom: ³our °needful °bread be giving us

^a Or, "going up again;" that is, to Jerusalem, a much higher locality. ^b Literally, "did the mercy." ^c Tregelles' alternative reading: "Jesus." Sinai MS. has: "Lord." ^d Tregelles' alternative reading: "Mary, in fact" (Μαρια γὰρ). So Sinai MS.

°day by day; ⁴and forgive us our °sins, for we also ourselves forgive every one indebted to us; and bring us not into temptation.

⁵And he said unto them: Who from among you shall have a friend, and shall go unto him at midnight, and should say to him, Friend! supply me with three loaves; ⁶forasmuch as a friend of mine came off a journey unto me, and I have not what I may set before him; ⁷and he from within, answering, should say, Be not disturbing me! already the door has been fastened, and my °children, with me, are in the bed: I cannot rise and give thee. ⁸I say to you, Even though he will not rise and give him because of his °being a friend of his; because, at least, of his °importunity, he will rouse himself and give him as many as he needs. ⁹And I to you say, ^aBe asking, and it shall be given to you; be seeking, and ye shall find; be knocking, and it shall be opened to you. ¹⁰For every one °that asks receives; and °he that seeks finds; and to °him that knocks shall it be opened. ¹¹And which [is] the father from among you, whom his °son shall ask for a loaf, who will give him a stone; or for a fish also, who, instead of a fish will give him a serpent? ¹²or shall also ask an egg, who will give him a scorpion? ¹³If, therefore, ye, being evil to begin with, know [how] to be giving good gifts to your °children, how much rather will the Father °who is of heaven give Holy Spirit to °those who ask him? ⁼⁼

§ 50. *Jesus accused of casting out Demons in Beelzebul.* Mat. xii. 22-37; Mar. iii. 20-30.

¹⁴And he was casting out a demon, and it was dumb; and it came to pass, when the demon went out, the dumb spake, and the multitudes marvelled. ¹⁵And certain from among them said, In ^bBeelzebul, ^cthe ruler of the demons, is he casting out the demons! ¹⁶And others, tempting,—a sign out of heaven were seeking from him. ¹⁷He, however, knowing their °thoughts, said to them, Every kingdom, against itself divided, is laid waste; and a house, against a house, falls ¹⁸And, if even °Satan against himself was divided, how shall his °kingdom stand? because ye are saying that in Beelzebul I am casting out the demons. ¹⁹But if I, in Beelzebul, am casting out the demons,—in whom are your °sons casting [them] out? On this account, they shall be judges of you! ²⁰But if, with finger of God, I

^a Mat. vii. 7-11. ^b See Mat. ix. 34, note. ^c "Ba'al of the heavenly tower." (Fürst.)

an casting out the demons,—then, unawares came the kingdom of °God upon you! ²¹Whensoever the mighty one, armed, may be guarding his own °dwelling, in peace are his °goods. ²²But, whensoever a mightier than he may come upon him and overcome [him], his °panoply he takes away, in which he had confidence; and his °spoils he distributes. ²³°He who is not with me is against me, and °he who is not gathering with me is scattering.

§ 51. *The Demon's Return; Sign of Jonah; Wisdom of Solomon.*

Mat. xii. 38-45.

²⁴Whensoever the impure spirit may go out from the man, it passes through waterless places, seeking rest. And, not finding, it says, I will return into my °house whence I came out! ²⁵And, coming, it finds [the house] swept and decorated. ²⁶Then it goes, and takes unto itself seven different spirits more wicked than itself; and, entering in, fixedly dwells there;—and the last state of that °man becomes worse than the first.

²⁷And it came to pass, while he was °saying these things, a certain woman, lifting up a voice out from the multitude, said to him, Happy the womb °that bare thee, and breasts which thou didst suck! ²⁸But he said, Yea, rather, happy °those who hear the word of °God and observe [it].

²⁹And [as] the multitudes [were] thronging together, he began to be saying, This °generation is an evil generation: a sign it is seeking,—and a sign shall not be given it, except the sign of Jonah. ³⁰For, according as Jonah was made to the Ninevites a sign,—so shall the Son of °Man also be, to this °generation. ³¹A southern queen shall arise in the judgment, with the men of this °generation, and shall condemn them; because she came out of the ends of the earth to hear the wisdom of Solomon, and, behold! something more than Solomon [is] here! ³²Men of Nineveh will rise up in the judgment, with this °generation, and will condemn it; because they repented into the proclamation of Jonah, and, behold! something more than Jonah [is] here!

§ 52. *The Lighted Lamp.* (Chap. viii. 16; Mat. v. 15; Mar. iv. 21.)

³³No one, having lit a lamp, puts [it] into a covered place, neither under the measure; but, on the lamp-stand, that °those who enter may

see the light. ³⁴The lamp of the body^a is thine °eye: whensoever thine °eye may be single,—even the whole of thy °body is lighted up; but, whensoever it may be evil, thy °body also [is] darkened. ³⁵Be looking to [it], therefore, lest the light °which [is] in thee is darkness. ³⁶If, therefore, thy whole °body [is] lighted up, not having any part darkened, the whole shall be lighted up, as whensoever the lamp with [its] °radiance may be giving thee light.

§ 53. “*Alas for you, Pharisees and Lawyers!*”

³⁷Now, when [he] °had spoken, a Pharisee was requesting him, that he would dine with him. And, entering, he reclined. ³⁸And the Pharisee, beholding, marvelled that he was not first immersed, before the dinner. ³⁹But the Lord said unto him, Now **ye**, the Pharisees,^b the outside of the cup and the tray make pure; but your °inward part is full of plunder and wickedness. ⁴⁰Simple ones! did not °he who made the outward part, the inward part also make? ⁴¹Notwithstanding, as to the things within, give alms, and behold! all things are pure to you.

⁴²But, alas for you, the Pharisees!^c because ye tithe the mint, and the rue, and every garden herb; and pass by the judgment^d and the love of °God. These things, however, it was binding to do; and those not to be passing by!

⁴³Alas for you, the Pharisees! because ye love the first-seat^e in the synagogues, and the salutations in the markets. ⁴⁴Alas for you! because ye are as the secret °tombs:^f even the men °who are walking above [them] know not [of them].

⁴⁵And, answering, one of the lawyers says to him, Teacher! these things saying, us, also, thou dost insult! ⁴⁶And °he said, For you, also, the lawyers! alas! because ye burden °men with burdens^g hard to be borne; and yourselves, with one of your °fingers, touch not the burdens!

⁴⁷Alas for you! because ye build the monuments^h of the prophets;—and your °fathers slew them! ⁴⁸Hence, ye are witnesses, and consent to the works of your °fathers; because **they**, indeed, slew them, and **ye** are building [their monuments]! ⁴⁹On this account, even the wisdom of °God said, I will send forth among them prophets and apostles; and

^a Mat. vi. 22, 23. ^b Mat. xxiii. 25, 26. ^c Mat. xxiii. 23. ^d Or, “judgment.” ^e chap. xx. 46, Mat. xxiii. 6, etc. ^f Mat. xxiii. 27. ^g Mat. xxiii. 4. ^h Mat. xxiii. 29, etc.

[some] from among them will they slay, and [some] from among [them] persecute; ⁵⁰that sought out may be the blood of all the prophets—^cthat which has been shed from a world's foundation—from this ^cgeneration:—⁵¹from [the] blood of Abel unto [the] blood of Zachariah, ^che who was destroyed betwixt the altar and the house:—yea! I tell you, it shall be sought out from this ^cgeneration.

⁵²Alas for you, the lawyers! because ye took away the key^a of ^cknowledge:—ye yourselves entered not, and ^cthose who were entering ye hindered.

⁵³And, when from thence he went forth, the Scribes and the Pharisees began, with vehemence, to be hemming [him] in, and trying to make him speak oil-hand concerning many things,—⁵⁴lying in wait for him,—seeking to catch something out of his ^cmouth that they might accuse him.

§ 54. *Various Instructions for Disciples, and for the Multitude.*

CH. XII. Amongst which things, when gathered together were the ten-thousands of the multitude so as to be treading one upon another, he began to be saying unto his ^cdisciples, first: Be taking heed to yourselves, by reason of the leaven^b of the Pharisees; which, indeed, is hypocrisy. ²But, nothing has been covered up,^c which shall not be uncovered; and, hidden, which shall not be made known. ³Because, as many things as in the darkness ye told, in the light shall be heard; and what to the ear ye spake—in the chambers—shall be proclaimed on the housetops.

⁴But, I say to you, my ^cfriends: Ye may not be put in fear^d by reason of ^cthose who kill the body, and after these things have nothing more uncommon to do. ⁵But, I will suggest to you, whom ye should fear: ye should fear ^chim who, after ^ckilling, has authority to cast into ^cgehenna: yea! I say to you, him should ye fear! ⁶Are not five sparrows sold for two farthings? and one from among them has not been forgotten before ^cGod!^e ⁷But even the hairs of your head all have been numbered. Be not afraid: ye are better than many sparrows. ⁸Moreover, I say to you, Every one whosoever may confess me before men, the Son of Man also will confess him before the messengers of God. ⁹But he who denied me before men shall be

^a Mat. xxiii. 14. ^b Mat. xvi. 6. ^c chap. viii. 17; Mat. x. 26, 27; Mar. iv. 22. ^d Mat. x. 28-33. ^e Not merely "by God." The difference is profoundly suggestive.

utterly-denied before the messengers of °God. ¹⁰And every one who shall say a word against the Son of °Man,^a it shall be forgiven him; but unto °him who against the Holy Spirit speaks-profanely, it shall not be forgiven. ¹¹But, whensoever they may be bringing you in before the synagogues, and the rulers, and the authorities,^b—ye may not be anxious how or what ye may reply, or what ye may say. ¹²For the Holy Spirit shall teach you in that very °hour, what ye ought to say.

¹³And one from among the multitude said to him, Teacher! bid my °brother divide, with me, the inheritance. ¹⁴But °he said to him, Man! who appointed me a judge or divider over you? ¹⁵And he said unto them, Mind and be guarding yourselves from all covetousness; because, not, in one's °abundance, does his °life spring out of his °possessions.

¹⁶And he spake a parable unto them, saying, A certain rich man's °estate bare well. ¹⁷And he was deliberating within himself, saying, What shall I do? because I have not where I may gather my °fruits? ¹⁸And he said, This will I do: I will pull down my °barns, and greater ones build; and gather, there, all my °wheat and °good things; ¹⁹and will say to my °soul, Soul! thou hast many good things lying by for many years: be taking thy rest, eat, drink, be making merry! ²⁰But °God said to him, Simple one! on this °night, thy °soul are they asking from thee; and, what things thou didst prepare, whose shall they be? ²¹So [is] °he who is laying up treasure for himself, and is not rich towards God. ²²And he said unto his °disciples: On this account, I say to you, Be not anxious^c for the soul, what ye may eat; nor yet for the body, what ye may put on. ²³For the soul is more than the food; and the body, than the clothing. ²⁴Consider well the ravens,—that they neither sow nor reap;—for which there is neither chamber nor barn;—and °God feeds them! How much more are **ye** better than the birds! ²⁵And who from among you, although anxious, can add unto his °stature one cubit? ²⁶If, therefore, ye can not [do] even a very little thing,—why, about the remaining things, are ye anxious? ²⁷Consider well the lilies, how they grow: they neither toil, nor spin! and I say to you, Not even Solomon, in all his °glory, was arrayed as one of these! ²⁸Now, if the grass, which

^a Mat. xii. 32; Mar. iii. 29.^b Mat. x. 19; Mar. xiii. 11.^c Mat. vi. 25-34.

is to-day in a field, and to-morrow into an oven is cast, °God thus adorns, how much more, you, little-of-faith? ²⁹ And be not **ye** seeking what ye may eat, and what ye may drink; and be not held in suspense. ³⁰ For, after all these things, the nations of the world seek; but your °Father knows that ye need these things. ³¹ Notwithstanding, be seeking his °kingdom,—and these things shall be added to you. ³² Be not afraid, the dear little flock! because well pleased was your °Father to give you the kingdom. ³³ Sell your °goods, and give alms: make to yourselves purses, not waxing old, treasure unfailing, in the heavens, where thief comes not near, nor does moth corrupt. ³⁴ For, where your °treasure is,—there your °heart also will be. ³⁵ Be your °loins girded, and °lamps burning; ³⁶ and **ye** like unto men awaiting their own °lord, once he may return out of the marriage-feast, that, when he comes and knocks, straightway they may open to him. ³⁷ Happy those °servants whom the °lord, when he comes, shall find watching! Verily! I say to you: He will gird himself, and make them recline, and, coming near, will minister unto them. ³⁸ And if perchance in the second, and if perchance in the third watch he come, and find thus, happy are those °servants! ³⁹ But of this be taking note: Had the householder known in what hour the thief was coming, he would have watched, and not suffered his °house to be dug through. ⁴⁰ **Ye**, too! be getting ready; because, in what hour ye are not thinking, the Son of °Man comes.

⁴¹ And °Peter said, Lord! unto us speakest thou this °parable; or even unto all?

⁴² And the Lord said, Who, then, is the faithful steward—the prudent one—whom the lord will appoint over his °body-of-attendants, °to be giving, in due season, a measure-of-wheat? ⁴³ Happy that °servant whom his °lord, should he come, shall find doing thus! ⁴⁴ Truly! I say to you: Over all his °goods will he appoint him. ⁴⁵ But, if perchance that °servant should say in his °heart, My °lord is delaying to come; and should begin to be striking the youths and the maidens,—to be eating also, and drinking, and making himself drunk:—⁴⁶ the lord of that °servant will have come in a day in which he is not expecting, and in an hour in which he is not taking note; and will cut him asunder; and his °part, with the faithless, will appoint. ⁴⁷ And that °servant °who got to know the will of his °lord, and neither prepared nor wrought with regard to his °will, shall be

beaten much; ⁴⁸but, ^ohe who did not get to know, and did things worthy of stripes, shall be beaten little. And every one, to whom was given much,—much shall be sought from him; and, he to whom was committed much,—for more than common will they ask him.

⁴⁹Fire I came to cast upon the earth,^a and what am I to desire, if just now it was kindled? ⁵⁰But an immersion have I to be immersed with, and how am I distressed until whatever [time] it may be ended!

⁵¹Suppose ye that I came to give peace in the earth? Nay! I tell you, but division. ⁵²For, there shall be, from the present [time], five, in one house, divided: three against two and two against three ⁵³shall be divided; father against son, and son against father; mother against daughter, and “daughter against the mother; mother-in-law against her ^odaughter-in-law, and daughter-in-law against the mother-in-law.”^b

⁵⁴He was saying, moreover, even to the multitudes: Whensoever ye may see a cloud ^cspringing up from western parts, straightway ye are saying, A thunderstorm is coming! and it happens thus. ⁵⁵And whensoever a south-wind [is] blowing, ye are saying, A scorching heat will there be! and it comes to pass. ⁵⁶Hypocrites! the face of the earth and of the heaven ye know [how] to scan, but how [is it that] this ^oseason ye know not [how] to scan? ⁵⁷Why, moreover, even from yourselves, judge ye not ^owhat is right? ⁵⁸For, as thou art quietly going with thine ^oopponent-at-law^d unto a ruler, in the way take pains to be released from him; lest once he drag thee along unto the judge, and the judge shall deliver thee up to the punisher, and the punisher shall cast thee into prison. ⁵⁹I tell thee, In nowise mayest thou come out from thence, until even the last fraction thou pay!

§ 55. *All must Repent. The Barren Fig-tree.*

CH. XIII. Now there were present some, in that very ^oseason, reporting to him concerning the Galileans, whose ^oblood Pilate mingled with their ^osacrifices.^e ²And, answering, he said to them, Suppose ye that these ^oGalileans became sinners beyond all the Galileans, because these things they have suffered? ³Nay! I tell you; but, except perchance ye repent,^f all [of you] in like manner shall be destroyed. ⁴Or, those ^ocighteen upon whom fell the tower in ^oSiloam and slew them,—

^a Mat. x. 34, etc. ^b Mi. vii. 6. ^c Mat. xvi. 2, 3. ^d Mat. v. 25, 26. ^e “At some feast in Jerusalem, when riots often took place.” (Alford.) ^f Literally: “be repenting.”

Suppose ye that **they** became debtors beyond all the men ^owho were dwelling in Jerusalem? ⁵Nay! I tell you; but, except perchance ye repent, all [of you] in [the] same way shall be destroyed.

⁶But he was speaking this ^oparable: A certain [man] had a fig-tree, planted in his ^ovineyard; and he came seeking fruit in it, and found not. ⁷And he said unto the vine-dresser, Behold! for three years I come, seeking fruit in this ^ofig-tree, and find not: cut it down! to what end is it making even the ground useless? ⁸But ^ohe, answering, says to him, Sir! leave it this ^oyear also, until whenever I may dig about it and throw [in] manure; ⁹and, perchance, indeed, it may bear fruit for the future; but, otherwise, certainly, thou shalt cut it down.

§ 56. *The Woman bowed together healed on Sabbath.*

¹⁰And he was teaching, in one of the synagogues, during the Sabbath. ¹¹And, behold! a woman, having a spirit of weakness eighteen years, and was bowed together, and was unable to lift [her-self] up at ^oall. ¹²And, seeing her, ^oJesus called out and said to her, Woman! thou art loosed from thy ^oweakness! ¹³And he laid on her [his] ^ohands; and instantly she was made straight again, and was glorifying ^oGod. ¹⁴But the synagogue-ruler, answering, (being sorely displeased that on the Sabbath ^oJesus healed) was saying to the multitude: Six days there are in which [ye] ought to work, in them therefore come and get cured, and not on the Sabbath ^oday. ¹⁵But the Lord answered him and said: Hypocrites! Does not each one of you^a on the Sabbath loose his ^oox or ^oass from the manger; and, leading [it] away, give [it] drink? ¹⁶And, this [woman], being a daughter of Abraham, whom ^oSatan held bound, behold! eighteen years, ought she not^b to be loosed from this ^obond on the Sabbath ^oday? ¹⁷And, when he was saying these things, all ^owho were setting themselves against him were being put to shame, and all the multitude were rejoicing over all the glorious things ^owhich were being brought to pass by him.

§ 57. *The Mustard Seed and the Leaven.* Mat. xiii. 31-33;
Mar. iv. 30-32.

¹⁸He was saying, therefore: Like unto what is the kingdom of ^oGod; and to what may I liken it? ¹⁹It is like to a grain of mustard-

^a chap. xiv. 5; Mat. xii. 11 ^b More than "might she not." It was the "needs be" of love.

seed, which a man took and cast into his own garden; and it grew, and became a great tree, and the birds of the heaven lodged in its branches.

²⁰ And again he said: Unto what may I liken the kingdom of God?

²¹ It is like unto leaven, which a woman took and hid in three measures of flour, until what time the-whole was leavened.

§ 58. *The Narrow Door.* "Lord! open to us."

²² And he was journeying through, city by city and village by village, teaching and making [his] way to Jerusalem.

²³ And one said to him, Lord! are they few who are to be saved?

But he said unto them, ²⁴ Be striving to enter through the narrow door! because many, I tell you, will seek to enter, and will not be able, ²⁵ from whatsoever [time] the householder may rouse himself up and fasten the door, and ye begin to be standing outside, and to be knocking at the door, saying, Lord! open to us! and, answering, he will say to you, I know you not, whence ye are! ²⁶ Then will ye begin to be saying, We ate in thy presence, and drank; and in our broad ways didst thou teach. ²⁷ And he will say, I tell you, I know not whence ye are, "depart from me all workers of unrighteousness."

²⁸ There shall be the wailing and the gnashing of the teeth, whensoever ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrust forth outside.

²⁹ And they shall have come from eastern-parts and western, and from north and south, and be made recline in the kingdom of God.

³⁰ And, behold! there are last who shall be first, and there are first who shall be last.

§ 59. *Jesus fears not Herod: laments over Jerusalem.*

³¹ On that very day, certain Pharisees came near, saying to him, Go forth! and be journeying hence; because Herod is wishing to kill thee.

³² And he said to them, Taking your journey, tell this fox: Behold! I cast out demons and finish off cures, to-day and to-morrow; ³³ and on the third [day] I am to be made perfect. Notwithstanding, I must needs, to-day and to-morrow and the next [day],

^a Or, "are being saved." ^b Mat. vii. 13, etc. ^c Or, "have might [enough]." ^d Mt. xxv. 10-12. ^e Mat. vii. 23. ^f Ps. vi. 8. ^g Mat. viii. 11, 12. ^h Mat. xix. 30 (where consult note c); xx. 16; Mar. x. 31. This saying has here a wide and wise indefiniteness.

be journeying; because it is not admissible that a prophet be destroyed outside Jerusalem ³¹Jerusalem! Jerusalem!^a ^cthat slays the prophets, and stones ^cthose sent unto her!—how oft I desired to gather together thy ^cchildren, like as a hen ^cher own brood under [her] ^cwings, and ye desired not! Behold! your ^chouse is left to you! ³⁵But, I tell you, in no wise may ye see me, until it shall have come when ye may say,^b “Blessed ^c[is] ^che that is coming in [the] name of [the] Lord.”

§ 60. *At a Pharisee's, on Sabbath, Jesus heals one of Dropsy.*

“Come higher!” *The Great Supper.*

CH. XIV. And it came to pass, when he ^cwent into a house of one of the rulers of the Pharisees on a Sabbath to eat bread, that **they** were narrowly-watching him. ²And, behold! there was a certain man, dropsical, before him. ³And, answering, ^cJesus spake unto the Lawyers and Pharisees, saying, Is it allowed, on the Sabbath, to cure, or not? ^cThey, however, were silent. ⁴And, taking hold [of him], he healed and dismissed him; ⁵and said unto them: Among yourselves,^d whose son or ox shall fall into a pit, and he will not straightway pull him up on the Sabbath ^cday? ⁶And they were not able to return an answer unto these things.

⁷And he was speaking unto the invited a parable, observing how the first-couches they were choosing,^e saying unto them: ⁸Whosoever thou mayest be called by any one into a marriage feast, thou mayest not lie down into the first-couch, lest once a more honourable than thou have been invited by him,—⁹and ^che who invited thee and him, shall come and say to thee, Give to this one place! and then shalt thou begin, with shame, the last place to occupy. ¹⁰But, whensoever thou mayest be invited, pass on and fall back into the last place; that, whensoever ^che who has invited thee may come, he shall say to thee: Friend! Come close up, higher! Then shalt thou have glory before all ^cwho are reclining together with thee. ¹¹Because, every one ^cwho exalts himself shall be humbled, and ^che who humbles himself shall be exalted.^f ¹²But he was saying to ^chim also who had invited him: Whosoever thou mayest be making a dinner or a supper, be not calling thy ^cfriends, neither thy ^cbrothers, neither thy ^ckinsfolk, neither rich neighbours; lest once **they** also invite thee in return, and

^a Mat. xxiii. 37-39. ^b Trevelles marks “it shall have come” as doubtful: not in Sinai MS. ^c Ps. cxviii. 26. ^d chap. xiii. 15. ^e Pr. xxv. 6, 7. ^f Mat. xxiii. 12; chap. xviii. 14.

it become a recompence to thee. ¹³But, whensoever thou mayest be making an entertainment, be calling [the] destitute, tried, lame, blind; ¹⁴and, happy shalt thou be, that they have not [wherewith] to recompense thee; for it shall be recompensed to thee in the resurrection of the righteous.

¹⁵And one of ^othose reclining together, hearing these things, said to him, Happy he who shall eat bread in the kingdom of ^oGod.

¹⁶But he said to him, A certain man^a was making a great supper, and he invited many. ¹⁷And he sent forth his ^oservant, at the hour of the supper, to say to the invited: Be coming! because, even now ready are all things. ¹⁸And they began, one after another, all to excuse themselves. The first said to him: A field I bought, and have need to go out and see it: I request thee, hold me excused. ¹⁹And another said, Five yoke of oxen I bought, and am on my way to prove them: I request thee, hold me excused. ²⁰And another said, A wife I married; and, on this account, I cannot come. ²¹And, coming near, the servant reported to his ^olord these things. Then, provoked to anger, the householder said to his ^oservant, Go out quickly into the broadways and streets of the city; and, the destitute and tried and blind and lame, bring thou in here. ²²And the servant said, Lord! it has been done, what thou didst order; and yet there is room. ²³And the lord said unto the servant, Go out among the highways and fences, and compel [them] to come in, that my ^ohouse may be filled! ²⁴For, I say to you: Not one of those ^omen ^owho have been invited shall taste of my ^osupper.

§ 61. *The Costs of Discipleship.*

²⁵And there were journeying together with him many multitudes; and, turning, he said unto them: ²⁶If any one is for coming ^b unto me, ^cand hates not his ^ofather and ^omother and ^owife and ^ochildren and ^obrothers and ^osisters,—further, also, even ^ohis own soul,—he cannot be my disciple. ²⁷And, whoever is not bearing his ^ocross ^d and coming after me, cannot be my disciple. ²⁸For, who from among you, wishing to build a tower, does not first sit down and count the cost,—whether he has [sufficient] for completion? ²⁹lest once, he having laid a foundation and not being able to finish, all ^owho are looking on

^a Mat. xxii. 1-14.

^b Or, "is coming:" Intro. § 18, *b*.

^c Mat. x. 37.

^d Mat. x. 38.

should begin to mock at him, ³⁰saying: This ^oman began to build, and was not able to finish! ³¹Or, what king, moving on to encounter another king in battle, does not sit down first, and take counsel,—whether he is able, with ten thousands, to meet ^ohim who, with twenty thousands, is coming against him. ³²And, if not by any means! while he is yet afar off, he sends an embassy, and requests the conditions of peace. ³³In this way, then, every one from among you who is not bidding adieu to all his own ^ogoods cannot be my disciple. ³⁴Good, then, [is] the salt; but, if perchance even the salt become tasteless, with what shall it be seasoned? ³⁵Neither for land nor for manure is it fit:—outside they throw it. ^oHe who has ears to hear let him hear.

§ 62. *The Lost Sheep, Lost Silver, and Lost Son.*

CH. XV. But there were drawing near to him all the tax-collectors and the sinners, to listen to him. ²And both the Pharisees and the Scribes were murmuring, saying: This one is making sinners welcome, and eating with them!

³And he spake unto them this ^oparable, saying: ⁴What man from among you, having an hundred sheep,^b and should lose from among them one,—does not leave behind the ninety-nine, in the wilderness, and journey after the lost one, till he find it? ⁵And, finding, he puts [it] on his ^oshoulders, rejoicing; ⁶and, coming into the house, he calls together the friends and the neighbours, saying to them: Rejoice with me! because I found my ^osheep—the lost one! ⁷I tell you, that thus joy will be in the heaven ^c over one sinner repenting, [rather] than over ninety-nine righteous, who, indeed, have no need of repentance.

⁸Or, what woman, having ten drachmas, if perchance she lose one drachma, does not light a lamp, and sweep the house, and seek carefully, until what [time] she find [it]? ⁹And, finding, she calls together the friends^d and neighbours,^d saying: Rejoice with me! because I found the drachma which I lost. ¹⁰Thus, I tell you, there arises joy, in the presence of the messengers of ^oGod, over one sinner repenting.

¹¹He said moreover: A certain man had two sons. ¹²And said the younger of them to the father: Father! give me the share that falls to me of ^owhat there is. And ^che divided to them the living. ¹³And,

^a Mat. v. 13; Mar. ix. 50. ^b Mat. xviii. 12-14. ^c Tregelles' alternative reading: "in the heaven will be." So Sinai MS. ^d Feminine gender. ^e Or, perhaps, "But" (6c).

after not many days, gathering all things together, the younger son went from home into a distant land; and there squandered his ^osubstance with profligate living. ¹⁴Moreover, when he had spent all, there arose a mighty famine along that ^oland; and he began to be coming short. ¹⁵And, going his way, he joined himself to one of the citizens of that ^oland, and he sent him into his ^ofields to be feeding swine. ¹⁶And he was longing to fill his ^obelly from the pods which the swine were eating; and no one was giving to him. ¹⁷But, coming to himself, he said: How many hired servants of my ^ofather have bread ^a enough and to spare; whereas I, here, with famine,^b am perishing! ¹⁸I will arise and go unto my ^ofather, and will say to him: Father! I sinned, against the heaven, and before thee: ¹⁹no longer am I worthy to be called a son of thine: make me as one of thy ^ohired servants! And, arising, he came unto his ^ofather. ²⁰But, while yet he was holding afar off, his ^ofather saw him; and was moved with compassion; and, running, fell on his ^oneck, and tenderly-kissed him. ²¹And the son said to him: Father! I sinned, against the heaven, and before thee: no longer am I worthy to be called a son of thine. ²²But the father said unto his ^oservants, Quick!^c bring out a robe—the best!—and put on him; and give a ring for his ^ohand, and sandals for [his] ^ofeet; ²³and be bringing the fatted ^ocalf: sacrifice! and let us eat and make merry; ²⁴because this my ^oson was dead, and came to life again; had been lost, and was found! And they began to be making merry. ²⁵But his ^oelder ^oson was in a field; and as, in coming, he drew near to the house, he heard music and dancing. ²⁶And, calling near one of the youths, he inquired what perchance these things might be! ²⁷And he said to him: Thy ^obrother has come; and thy ^ofather sacrificed the fatted ^ocalf, because safe and sound he received him back!^d ²⁸But he was provoked to anger, and not willing to go in. His ^ofather, however, coming out, was beseeching him. ²⁹But he, answering, said to his ^ofather: Behold! so many years as these am I serving thee; and, at no time, a command of thine did I transgress; and, to me, at no time gavest thou a kid, that with my ^ofriends I might make merry: ³⁰whereas, when this thy ^oson, ^owho devoured thy ^oliving with the harlots, came, thou didst sacrifice for him the fatted^e calf. ³¹But he said to him: Child! thou always art with me;

^a Literally: "loaves." ^b Sinai MS. has: "I with famine here." ^c The Sinai MS. has: "Quick." ^d Greek arrangement: "him received-he-back." Intro. § 6. Mar. iii. 6, note.

and all that is mine is thine! ⁵²But, to make merry and rejoice, there was need; because this thy brother was dead, and came to life; and had been lost, and was found.

§ 63. *The Prudent Steward.*

CH. XVI. And he was saying, even unto the disciples: There was a certain rich man who had a steward, and the same was accused to him as squandering his goods. ²And, accosting him, he said to him, What [is] this I hear of thee? Render the account of thy stewardship; for thou canst no longer be steward! ³But the steward said within himself, What shall I do? because my lord is taking away the stewardship from me! To big I have not strength! to beg I am ashamed! . . . ⁴I know^a what I will do! that, whensoever I may be removed out of the stewardship, they may welcome me into their own houses. ⁵And, calling unto him each one of the debtors of his own lord, he was saying to the first: How much owest thou my lord? ⁶And he said, An hundred baths of oil. And he said to him: Kindly take thine accounts, and, sitting down, quickly write, Fifty! ⁷After that, to another he said: And how much owest thou? And he said: An hundred homers of wheat. He says to him: Kindly take thine accounts, and write, Eighty! ⁸And the lord praised the steward of unrighteousness, in that prudently he acted; because the sons of this age are more prudent than the sons of light—respecting their own generation.^d

⁹And he to you say: Make for yourselves' friends out of the mammon of unrighteousness, in order that, whensoever it may fail, they may welcome you into the age-abiding tents. ¹⁰The faithful in least is faithful even in much; and the unrighteous in least is unrighteous even in much. ¹¹If, therefore, in the unrighteous mammon ye became not faithful, who shall commit to your trust the true [riches]? ¹²And if in what was another's ye became not faithful, who shall give you your own? ¹³No domestic can be in service to two masters; for either the one he will hate, and the other love; or, to one

^a Literally: "I got to know," "I perceived." "All at once, after long reflection, he exclaims, as if striking his forehead: 'I have it.'" (Goet.) The aorist tense may perhaps be accounted for as expressing dismissal with approbation of something just resolved on. Compare Donaldson's Greek Grammar, p. 416. ^b Sinai MS. has: "their own." ^c Tregelles' alternative reading: "his lord." So Sinai MS. ^d Yet the sons of light are *wiser* than they. ^e Tregelles' alternative reading: "For yourselves make." So Sinai MS.

he will hold, and the other despise: ye cannot be in service to God^o and to mammon.

§ 64. *The Lofty brought Low. The Rich Man and Lazarus.*

¹⁴ Now the Pharisees, who were money-lovers, were hearing all these things.—and were openly-sneering at him. ¹⁵ And he said to them, Ye are they who justify themselves before men, but God takes note of your hearts; because the lofty amongst men [is] an abomination before God.

¹⁶ The law and the prophets [were] until John;^b from that time the kingdom of God is being made known by joyful message, and every one into it is forcing his way. ¹⁷ But it is easier for the heaven and the earth to pass away than for one little point of the law^c to fail. ¹⁸ Every one divorcing his wife, and marrying another,^d is committing adultery; and he who is marrying a [woman] divorced from a husband is committing adultery.

¹⁹ But a certain man was rich, and used to clothe himself with purple and fine-linen, making merry, day by day, brilliantly. ²⁰ And a certain destitute one, by name Lazarus, used to be cast near his gate, full of sores; ²¹ and [was] longing to be fed from the crumbs that [were] falling from the table of the rich one;—nay! even the dogs were coming and licking his sores. ²² Now, it came to pass that the destitute one died; and he was carried away by the messengers into the bosom of Abraham. Moreover, the rich one also died, and was buried; ²³ and in hades lifting up his eyes, being already in torments, he sees Abraham from afar, and Lazarus in his bosom. ²⁴ And he, calling out, said: Father Abraham! have mercy upon me, and send Lazarus; that he may dip the tip of his finger in water, and cool my tongue; because I am in anguish in this flame. ²⁵ But Abraham said: Child! remember that thou didst duly receive thy good things in thy life, and Lazarus, in like manner, the evil things; but, now, here he is being comforted, whereas thou art in anguish. ²⁶ And, besides all these things, betwixt us and you a great chasm has been fixed; that those wishing to pass over from hence unto you might not be able, neither those from thence unto us might be crossing over. ²⁷ But he said: I request thee, therefore, father! that thou wouldst

^a Mat. vi. 24, note. ^b Mat. xi. 12, 13. ^c Mat. v. 18. ^d Mat. v. 32; xix. 9; Mar. x. 11, 12

send him to the house of my ^ofather; ²⁸for I have five brethren; that he may bear full testimony to them, lest **they** also come into this ^oplace of ^otorment. ²⁹But Abraham says to him, They have Moses and the Prophets: let them hearken to them! ³⁰But ^ohe said: Nay, father Abraham! but if perchance one from [the] dead go unto them, they will repent! ³¹But he said to him: If to Moses and the prophets they hearken not, neither, if perchance one from among [the] dead arise, will they be persuaded.

§ 65. *Care, Fidelity, Forgiveness, Faith, and Humility enjoined.*

CH. XVII. And he said unto his ^odisciples, It is impossible that the snares^a should not ^ocome; notwithstanding, alas! [for him] through whom they do come. ²It profits him, if a mill-stone is hung about his ^oneck, and he is thrown into the lake,—rather than that he ensnare one of these ^olittle ones.

³Be taking heed to yourselves! if perchance thy ^obrother sin,^b rebuke^c him! and, if perchance he repent, forgive him! ⁴Even if perchance seven times in the day he sin against thee,—and seven times turn round towards thee, saying: I repent! thou shalt forgive him!

⁵And the Apostles said unto the Lord, Bestow on us faith! ⁶And the Lord said, If ye have faith^d as a grain of mustard-seed, ye were saying to this ^omulberry-tree, Be uprooted! and be planted in the lake! and it were obeying you.

⁷But who from among you having a servant plowing or shepherding, will say to him when he comes in out of the field: Come straightway^e and recline? ⁸On the contrary, will he not say to him: Prepare something [on which] I may dine; and, girding thyself, be ministering unto me, until I eat and drink; and, after these things, **thou** shalt eat and drink? ⁹Does he offer thanks to the servant, because he did the things enjoined? ¹⁰Thus **ye** also, whensoever ye may do all the things enjoined upon you, be saying: We are unprofitable servants! what we were bound to do, we have done!

§ 66. *Ten Lepers cleansed.*

¹¹And it came to pass, when he ^owas journeying to Jerusalem, that **he** was passing along through [the] midst of Samaria and Galilee.

^a Mat. xviii. 7, 6; Mar. ix. 42. ^b Mat. xviii. 15; xxi. 22. ^c Le. xix. 17. ^d Mat. xvii. 20; xxi. 21. ^e Possibly, though less probably: "will say to him straightway .. Come and."

¹²And, as he was entering into a certain village, there met him ten leprous men, who stood afar off; ¹³and they lifted up a voice, saying: Jesus, Master! have merey upon us! ¹⁴And, beholding, he said to them: Take your journey, and show yourselves to the priests. And it came to pass, as they ^owere withdrawing they were cleansed. ¹⁵And one from among them, beholding that he was healed, returned, with a loud voice glorifying ^oGod; ¹⁶and he fell prostrate near his ^ofeet, giving thanks to him; and he was a Samaritan. ¹⁷But, answering, ^oJesus said, Were not the ten cleansed? but where [are] the nine? ¹⁸There were not found returning to give glory to ^oGod, save this one of another race! ¹⁹And he said to him: Arise, and be taking thy journey! thy ^ofaith has saved thee!

§ 67. *When and how the Kingdom of God comes.*

²⁰And, being questioned by the Pharisees as to when the kingdom of ^oGod was coming, he answered them and said: The kingdom of ^oGod comes not with narrow-watching; ²¹neither shall they say: Behold, here! or, Behold, there! ^a for, behold! the kingdom of ^oGod is among you.

²²But he said unto the disciples, There will come days when ye shall long to see one of the days of the Son of ^oMan, and shall not see.

²³And they will say ^b to you: Behold, there! Behold, here!—ye may not depart, nor may ye pursue! ²⁴For, just as the lightning, ^owhich flashes out of the [one part] under the heaven, into the [other part] under heaven, shines,—so shall be the Son of ^oMan in his ^oday.

²⁵But first he must needs suffer many things, and be rejected by this ^ogeneration. ²⁶And, according as it happened in the days of Noah,^c

so shall it be even in the days of the Son of ^oMan:—²⁷they were eating,^d they were drinking; they were marrying, they were being given in marriage;—until the day that Noah entered into the ark, and, the flood came and destroyed all. ²⁸In like manner, according as it happened in the days of Lot:—they were eating, they were drinking; they were buying, they were selling; they were planting, they were

^a An important distinction is evident in this paragraph. The kingdom, for the present, is not to be seen by any one: by-and-by, it must be seen by all. Narrow-watching (compare chap. xx. 20), is inapplicable to both conditions. For the present, it is *among* you in my person; *within* you by faith, if such faith ye have. By-and-by, it will be revealed as visibly and universally as I in my glory shall be. The "there" and "here" of speculators and alarmists are hence wholly inapplicable—useless when spoken of what none can see, needless when referred to that which blazes out before every eye. ^b Mat. xxiv. 23-27; Mar. xiii. 21. ^c Mat. xxiv. 37-39. ^d Note the imperfect tense ten times repeated.

building:—²⁹but on the-day that Lot went forth from Sodom, it rained fire and brimstone from heaven, and destroyed all:—³⁰according to the same things shall it be, the-day that the Son of °Man is revealed.^a ³¹In that °day, he who shall be on the housetop,^b and his °vessels in the house,—let him not come down to take them away; and °he in a field, in like manner,—let him not turn about unto the things behind. ³²Bear in mind the wife of Lot! ³³Whosoever may seek to make his °soul ° his own shall lose it, and whosoever may lose [it] shall give it a living birth. ³⁴I tell you, On this °night,^d there shall be two [men] on one bed,—one shall be taken near, and the other left behind! ³⁵There shall be two [women] grinding °together,—the one shall be taken near, and the other left behind. ³⁶^e ³⁷And, answering, they say to him, Where, Lord? And °he said to them, Where the body [is], there the vultures also will be gathered together.^f

§ 68. *The Widow and the Judge.*

CH. XVIII. But he was speaking a parable also to them, as to °its being needful for them always to be praying, and not to be faint-hearted; ²saying: A certain judge there was in a certain city, having for °God no reverence, and for man no respect. ³Now there was a widow in that °city; and she kept coming unto him, saying: Vindicate me from mine °opponent-at-law! ⁴And he was not willing for a time. After these things, however, he said within himself, Although neither °God I reverence, nor man I respect,—⁵because, at least, of this °widow's °causing me annoyance, I will vindicate her; lest, persistently coming, she be pestering me.

⁶And the Lord said: Hear what the judge of °unrighteousness says!—⁷and may °God in any wise not execute the vindicating of his °chosen ones °who are crying out to him day and night and he is longsuffering with regard to them?^g ⁸I tell you, that he will execute the vindicating of them quickly. Notwithstanding, although the Son of °Man come, will he, after all, find the faith^h on the earth?

§ 69. *The Pharisee and the Tax-Collector.*

⁹And he spake—even with a view to certain °who put confidence in themselves, that they are righteous, and despise the rest—this

^a Or, "is being revealed." ^b Mat. xxiv. 17, 18. ^c chap. ix. 24; Mar. viii. 35; Mat. x. 39; Joh. xii. 25. ^d Prophetically brought near. ^e Sinai M.S. omits ver. 36. ^f Mat. xxiv. 28. ^g Slow to smite his foes, he seems slow to save his friends. ^h Perhaps—"this faith."

parable. ¹⁰Two men went up into the Temple to pray: one a Pharisee, and the other a tax-collector.

¹¹The Pharisee, taking his stand.—these things, by himself, was praying: °O God! I thank thee that I am not as the rest of °men, extortioners, unjust, adulterers; or even as this °tax-collector! ¹²I fast twice in the week: I give a tenth of all things, as many as I gain.

¹³But the tax-collector, standing afar off, was not willing to lift up even [his] °eyes into the heaven; but was smiting his own °breast, saying: °O God! be propitiated to me, the sinner.

¹⁴I tell you, this one went down justified into his °house, rather than that; because, every one °who exalts himself ° shall be humbled, but °he who humbles himself shall be exalted.

§ 70. *Babes brought to Jesus.* Mat. xix. 13-15; Mar. x. 13-16.

¹⁵And they were bringing to him even the babes, that he might touch them; but the disciples, beholding, were rebuking them.

¹⁶°Jesus, however, called them near, saying, Suffer the children to be coming unto me, and hinder them not; for of °such as these is the kingdom of °God. ¹⁷Verily! I say to you, Whosoever may not welcome the kingdom of °God as a child, in no wise may enter thereinto.

§ 71. *The Rich Ruler: one thing lacking.* Mat. xix. 16-26; Mar. x. 17-27.

¹⁸And one questioned him—a ruler—saying, Good Teacher! [by] doing what may I inherit life age-abiding? ¹⁹But °Jesus said to him, Why eallest thou me good? None [is] good, save one—°God!

²⁰The commandments ° thou knowest, ° Thou mayest not commit adultery: Thou mayest not commit murder: Thou mayest not steal: Thou mayest not bear false-witness: Be honouring thy °father and °mother.” ²¹But °he said, All these things I observed from my youth! ²²And, hearing, °Jesus said to him, Yet one thing to thee is lacking! all things—as many as thou hast—sell! and distribute to [the] destitute, and thou shalt have treasure in the heavens; and, come! be following me. ²³But °he, hearing these things, became encompassed with grief; for he was exceedingly rich.

^a chap. xiv. 11; Mat. xxiii. 12. ^b See Jno. iii. 15, note. ^c Ex. xx. 12-16; De. v. 16-20.

²⁴And ^oJesus, beholding him become encompassed with grief, said: With what difficulty shall ^othey who have ^omoney enter into the kingdom of ^oGod. ²⁵For it is easier for a camel to enter through a needle's eye; than for a rich [man] to enter into the kingdom of ^oGod.

²⁶But ^othey who heard said, Who then can possibly be saved? ²⁷And ^ohe said, The things impossible with men are possible with ^oGod. ²⁸And ^oPeter said, Behold! **we,**^a leaving our ^opossessions, followed thee. ²⁹And ^ohe said to them, Verily I say to you, There is no one who left house, or parents, or brothers, or wife, or children, for-the-sake of the kingdom of ^oGod, ³⁰who may in any wise not receive back many times more in this ^oseason; and, in the age ^othat is coming,^b life age-abiding.

§ 72. *Jesus, foretelling his Sufferings, is not understood.* Mat. xx. 17-19; Mar. x. 32-34.

³¹And, taking aside the twelve, he said unto them, Behold! we are going up into Jerusalem, and all the things will be finished which have been written, through the prophets, respecting the Son of ^oMan. ³²For he will be delivered up to the nations, and be mocked, and insulted, and spit upon; ³³and, having scourged, they will slay him; and, on the third ^oday, will he arise. ³⁴And **they** not one of these things understood; and this ^osaying was hidden from them, and they were not getting to know the things being spoken.

§ 73. *Blind Man in Jericho recovers Sight.* Mat. xx. 29-34; Mar. x. 46-52.

³⁵And it came to pass, when he ^owas drawing near into Jericho, a certain blind [man] was sitting beside the road, begging. ³⁶And, hearkening to a multitude moving along, he enquired what perchance this might be! ³⁷And they told him: Jesus the Nazarene is passing by! ³⁸And he cried aloud, saying, Jesus! son of David! have mercy upon me! ³⁹And ^othey that went before were rebuking him, that he might be silent; but **he** much more was crying out, Son of David! have mercy upon me! ⁴⁰And, standing still, ^oJesus commanded him to be led unto him; and, when he drew near, he questioned him, ⁴¹saying, What art thou desiring that for thee I should do? And ^ohe

^a Mat. xix. 27-29; Mar. x. 28-30. ^b The age of the kingdom—of the life. (Mat. xii. 32, note.)

said, Lord! that I may recover sight! ⁴²And ^oJesus said to him, Recover sight! thy ^ofaith has saved thee. ⁴³And, instantly, he recovered sight; and was following him, glorifying ^oGod; and all the people, beholding, gave praise to ^oGod.

§ 74. *Zacchæus, the Rich Tax-Collector.*

CH. XIX. And, having entered, he was passing through ^oJericho; ²and, behold! a man, by name called Zacchæus; and he was a chief-tax-collector, and he [was] rich. ³And he was seeking to behold ^oJesus, who he was; and could not, for the multitude; because, in [his] ^ostature he was small. ⁴And, running forward in front, he went up on a sykamore-tree, that he might behold him; because, by that [way], he was about to pass. ⁵And, as he came up to the place, looking up, ^oJesus said unto him, Zacchæus! make haste and come down! for, to-day, in thine ^ohouse, I must needs abide. ⁶And he made haste and came down, and entertained him joyfully. ⁷And all beheld, and were murmuring, saying, With a sinful man he entered to lodge. ⁸But, taking his stand, Zacchæus said unto the Lord, Behold! the half of my ^ogoods, Lord! to the destitute I give; and if, from any one, I took any thing by false accusation, I give back fourfold. ⁹And ^oJesus said unto him, To-day salvation to this ^ohouse came! ^a for that he, too, is a son of Abraham. ¹⁰For the Son of ^oMan came to seek and to save ^owhat was lost. ^b

§ 75. *The Nobleman's Journey to a Distant Land, and his Return.*

¹¹And, while they were hearing these things, he added and spake a parable, because of his ^obeing near Jerusalem, and [because of] their supposing that, instantly, was the kingdom of ^oGod about to be shining forth. ¹²He said, therefore:—

A certain man, of noble birth, journeyed into a distant land; ^c to receive for himself a kingdom, and to return. ¹³And, calling ten servants of his own, he gave to them ten minas, and said unto them, Do business while I am coming! ¹⁴But his ^ocitizens were hating him, and sent off an embassy after him, saying, We are not wishing this one to be made king over us! ¹⁵And it came to pass that, when he came back again, having received the kingdom, he bade be called to him

^a Or, "was made," "brought about." ^b Mat. xviii. 11. ^c Mat. xxv. 14-30; Mar. xiii. 34.

those °servants to whom he had given the silver, that he might take note what business they had done. ¹⁶And the first came near, saying, Lord! thy °mina obtained ten minas. ¹⁷And he said to him, Well-done! good servant! inasmuch as in a very small matter thou didst become faithful,—be possessed of authority over ten cities. ¹⁸And the second came, saying, Thy °mina, Lord! made five minas! ¹⁹And he said to him also, And thou! become [ruler] over five cities. ²⁰And the other^a came, saying, Lord! behold!—thy °mina, which I kept lying by in a handkerchief; ²¹for I was afraid of thee, because thou art an harsh man: thou takest up what thou laidst not down, and reapest what thou sowedst not. ²²He says to him, Out of thy °mouth will I judge thee, evil servant! Thou knewest that I am an harsh man; taking up what I laid not down, and reaping what I sowed not:—²³and wherefore gavest thou not my °silver upon a [money-changer's] table? and I, when I came, with interest, in that case, had exacted it. ²⁴And, to °those standing by, he said: Take away from him the mina, and give to °him who has the ten minas. ²⁵(And they said to him, Lord! he has ten minas!) ²⁶For, I tell you, that, to every one °who has, shall be given;^b but, from °him who has not, even what he has shall be taken away from him. ²⁷Furthermore, these^c mine °enemies °who wished not that I should be made king over them bring ye here, and slay them outright before me.^d

§ 76. *The Triumphal Entry. Jesus weeps over Jerusalem.*

Mat. xxi. 1-9; Mar. xi. 1-10; Jno. xii. 12, etc.

²⁸And, having said these things, he was moving on in front, going up unto Jerusalem. ²⁹And it came to pass, as he drew near unto Bethphage and Bethany, unto the mount °which is called [the Mount] of Olives, he sent off two of his °disciples, ³⁰saying, Go your way into the opposite village; in which, as ye are entering, ye will find a colt, bound, on which no one of men ever yet sat; and, loosing him, bring [him]. ³¹And, if perchance any one be questioning you, Wherefore are ye loosing [him]? thus shall ye say, Because his °Lord has need! ³²And, departing, °those sent off found according as he told them. ³³And, as they were loosing the colt, his °lords said unto them, Why loose ye the colt? ³⁴And °they said, Because his °Lord has need

^a Literally: "the different one." ^b chap. viii. 18; Mat. xiii. 12; Mar. iv. 25. ^c Sinai MS. has "these." ^d Still leaving, it would seem from verses 17-19, cities with inhabitants.

³⁵And they brought him unto ^oJesus; and, throwing their ^omantles on the colt, they set ^oJesus upon [him]. ³⁶And, as he was moving along, they were spreading their own ^omantles in the way. ³⁷And, as he was drawing near, already, unto the descent of the mount of ^oOlives, one-and-all of the throng of the disciples began joyfully to be praising ^oGod with a loud voice, concerning all those works of power which they had seen, ³⁸saying, Blessed [is] the Coming King, in [the] name of [the] Lord! ^c in heaven, peace! and glory in highest [realms!] ³⁹And certain of the Pharisees, from the multitude, said unto him, Teacher! rebuke thy ^odisciples. ⁴⁰And, answering, he said to them, I tell you, that if perchance these shall be silent, the stones will cry out!

⁴¹And, when he drew near, he beheld the city and wept over it, saying, ⁴²If thou hadst taken note, even **thou**, in this ^oday, of the conditions of thy peace! but just now were they hid from thine eyes! ⁴³Because days will have come upon thee, that thine ^oenemies will throw a rampart around thee, and enclose thee, and hem thee in from every side; ⁴⁴and will level thee with [the] ground, and thy ^ochildren within thee; and will not leave stone on stone within thee; because thou didst not take note of the season of thy ^ovisitation.

§ 77. *Cleanses the Temple.* Mat. xxi. 12, 13; Mar. xi. 15-17.

(Jno. ii. 13-17.)

⁴⁵And, entering into the Temple, he began to be casting out ^othose who were selling, ⁴⁶saying to them, It is written, ^b “And my ^ohouse shall be a house of prayer;” but **he** made it “a den ^c of robbers.” ⁴⁷And he was teaching, ^oday by day, in the Temple; but the High-priests and the Scribes and the chiefs of the people were seeking to destroy him; ⁴⁸and were not finding ^owhat they might do; for the people were one-and-all hanging on him, listening.

§ 78. “*By what Authority?*” Mat. xxi. 23-27; Mar. xi. 27-33.

CH. XX. And it came to pass, on one of the days, as he was teaching the people in the Temple, and delivering-the-joyful-message, the High-priests and the Scribes, with the Elders, came upon [him], ²and said unto him, Tell us by what authority these things thou art doing,

^a That is “Jehovah:” Ps. cxviii. 26, Heb. יהוה יישיב, Sept. εϋ οϋ. κ. ^b Is. lvi. 7. ^c Je. vii. 11

or who is it ^othat gave thee this ^oauthority? ³But, answering, he said unto them, **I** too will question you as to a matter,—and tell me! ⁴The immersion of John, from heaven was it or from men? ⁵And ^othey deliberated together, by themselves, saying, If perchance we should say, From heaven, he will say, Wherefore believed ye not in him? ⁶but if perchance we should say, From men, the people, one-and-all, will stone us to death; for they are persuaded that John was a prophet. ⁷And they answered that they knew not whence. ⁸And ^oJesus said to them, Neither do **I** tell you by what authority these things **I** am doing.

§ 79. *The Vineyard and Husbandmen.* Mat. xxi. 33-46; Mar. xii. 1-12.

⁹But he began to be speaking unto the people this ^oparable: A man planted a vineyard, and let it out to husbandmen, and went from home for a long time. ¹⁰And, in due season, he sent off, unto the husbandmen, a servant, that of the fruit of the vineyard they should give to him. But the husbandmen, beating him, sent him off empty. ¹¹And he added to send another servant; but that one too, beating and dishonouring, ^othey sent off empty. ¹²And he added to send a third; but ^othey, bruising this one also, thrust [him] forth. ¹³And the lord of the vineyard said, What shall I do? I will send my ^oson, the beloved: perhaps him they will respect. ¹⁴But, beholding him, the husbandmen were deliberating one with another, saying, This is the heir! let us slay him, that the inheritance may become ours. ¹⁵And, thrusting him forth outside the vineyard, they slew [him]. What, then, will the lord of the vineyard do to them? ¹⁶He will come and destroy these ^ohusbandmen, and give the vineyard to others. But, hearing, they said, Far be it! ¹⁷But ^ohe, looking at them, said, What then is this ^owhich is written:—^a

“A stone which the builders rejected,

The-same was made into a corner-head”?

¹⁸Every one ^owho falls on that ^ostone ^b will be sorely bruised; but, on whomsoever it may fall, ^c it will utterly destroy ^d him! ¹⁹And the Scribes and the High-priests sought to thrust on him [their] ^ohands, in that very ^ohour; and they feared the people; for they perceived that against them he spake this ^oparable.

^a Ps. cxviii. 22.

^b Is. viii. 15.

^c Da. ii. 34, 35.

^d Mat. xxi. 44, note.

§ 80. *Of Tribute to Cæsar.* Mat. xxii. 16-22; Mar. xii. 13-17.

²⁰And, watching narrowly, they sent forth suborned [men] feigning themselves to be righteous, that they might lay hold of his discourse, so as to deliver him up to the rule and the authority of the governor. ²¹And they questioned him, saying, Teacher! we know that rightly thou art speaking and teaching, and art not accepting a face, but in truth the way of °God dost teach. ²²Is it allowed us, unto Cæsar to give tribute, or not? ²³But, observing their °villainy, he said unto them: ^a ²⁴Shew me a denary. Whose image and inscription has it? And, answering, they said, Cæsar's! ²⁵And °he said unto them, Well, then! render the things of Cæsar to °Cæsar, and the things of °God to °God. ²⁶And they were not able to lay hold of [any] saying of his before the people; and, marvelling at his °answer, they were silent.

§ 81. *Whose Wife in the Resurrection?* Mat. xxii. 23-33; Mar. xii. 18-27.

²⁷But there came near certain of the Sadducees °who say, Resurrection there is none! and questioned him, ²⁸saying, Teacher! Moses wrote ^b for us: "If perchance any one's brother die, having a wife, and he be childless,—that his °brother take the wife, and raise up seed to his °brother." ²⁹There were, then, seven brothers; and the first, taking a wife, died childless. ³⁰And the second, ³¹and the third, took her; and, in-the-same-way also, the seven:—they left no children, and died. ³²Later, the woman also died. ³³In the resurrection, therefore, of which of them does she become wife;—for the seven had her to wife?

³⁴And °Jesus said to them, The sons of this °age marry and are given in marriage; ³⁵but °those accounted worthy that °age to obtain, and the resurrection °which is from among [the] dead, neither marry nor are given in marriage; ³⁶neither, in fact, can they die any more; for they are equal to messengers, and are sons of God, being sons of the resurrection. ³⁷But, that the dead are to be raised, even Moses disclosed at the bush, ^c when he calls [the] Lord—the God of Abraham, and God of Isaac, and God of Jacob. ³⁸Now he is not God of [the] dead, but of [the] living; for all to him are to live.^d

^a Tregelles gives doubtfully, as an alternative reading: "Why tempt ye me?" The Sinai MS. omits it. ^b De. xxv. 5. ^c Ex. iii. 6. ^d It seems fair and safe to give this verb the same prospective turn as that which the verb "raise" clearly has in the previous verse. "To be raised" and "to live" are plainly correlative. On the tense, see Intro. § 18, b.

³⁹And certain of the Scribes, answering, said, Teacher! Well didst thou speak! ⁴⁰For no longer were they daring to question him at all.^a

§ 82. *David's Son and David's Lord.* Mat. xxii. 41-45;
Mar. xii. 35-37.

⁴¹But he said unto them, How say they that the Christ is David's Son? ⁴²Even David himself says, in a book of Psalms,^b "Said [the] Lord to my Lord,^c Sit thou on my right hand, ⁴³till whensoever I may put thy feet a footstool of thy feet." ⁴⁴David, then, is calling him Lord; and how is he his son?

§ 83. *The Scribes denounced.* Mat. xxiii. 6, 7; Mar. xii. 38-40;
chap. xi. 43.

⁴⁵And, all the people hearing, he said to the disciples, ⁴⁶Be taking heed of the Scribes who like to be walking about in long robes, and are fond of salutations in the markets, and first-seats in the synagogues, and first-couches in the chief-meals; ⁴⁷who devour the houses of the widows; and for a show are a long-time at prayer! These shall receive a heavier sentence.

§ 84. *The Widow's Mites.* Mar. xii. 41-44.

CH. XXI. And, looking up, he saw the rich who were casting their gifts into the treasury. ²And he saw a certain poor widow casting there two^d mites; ³and he said, Truly, I say to you, this destitute widow, more than [they] all, cast [in]. ⁴For one-and-all of these, out of their superfluity, cast into the gifts of God; but she, out of her deficiency, all the living which she had, cast [in].

§ 85. *Prophecy of Jerusalem's Overthrow, and of the Son of Man's Coming.* Mat. xxiv.; Mar. xiii.

⁵And, [when] certain [were] saying, about the Temple: With beautiful stones and offerings^e has it been adorned! he said, ⁶As to these things which ye are looking upon, there will come days in which there will not be left stone on stone which will not be taken down.

⁷And they questioned him, saying, Teacher! when, therefore, will

^a Mat. xxii. 46; Mar. xii. 34. ^b Ps. cx. 1. ^c Mat. xxii. 44, note. ^d Modern lip-service, with its "Widow's mite," forgets there were "two." ^e Mat. xxiv. 1-7; Mar. xiii. 1-8.

these things be? and what the sign, whensoever these things may be about to be coming to pass?

⁸And he said, Be taking heed ye be not deceived; for many will come on my name, saying, I am [he]! and: The season has drawn near!—ye may not go after them. ⁹And, whensoever ye may hear of wars and revolutions, ye may not be terrified; for these things must needs come to pass, first; but not straightway [is] the end.

¹⁰Then was he saying to them: Nation will rise against nation, and kingdom against kingdom: ¹¹great earthquakes also, and in places pestilences and famines will there be: objects of terror, also, and great signs from heaven will there be. ¹²And, before^a all these things, they will thrust on you their hands; and will persecute—delivering up into the synagogues and prisons—such as are being led away before kings and governors for-the-sake of my name. ¹³But it shall turn out to you for a testimony. ¹⁴Settle, therefore, in your hearts^b not to be studying beforehand to make defence; ¹⁵for I will give you a mouth and wisdom which one-and-all those setting themselves against you, will not be able to stand-against or speak-against. ¹⁶But ye will be delivered up,^c even by parents and brothers and kinsfolk and friends; and they will put to death [some] from among you; ¹⁷and ye will be [men] hated by all because of my name. ¹⁸And a hair out of your head in no wise may perish. ¹⁹In your endurance ye shall possess yourselves of your souls.^d

²⁰But, whensoever ye may behold Jerusalem encompassed by armies, then take note that her desolation has drawn near! ²¹Then, those in Judæa,^e let them flee into the mountains; and those in her midst, let them go forth; and, those in the fields, let them not be entering into her; ²²because they are days of avenging, for all the things that are written to be fulfilled. ²³Alas for the women with child, and those giving suck, in those days! For there will be great distress on the land, and anger to this people. ²⁴And they will fall by mouth of a sword, and will be led away captive into all the nations; and Jerusalem will be down-trodden by Gentiles,^f until Gentile seasons^g be fulfilled.

²⁵And there will be signs^h in sun and moon and stars; and, on the

^a Mat. xxiv. 9; (x. 17); Mar. xiii. 12. ^b chap. xii. 11. ^c Mat. x. 21. ^d chap. xvii. 33.
^e Mat. xxiv. 16, etc.; Mar. xiii. 14, etc.; chap. xvii. 31. ^f Literally: "nations."
^g Literally: "seasons of nations" or "Gentiles." ^h Mat. xxiv. 29-35; Mar. xiii. 24-31.

earth, anguish of nations in embarrassment;—sea and surge resounding;—²⁶men fainting from fear and expectation of the things overtaking the inhabited [earth]; for the powers of the heavens will be shaken. ²⁷And then shall they see the Son of ^oMan, coming in a cloud, with great power and glory. ²⁸And, when these things are beginning to come to pass, unbend, and lift up your ^oheads; because that your ^oredemption is drawing near!

²⁹And he spake a parable to them: See the fig-tree and all the trees! ³⁰whenever they may bud, forthwith beholding, of yourselves are ye taking note that already near is the summer. ³¹Thus, even ye, whenever ye may behold these things coming to pass, be taking note that near is the kingdom of ^oGod!

³²Verily! I say unto you, In nowise may this ^ogeneration pass away, till whenever all things may happen. ³³The heaven and the earth shall pass away, but my ^owords in nowise shall pass away.

³⁴But, be taking heed to yourselves, lest once your ^ohearts be made heavy in debauch and drunkenness and anxieties about livelihood, and that ^oday come upon you suddenly, ³⁵as a snare; for it shall come in by surprise upon all ^owho are sitting on all the earth's face. ³⁶But be watching, in every season, making supplication that ye may gain full vigour^a to escape all these things ^owhich are about to be coming to pass, and to stand before the Son of ^oMan.

³⁷And he was, by ^oday, teaching in the Temple; but, by ^onight, going forth, he was lodging in the mount ^owhich is called [the mount] of Olives. ³⁸And all the people were coming at day-break unto him, in the Temple, to be listening to him.

§ 86. *Judas bargains to betray his Master.* Mat. xxvi. 1, 2, 14-16; Mar. xiv. 1, 2, 10, 11.

CH. XXII. And the feast of the unleavened [loaves]—the [feast] called passover—was drawing near; ²and the High-priests and the Scribes were seeking ^ohow they might get rid of him; for they were fearing the people. ³But Satan entered into Judas, the one called Iscariot, being [one] out of the number of the [twelve]; ⁴and, departing, he conversed with the High-priests and Generals, as to ^ohow, unto them, he might deliver him up. ⁵And they rejoiced, and bargained

^a So also the Sinai MS.: *κατισχυσητε*. A most significant and solemn reading.

with him to give silver; ⁶and he openly-consented, and was seeking a good opportunity ^oto deliver him up, in-the-absence of a multitude, unto them.

§ 87. *The Last Supper.* Mat. xxvi. 17-30; Mar. xiv. 12-25; (1 Co. xi. 23, etc.)

⁷Now the day of the unleavened [loaves] came, on which it was needful to be sacrificing the passover. ⁸And he sent forth Peter and John, saying, Go forward and prepare for us the passover, that we may eat. ⁹And ^othey said to him, Where dost thou wish us to prepare? ¹⁰And ^ohe said to them, Behold! as ye are entering into the city, there will meet you a man bearing an earthen-jar of water: follow him into the house into which he is entering. ¹¹And ye shall say to the householder of the house, The Teacher says to thee, Where is the lodging in which I may eat the passover, with my ^odisciples? ¹²And he will shew you a large upper-room, spread:—there prepare ye! ¹³And, departing, they found according as he had told them; and prepared the passover.

¹⁴And, when it came to be the hour, he reclined, and the apostles with him. ¹⁵And he said unto them, With desire I desired to eat this ^opassover with you before my ^osuffering! ¹⁶For, I tell you, No more in any wise may I eat it, until whatever [time] it be fulfilled in the kingdom of ^oGod. ¹⁷And, accepting a cup, giving thanks, he said, Take this, and divide for yourselves; ¹⁸for, I say to you, In nowise may I drink, from the present, of^a the produce of the vine, until what [time] the kingdom of ^oGod may come. ¹⁹And, taking a loaf, giving thanks, he brake, and gave to them, saying, This is^b my ^obody ^owhich, on your behalf, is to be given:—this be ye doing, for the remembering of me. ²⁰And, the cup, in-the-same-way, after the taking-of-supper, saying, This ^ocup [is] the new covenant, in my ^oblood, ^owhich, on your behalf, is to be^c poured out. ²¹Notwithstanding, behold! the hand of ^ohim who is delivering me up [is] with me on the table. ²²Because the Son of ^oMan, indeed, according to ^owhat has been marked out, takes his journey; notwithstanding, alas! for that ^oman through whom he is delivered up. ²³And they began to be enquiring together, among themselves, as to—^oWhich, then, it might be, from among them, ^owho this thing was about to perpetrate.

^a Literally: "from." ^b Mat. xxvi. 26, note. ^c Compare Intro. § 18, b.

²⁴And there arose a rivalry^a also among them, ^oas to which of them seemed to be greater. ²⁵But ^ohe said to them, The kings of the nations^b have lordship over them, and ^othose wielding authority over them, benefactors are called. ²⁶Ye, however, not so; but the greater among you, let him become as the younger; and ^ohe that governs, as ^ohe that ministers. ²⁷For which is greater,—^ohe that reclines, or ^ohe that ministers? Is not ^ohe that reclines? Whereas **I** am in your midst as ^ohe that ministers.

²⁸Notwithstanding, **ye** are ^othey who have remained throughout with me in my ^otemptations; ²⁹and **I** covenant with you—according as my ^oFather covenanted with me—a kingdom; ³⁰in order that ye may be eating and drinking at my ^otable in my ^okingdom, and ye shall sit on thrones,^c judging the twelve tribes of ^oIsrael.

§ 88. *Peter and the rest forewarned.* Mat. xxvi. 33-35; Mar. xiv. 29-31; Jno. xiii. 36-38.

³¹But the Lord said, Simon! Simon! behold! ^oSatan claimed you,^d ^oto winnow as the wheat; ³²but **I** petitioned concerning thee,^d in order that thy ^ofaith fail not; and **thou**, once thou hast turned round, strengthen thy ^obrethren. ³³^oHe, however, said to him, Lord! with thee, am I ready, both to prison and to death to be going on. ³⁴But ^ohe said, I tell thee, Peter! a cock will not crow to-day till thrice thou utterly-deny knowing me! ³⁵And he said to them, When I sent you forth without purse and satchel and sandals, of any thing came ye short? And ^othey said, Of nothing! ³⁶But he said to them, Nevertheless, now, ^ohe who has a purse, let him take [it]: in like manner, a satchel also. And ^ohe who has not, let him sell his ^omantle and buy a sword. ³⁷For, I tell you, that this ^owhich is written^e must needs be ended^f in me, ^o[namely],—“And with lawless ones was he reckoned;” for even ^othat which relates to me has^g an end. ³⁸And ^othey said, Lord! behold two swords here! And ^ohe said to them, 'Tis enough!^f

§ 89. *The Agony in the Garden.* Mat. xxvi. 30, 36-46; Mar. xiv. 26, 32-42; Jno. xviii. 1.

³⁹And, going out, he went across, according to the custom, into the mount of the Olives; and the disciples also followed him. ⁴⁰And,

^a chap. ix. 46. ^b Mat. xx. 25; Mar. x. 42. ^c Mat. xix. 28. ^d Note the change from “you” to “thee.” ^e Is. liii. 12. ^f Some have seen here a stroke of gentle irony.

arriving at the place, he said to them, Be praying lest ye enter into temptation. ⁴¹And he was torn away from them, about a stone's throw; and, bending [his] ^oknees, he was praying, ⁴²and said, Father! if thou art willing, bear aside this ^ocup from me; nevertheless, not my ^owill, but ^othine, be accomplished.^a ⁴³But there appeared to him a messenger^b from the heaven, strengthening him. ⁴⁴And, coming to be in an agony, more intensely was he praying. And his ^operspiration became as if great drops^c of blood, descending to the ground.

⁴⁵And, arising from the prayer, coming unto the disciples, he found them falling asleep from [their] ^ogrief; ⁴⁶and said to them, Why are ye slumbering? Arise! and be praying, lest ye enter into temptation.

§ 90. *The Betrayal.* Mat. xxvi. 47-56; Mar. xiv. 43-52;
Jno. xviii. 1-12.

⁴⁷While yet he was speaking, behold! a multitude; and ^ohe that was called Judas, one of the twelve, was coming before them; and he drew near to ^oJesus, to kiss him. ⁴⁸But Jesus said to him, Judas! with a kiss, the Son of ^oMan dost thou deliver up!

⁴⁹And ^othose around him, seeing ^owhat would be, said: Lord! if we shall smite with a sword, [say]! ⁵⁰And a certain one from among them smote the High-priest's ^oservant, and took off his ^oright ^oear. ⁵¹But, answering, ^oJesus said, Let be,—as long as this!^d And, touching the ear, he healed him.

⁵²And Jesus said unto the High-priests and Captains of the Temple and Elders who had come upon him: As against a robber, came ye out—with swords and clubs? ⁵³Though day by day I was with you in the Temple, ye stretched not forth [your] ^ohands against me; . . . but this is your ^ohour, and the authority^e of ^odarkness.

§ 91. *Peter denies his Lord.* Mat. xxvi. 57, 58, 69-75;
Mar. xiv. 53, 54, 66-72; Jno. xviii. 15-18, 25-27.

⁵⁴And, having arrested him, they led [him away], and led [him] into the house of the High-priest. Now ^oPeter was following afar off. ⁵⁵And, they having kindled up a fire in midst of the court, and taken seats together, ^oPeter was for sitting among them. ⁵⁶But a certain maid-servant, seeing him sitting towards the light, and looking stead-

^a Mat. vi. 10, note. ^b chap. i. 11, note. ^c Literally: "clots." ^d Probably suiting the action to the word. ^e Or, "licence," "permission;" *exousia*. Compare Re. ix. 3.

fastly at him, said, This one too was with him! ⁵⁷But he denied, saying, I know him not, woman!

⁵⁸And, after a little, a different one, beholding him, said, **Thou** too art from among them! But Peter said, Man! I am not.

⁵⁹And, about one hour having passed, a certain other was stoutly insisting, saying: Of a truth, this one also was with him; for he is a Galilean! ⁶⁰But Peter said, Man! I know not what thou art saying.

And, instantly, while yet he [was] speaking, a cock crew. ⁶¹And, turning, the Lord looked at Peter; and Peter was put in mind of the word of the Lord, how he said to him: Before a cock crow this day, thou wilt utterly deny me thrice. ⁶²And, going forth outside, he wept bitterly.

§ 92. *Jesus is mocked, and taken before the Jewish Council.*

Mat. xxvi. 57-68; Mar. xiv. 53-65; Jno. xviii. 24.

⁶³And the men who were holding him bound were mocking and beating him; ⁶⁴and, blindfolding him, they were questioning [him], saying, Prophecy! which is he that smote thee? ⁶⁵And, many different things, with profane speech, were they saying unto him.

⁶⁶And, when it became day, the Eldership of the people was gathered together—both High-priests and Scribes;—and they led him away into their high-council, saying: If **thou** art the Christ, tell us! ⁶⁷But he said to them, If perchance I should tell you, in nowise would ye believe; ⁶⁸and if perchance I should put questions, in nowise would ye answer me, or release [me]. ⁶⁹From the present, however, the Son of Man shall be sitting on [the] right [hand] of the power of God. ⁷⁰And all said, **Thou**, therefore, art the Son of God? And he said unto them, **Ye** say; for **I** am. ⁷¹And they said, What further need have we of testimony? for we ourselves heard from his mouth.

§ 93. *Jesus before Pilate and Herod.* Mat. xxvii. 2, 11-26;

Mar. xv. 1-15; Jno. xviii. 28-33, 38-40.

CH. XXIII. And one-and-all the throng of them, arising, led him unto Pilate. ²And they began to be accusing him, saying, This one found we, perverting our nation, and forbidding to be giving tribute to Cesar, and affirming himself to be an anointed king. ³But Pilate

questioned him, saying, Art **thou** the king of the Jews? And ^{he}, answering him, said, **Thou** sayest. ⁴And [°]Pilate said unto the High-priests and the multitudes, Nothing find I blameable in this [°]man. ⁵[°]They, however, were becoming urgent, saying: He is stirring up the people, teaching along the whole of [°]Judaea, even beginning from [°]Galilee unto this [place]. ⁶Now Pilate, hearing of Galilee, requested, whether the man was a Galilean? ⁷And discovering that he was out from the authority of Herod, he sent him back unto Herod,—he also being in Jerusalem in these [°]days.

⁸Now [°]Herod, seeing [°]Jesus, rejoiced exceedingly; for he had been many times wishing to see him, because of [his] [°]hearing about him; and he was hoping to see some sign by him brought to pass. ⁹And he kept questioning ^a him in many words; but **he** answered him nothing. ¹⁰And the High-priests and the Scribes were standing vehemently accusing him. ¹¹And [°]Herod, with his [°]soldiery, setting him at nought, and mocking, threw about him a gorgeous robe, and sent him back to [°]Pilate. ¹²And they became friends—both [°]Herod and [°]Pilate, on the self-same [°]day, one with another; for they were previously living in a state of enmity towards one another.

¹³And Pilate, calling together the High-priests and the Rulers and the people, ¹⁴said unto them: Ye brought unto me this [°]man, as one turning away the people; and, behold! **I**, examining [him] in your presence, found nothing in this [°]man blameable, of what things ye were bringing accusation against him. ¹⁵Nay! nor Herod; for I sent you back unto him; and, behold! nothing worthy of death has been perpetrated by him. ¹⁶So, then, chastising him, I will release [him]. ¹⁷^b ¹⁸But they cried out aloud, with-the-entire-throng, saying: Away with him! and release to us [°]Barabbas:—¹⁹who, indeed, because of a certain revolt occurring in the city, and murder, had been cast in the prison.

²⁰Again, however, [°]Pilate called out unto [them], wishing to release [°]Jesus. ²¹But [°]they were calling out in return, saying: Be crucifying, be crucifying him!

²²But [°]he, a third [time], said unto them, Why! what evil did this one do? Nothing worthy of death found I in him. Chastising him, therefore, I will release [him]. ²³[°]They, however, were urgent, with

^a Imperfect tense, as in verse 34: compare Intro. § 18, c. ^b Sinai MS. has this verse.

loul voices, claiming to have him crucified; and the voices of them and of the High-priests were prevailing. ²⁴And Pilate decided for their request to be accomplished; ²⁵and released him who because of revolt and murder had been cast into prison, whom they were claiming; whereas Jesus delivered he up to their will.

§ 94. *The Crucifixion.* Mat. xxvii. 27-56; Mar. xv. 16-41; Jno. xix. 16-37.

²⁶And as they led him away—laying hold upon a certain Simon, a Cyrenian, coming from the-fields—they laid on him the cross, to be bearing after Jesus.

²⁷And there was following him a great throng of the people, and of women who were smiting themselves and lamenting him. ²⁸But, turning towards them, Jesus said, Daughters of Jerusalem! be not weeping for me; but for yourselves be weeping, and for your children. ²⁹For, behold! there are coming days in which they will say, Happy the barren; and the wombs which bare not, and breasts which nourished not. ³⁰“Then will they begin to be saying,” to the mountains, Fall upon us! and, to the hills, Cover us!” ³¹because if, in the moist wood, these things they are doing, in the dry, what may happen?

³²And there were being led two others also, evil-doers, with him, to be lifted up. ³³And, when they came unto the place which is called Skull, there they crucified him; the evil-doers also, one, indeed, on the-right, and the-other on the-left. ³⁴But Jesus kept saying: Father! forgive them; for they know not what they do. And, parting out his garments, they cast lots. ³⁵And the people were standing, looking on. Moreover, the rulers also were sneering, saying, Others he saved! let him save himself! if this one is the Christ, God's Chosen One! ³⁶Moreover, the soldiers also were mocking him, coming near, offering vinegar to him, ³⁷and saying: If thou art the king of the Jews, save thyself! ³⁸Moreover, there was an inscription also inscribed over him: The King of the Jews, this.

³⁹And one of the suspended evil-doers was defaming him, saying: Art not thou the Christ? Save thyself and us! ⁴⁰But the other,^b answering, rebuking him, said, Neither fearest thou God, in that thou

^a Ho. x. 8; Re. vi. 16. ^b More literally: “the different one.” He differed greatly.

art in the same judgment? ⁴¹ And **wc**, indeed, righteously; for we are getting back things worthy of those we practised; but this one practised nothing amiss. ⁴² And he was saying: Jesus! remember me, whensoever thou mayest come in ^a thy ^ckingdom. ⁴³ And ^oJesus said to him, Verily, to thee I say, this day,^b with me shalt thou be in the paradise.

⁴⁴ And it was already about a sixth hour; and a darkness came upon the whole of the land, until a ninth hour. ⁴⁵ And darkened was the sun, and rent was the veil of the Temple in-the-midst.

⁴⁶ And, calling out with a loud voice, ^oJesus said, Father! "into thy hands I commend my ^cspirit."^c And, this saying, he expired.

⁴⁷ And the centurion, beholding ^cthat which came to pass, was glorifying ^oGod, saying: In reality! this ^cman was righteous. ⁴⁸ And all the multitudes who were drawn together unto this ^cspectacle, having viewed the things which came to pass, smiting [their] ^cbreasts, were returning. ⁴⁹ And all ^cthose acquainted with him were standing afar off, and women ^cwho followed together with him from ^oGalilee beholding these things.

^a Tregelles' alternative reading: "into thy kingdom;" but Sinai MS. has: "in." ^b It is left for the reader to determine whether the words "this day" should be joined (A) with the former part of the sentence, or (B) with the latter. In favour of (A) may be urged (1) the fact that *semeron*, "this day," does not always stand first in the clause to which it belongs (see Lu. ii. 11; v. 26; xxii. 34; Ac. xx. 26; xxii. 3; xxiv. 21; xxvi. 29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration ("Thou dost ask to be remembered then: verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer"); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ("Thou dost ask to be remembered when I come in my kingdom: thou shalt be remembered then, and with distinguished favour: thou shalt be in my kingdom; shalt be with me in the very paradise of my kingdom, in the garden of the Lord—Is. li. 3 [Sept. paradisos]; Eze. xxxvi. 35. compare Ge. ii. 8 [Sept. paradisos], iii. 2 [Sept. paradisos]; Re. ii. 7—in that most central and blessed part of the coming kingdom, of which thou dost believe me to be the destined king." On the other hand, in support of (B) it may be said, (1) that our Lord's well-known formula, "Verily I say to thee," "Verily I say to you," in every other instance stands thus simply alone, without any other qualifying word; (2) that the double emphasis produced by attaching "this day" to the words coming after ("This day, with me shalt thou be") is exactly matched by chap. xix. 5 ("This day, in thine house I must needs abide"); (3) that no ingenuity of exposition can silence the testimony of Lu. xvi. 23, 25 to the conscious comfort of separate souls in Abraham's bosom; (4) that in the days of our Lord, that state of waiting consolation was sometimes termed "paradise," to which state, therefore, the believing listener might not unaturally understand the speaker to refer; and (5) that, although this interpretation does not regard the Lord's reply as covering the precise intention of the petitioner, it must nevertheless have been to him a pre-eminently satisfactory answer, no better pledge of a place in the future kingdom being conceivable than an immediate place in the paradise of waiting souls in the companionship of the anointed king. (For the various and not always consistent views of the Jews in the days of our Lord regarding "Paradise," see Smith's *Bible Dictionary*, under that word: it was far off in the distant East, further than the foot of man had trod—it was a region in the world of the dead, of Sheol, in the heart of the earth—or, again, it was in the third heaven, or in some higher orb; or there were two paradises, the upper and the lower one in heaven, etc., etc.—From this account it will be seen *what* weight should be attached to Jewish opinion in connection with what Jesus spoke of the rich man and Lazarus, Lu. xvi.)
^c Ps. xxxi. 5.

§ 95. *The Burial.* Mat. xxvii. 57-61; Mar. xv. 42-47; Jno. xix. 38-42.

⁵⁰And, behold! a man, by name Joseph—who was a counsellor, a good and righteous man, ⁵¹(the same had not consented to their ^oplan and ^cdeed); from Arimathea, a city of the Jews; who was awaiting the kingdom of ^cGod—⁵²the same, going unto ^cPilate, claimed the body of ^oJesus. ⁵³And, taking [it] down, he wrapped it up in a fine Indian cloth, and placed him in a tomb, hewn in stone, where no one as yet was lying. ⁵⁴And it was a day of preparation, and a Sabbath was about dawning. ⁵⁵And the women who had accompanied him out of ^cGalilee, following after, observed the tomb, and how his ^cbody was placed. ⁵⁶And, returning, they prepared spices and perfumes; and on the Sabbath, indeed, were quiet, according to the commandment.^a

§ 96. *The Resurrection.* Mat. xxviii. 1-10; Mar. xvi. 1-14; Jno. xx., xxi.

CH. XXIV. But, on the first of the week, at early dawn, they came unto the tomb,—bringing [the] spices which they prepared. ²And they found the stone rolled away from the tomb; ³but, entering, they found not the body of the Lord Jesus. ⁴And it came to pass, while they ^owere perplexing themselves about this, behold! also two men stood near them, in dazzling ^braiment. ⁵And, when they became afraid, and were bending [their] ^cfaces unto the ground, they said unto them: Why seek ye the Living One with the dead? ⁶He is not here, but he arose! remember how he spake to you, yet being in ^cGalilee; ⁷saying, as to the Son of ^oMan: He must needs be delivered up ^cinto hands of sinful men, and be crucified, and on the third day arise. ⁸And they remembered his ^csayings; ⁹and, returning from the tomb, reported all these things to the eleven and to all the rest. ¹⁰Now it was Mary the Magdalene, and Joana, and Mary the [mother] of James, and the rest [of the women] with them, [who] were telling unto the apostles these things. ¹¹And these ^csayings appeared before them as if idle-talk, and they were for ^ddisbelieving them. ¹²But ^oPeter, arising, ran unto the tomb; and, bending near, beholds the linen-bandages alone; and departed, marvelling unto himself at ^cwhat had happened.

¹³And behold! two from among them were journeying, in the-self-

^a Ex. xx. 10.

^b Or, "flashing," "effulgent."

^c chap. xviii. 32.

^d Intro. § 18, c.

same °day, to a village, distant sixty furlongs from Jerusalem, whose name [was] Emmaus. ¹⁴And **they** were conversing one with another about all these things °which had occurred. ¹⁵And it came to pass, as they °were conversing and reasoning together that Jesus himself, drawing near, was journeying with them; ¹⁶but their °eyes were held so as °not to recognize him. ¹⁷And he said unto them, What [are] these °words which ye are debating one with another [as ye are] walking? (And they came to a stand,^a sad in countenance.) ¹⁸But one, by name Cleopas, answering, said unto him, Art **thou** lodging alone in Jerusalem, and didst not get to know the things which happened in it in these °days? ¹⁹And he said to them, What things? And °they said to him, The things concerning Jesus the Nazarene, who became a man, a prophet, powerful in work and word, before °God and all the people;—²⁰in what way also our °High-priests and °Rulers delivered him up to a sentence of death, and crucified him. ²¹**¶** **We**, however, were hoping that **he** was the one destined to ^bredeem °Israel. But, indeed, even with all these things, to-day brings on a third day—the same! since these things happened. ²²Nay! certain women also from among us made us beside ourselves: going early unto the tomb ²³and not finding his °body, they came saying that even a vision of messengers they had seen, who were affirming him to be alive. ²⁴And some of °those with us departed unto the tomb, and found so, according as the women said; him, however, they saw not. ²⁵And **he** said unto them: O thoughtless and slow in [your] °heart °to repose faith on all things which the prophets spake! ²⁶Was it not needful for the Christ to suffer these very things, and to enter into his °glory? ²⁷And, beginning from Moses, and from all the prophets, he thoroughly explained to them in all the Scriptures the things concerning himself. ²⁸And they drew near to the village where they were journeying; and **he** made for journeying further. ²⁹And they constrained him, saying: Abide with us, because it is towards evening, and the day has declined already. And he went in °to abide with them. ³⁰And it came to pass, when he °reclined with them, taking the loaf, he blessed; and, breaking, was giving unto them. ³¹And their °eyes were opened, and they recognized him; and **he** vanished ° from them. ³²And they said one to another, Was not our °heart burning within us as

^a Sinai MS. has: "came to a stand." ^b Or, "about to." ^c Literally: "became invisible."

he was talking to us in the way, as he was opening to us the Scriptures?

³³And, arising in that very ^ohour, they returned into Jerusalem, and found, gathered together, the eleven and ^othose with them, ³⁴saying, "The Lord really arose! and appeared to Simon. ³⁵And they were narrating the things in the way, and how he was made known to them in the breaking of the loaf.

³⁶Now, as they were telling these things, he stood in their midst, and says to them, Peace to you! ³⁷But, being agitated, and becoming affrighted, they were imagining that on a spirit they were looking. ³⁸And he said to them, Why are ye troubled? and on what account do reasonings arise in your ^oheart? ³⁹See my ^ohands and my ^ofeet, that it is I myself: handle me, and see; because a spirit has not flesh and bones according as ye observe that I have. ⁴⁰And this saying, he pointed out to them [his] ^ohands and [his] ^ofeet. ⁴¹Now, while yet they believed not, for the joy, and marvelled, he said to them, Have ye any thing eatable here? ⁴²And ^othey gave unto him a piece of broiled fish and of an honeycomb. ⁴³And, taking before them, he ate.

§ 97. *The Commission.* (Mat. xxviii. 16-20; Mar. xvi. 15-18; Jno xx. 21-23.)

⁴⁴And he said unto them: These [are] my ^owords which I spake unto you, yet being with you. They must needs be fulfilled—all the things written in the law of Moses, and the Prophets, and Psalms, concerning me. ⁴⁵Then opened he their ^omind, ^oto understand the Scriptures; ⁴⁶and he said to them: Thus it is written for the Christ to suffer, and to arise from among [the] dead on the third day, ⁴⁷and for repentance and remission of sins to be proclaimed upon his ^oname, to all the nations, beginning from Jerusalem. ⁴⁸He are witnesses of these things; ⁴⁹and, behold! I send forth the promise of my ^oFather upon you. But tarry ^b ye in the city, until ye be clothed from on high with power.

§ 98. *The Ascension.* Ac. i. 9-12.

⁵⁰And he led them forth, as far as unto Bethany; and, uplifting his ^ohands, blessed them. ⁵¹And it came to pass, while he ^owas blessing

^a That is: "the eleven" were "saying" this, as the Greek shews. ^b Literally: "sit."

them, he was parted from them, and was being borne up into the heaven. ⁵²And they, worshipping him, returned into Jerusalem with great joy, ⁵³and were continually in the Temple praising and blessing °God.

ACCORDING TO LUKE.

GOOD TIDINGS ACCORDING TO
J O H N.

§ 1. *The Prologue.*

CH. I. **O**RIGINALLY was "the Word,"^b and the Word was with °God, and the Word was God.^d ²The same was originally with °God. ³All things, through him, came into existence; ^c and, without him, came into existence not even one thing which has come into existence. ⁴In him, life was; and the life was the light of °men; ⁵and the light, in the darkness, is shining; ^f and the darkness, of it, laid not hold. ⁶There arose a man ^g sent forth from God; his name, John. ⁷The same came for a testimony, that he might testify concerning the light, that all might believe through him. ⁸He was not the light, but that he might testify concerning the light. ⁹He was, ^h the real °light, ⁱ which enlightens every man coming into the world. ¹⁰In the world he was; and the world through him came into existence; and the world understood him not. ¹¹Unto his °own possessions he came, and his °own people did not receive him home. ^k ¹²As many,

^a 1 Jno. i. 1, 2. ^b Re. xix. 13. ^c Pr. viii. 30. "Πρός expresses *proximity*; but combining with that notion that of drawing near, it indicates an active relation—a felt and personal communion. The real translation would be: 'The word was in relation with God.'" (Godet.) ^d Ro. ix. 5; 1 Jno. v. 20; He. i. 8; verse 18. ^e Ge. i. 1; Col. i. 16; He. i. 2. ^f chap. iii. 19. ^g Mat. iii. 1; Mar. i. 4; Lu. iii. 2. ^h That is, probably: "he was in existence; was somewhere; was at hand [*adsum*; Meyer]." Thus taken, observe the climax: "He was: in the world he was (ver. 10); to his own possessions, in the world, he came: his own people, in those possessions, did not receive him home." ⁱ chap. iii. 19; viii. 12; ix. 5; xii. 46. "The essential or absolute light, in opposition to all its imperfect manifestations." (Godet.) ^k "The word παραλαβανουαι, to receive to one's house, perfectly expresses the nature of the welcome which the Messiah had a right to expect. It should have been a national, solemn, and official acknowledgment on the part of the entire nation, hailing its Messiah, and rendering homage to its God. If the abode prepared had opened in this way, it would immediately have become the starting point for the conquest of the world (Ps. cx. 2, 3). Instead, an unheard-of event took place." (Godet.)

however, as did receive him, he gave to them authority^a to become children of God,^b to them that were putting faith in his name: ¹³who, not of bloods, nor of will of flesh, nor of will of man, but of God, were born. ¹⁴And the Word became flesh,^c and pitched his tent amongst us; and we gazed upon his glory, a glory as of an Only-Begotten from a Father, full of favour and truth. ¹⁵John testifies of him,^d and has cried aloud, saying, This was he of whom I said, He who after me was coming, before me has advanced; because he was my Chief. ¹⁶Because, out of his fulness, we all received; and favour over against favour. ¹⁷Because the law through Moses was given, favour and truth through Jesus Christ came into existence. ¹⁸No one has seen God at any time:^e an Only-Begotten God.—The One existing within the bosom of the Father—**he**^f interpreted^g [him].

§ 2. Testimony of John, the Forerunner.

¹⁹And this is the testimony of John, when the Jews sent forth unto him, out of Jerusalem, Priests and Levites, that they might question him, Who art thou? ²⁰And he confessed, and denied not; and he confessed: **I** am not the Christ. ²¹And they questioned him, What then? Art thou Elijah? And he says, I am not. The Prophet, art thou? And he answered, No. ²²So they said to him, Who art thou?—that an answer we may give to those who sent us:—What sayest thou concerning thyself? ²³He said: **I** [am] “A voice, of one crying aloud: In the wilderness make straight the way of [the] Lord:” according as said Isaiah the Prophet.ⁱ ²⁴And they had been sent forth from among the Pharisees; ²⁵and they questioned him and said to him: Why, then, art thou immersing, if thou art not the Christ, nor Elijah, nor the Prophet? ²⁶John answered them, saying, **I** am immersing in water:^k amidst you stands one whom ye know not,—²⁷he who after me is coming,—of whom **I** am not worthy that I should loosen the thong of His sandal. ²⁸These things in Bethany^l happened, beyond the Jordan, where John was immersing.

²⁹On the morrow, he beholds Jesus coming unto him, and says,

^a “Warrant, title.” (Meyer.) ^b 1 Jno. iii. 1, 2. ^c He. ii. 14. ^d ver. 27, 30; iii. 31; Mat. iii. 11; Mar. i. 7; Lu. iii. 16. ^e chap. vi. 46; 1 Jno. iv. 12. ^f The Sinai MS. has: “God.” ^g Literally: “that one (yonder).” “Strongly emphatic, and pointing heavenwards. As with Homer, so in the New Testament, John pre-eminently requires not merely to be read, but to be spoken. His work is the epic among the Gospels.” (Meyer.) ^h So MacClellan. “The word is the usual one denoting the exposition, interpretation of divine things and intuitions.” (Meyer.) It is used in the Septuagint of Le. xiv. 57. ⁱ Is. xl. 3. Mat. iii. 11; Mar. i. 7, etc.; Lu. iii. 16; Ac. xiii. 25. ^j The Sinai MS. has: “Bethany.”

See! the Lamb ^a of °God!—°he who takes away the sin of the world!
³⁰This is he of whom **Ǝ** said, ^bAfter me comes a man who before me has advanced, because he was my Chief. ³¹And **Ǝ** knew him not; but, that he might be manifested to °Israel, therefore came **Ǝ** in water immersing. ³²And John testified saying, I have gazed on the Spirit, descending as a dove out of heaven, and it abode upon him. ³³And **Ǝ** knew him not, but °he who sent me to be immersing in water, **he** to me said, Upon whomsoever thou mayest see the Spirit descending, and abiding upon him, the same is °he who immerses in Holy Spirit. ³⁴And **Ǝ** have seen, and have testified that the same is the Son of °God.

§ 3. *The First Disciples of Jesus.*

³⁵On the morrow, again, was standing John, and, from among his °disciples, two. ³⁶And, looking at °Jesus walking about, he says, See! the Lamb ^d of °God! ³⁷And the two disciples listened to him speaking, and followed °Jesus. ³⁸°Jesus, however, turning, and gazing upon them following, says to them, What are ye seeking? And °they said to him, Rabbi! (which says, being translated, Teacher!) where abidest thou? ³⁹He says to them, Be coming, and ye shall see. So they went and saw where he was abiding, and near him abode they that °day:—it was about a tenth hour. ⁴⁰'Twas Andrew, the brother of Simon Peter—one out of the two °who heard from John, and followed him. ⁴¹The same finds, first, his °own °brother Simon, and says to him, We have found the Messiah! (which is, being translated, Christ). ⁴²He led him unto °Jesus. °Jesus, looking at him, said, **Ƨ**hou art Simon the son of John: **thou** shalt be called Cephas (which is translated Peter).

⁴³On the morrow, he desired to go forth into °Galilee, and °Jesus finds Philip, and says to him, Be following me! ⁴⁴Now it was the Philip from Bethsaida, out of the city of Andrew and Peter. ⁴⁵Philip finds °Nathanael, and says to him, Him of whom Moses in the law, and the Prophets, did write have we found, Jesus the son of °Joseph, the [Jesus] from Nazareth. ⁴⁶And Nathanael said to him, Out of Nazareth can any good thing be? °Philip says to him, Be coming, and see! ⁴⁷Jesus saw °Nathanael coming unto him, and says of him, See! truly an Israelite! in whom is no guile. ⁴⁸Nathanael says to

^a verse 36. ^b verses 15, 27. ^c Mat. iii. 16; Mar. i. 10; Lu. iii. 22. ^d verse 29.

him, Whence knowest thou me? Jesus answered and said to him, Before Philip's ^ccalling thee, when thou wast under the fig-tree, I saw thee. ⁴⁹Nathanael answered him, Rabbi! **thou** art the Son of ^cGod, **thou** art King of ^cIsrael! ⁵⁰Jesus answered and said to him, Because I told thee that I saw thee underneath the fig-tree, believest thou? A greater thing than these shalt thou see! ⁵¹And he says to him, Verily, verily, I say to you, Ye shall see the heaven, when opened, and "the messengers"^a of ^cGod ascending and descending"^b upon the Son of ^cMan.

§ 4. *The Marriage in Cana—First Sign.*

CH. II. And, on the third day, a marriage took place in Cana of ^cGalilee, and the mother of ^cJesus was there.^c ²Moreover, ^cJesus also was called, and his ^cdisciples, to the marriage. ³And wine falling short, the mother of ^cJesus says unto him, They have no wine! ⁴And ^cJesus says to her, What to me and to thee, Woman? Not yet has come mine ^chour! ⁵His ^cmother says to the ministers, Whatsoever he may be saying to you, do! ⁶Now there were there six stone water-vessels, placed according to the purification of the Jews, containing, each, two or three measures. ⁷^cJesus says to them, Fill the water-vessels with water. And they filled them to the-brim. ⁸And he says to them, Draw out now, and be bearing to the president-of-the-feast. And they bare. ⁹And, when the president-of-the-feast tasted the water which had been made wine (and knew not whence it was, but the ministers knew, ^cwho had drawn out the water), the president-of-the-feast addresses the bridegroom, ¹⁰and says to him, Every man first the good wine sets forth; and whensoever they may be well-supplied, then the inferior: **thou** hast kept the good wine until even now. ¹¹This did ^cJesus, as a beginning of the signs, in Cana of ^cGalilee; and manifested his ^cglory; and his ^cdisciples put faith in him.

§ 5. *The First Cleansing of the Temple.* (Mat. xxi. 12, etc.; Mar. xi. 15, etc.; Lu. xix. 45, etc.)

¹²After this, he went down into Capernaum, **he** and his ^cmother and ^cbrothers and his ^cdisciples, and there they abode not many days. ¹³And near was the passover of the Jews; and ^cJesus went up into

^a Lu. i. 11, note.

^b Gen. xxviii. 12.

^c As though not needing to be "called."

Jerusalem. ¹⁴And he found, in the Temple, ^othose selling oxen and sheep and doves, and the money-changers sitting. ¹⁵And, making a scourge out of rushes, he thrust all forth out of the Temple, both the sheep and the oxen; and the money-changers' ^osmall-coins poured he forth, and the tables he overturned; ¹⁶and to ^othose selling the doves he said, Take these things hence! be not making the house of my ^oFather an house of merchandise. ¹⁷His ^odisciples remembered that it was written,^a "The zeal of thine ^ohouse shall eat me up." ¹⁸The Jews, therefore, answered and said to him, What sign art thou pointing out to us, in that these things thou art doing? ¹⁹Jesus answered and said to them, Take down this ^oTemple,^b and in three days will I raise it! ²⁰The Jews, therefore, said, In forty and six years was this ^oTemple built, and thou in three days wilt raise it? ²¹**¶** He, however, was speaking of the Temple of his ^obody. ²²When, therefore, he was raised from among [the] dead, his ^odisciples remembered that this thing he was saying; and they believed in the Scripture, and in the word which ^oJesus spake.

²³Now when he was in ^oJerusalem, in the passover, in the feast, many put faith in his ^oname, viewing his ^osigns which he was doing. ²⁴Jesus himself, however, was not entrusting himself to them, by reason of his ^ounderstanding all; ²⁵and because he had no need that any should testify of ^oman; for **he** understood what was in ^oman.

§ 6. *Nicodemus.*

CH. III. There was, however,^c a man, from among the Pharisees, Nicodemus his name, a ruler of the Jews. ²The same came unto him by night,^d and said to him, Rabbi! we know that from God thou hast come, a teacher; for no one can be doing these ^osigns which **thou** art doing, except perchance ^oGod be with him.^e

³Jesus answered and said to him, Verily, verily, I say to thee, except perchance one be born from above,^f he cannot see the kingdom of ^oGod.

⁴Nicodemus says unto him, How can a man be born, when he is old? Can he enter into the womb of his ^omother, a second time, and be born?

⁵^oJesus answered, Verily, verily, I say to thee, Except perchance

^a Ps. lxi. 9. ^b Mat. xxvi. 61; xxvii. 40; Mar. xiv. 58; xv. 29. ^c Or, "moreover."
^d chap. vii. 50; xix. 39. ^e So by emphatic juxtaposition; Intro. § 8. ^f Compare verse 31.

one be born out of water and Spirit, he cannot enter into the kingdom of °God. ⁶That which has been born out of the flesh, is flesh, and °that which has been born out of the Spirit, is spirit. ⁷Thou mayest not marvel that I said to thee, Ye must needs be born from above. ⁸The Spirit where it pleases blows, and the voice thereof thou hearest, but dost not know whence it comes and whither it withdraws; thus is every one °who has been born out of the Spirit.

⁹Nicodemus answered and said to him, How can these things come to pass?

¹⁰Jesus answered and said to him, Art **thou** the teacher of °Israel, and these things understandest not? ¹¹Verily, verily, I say to thee, What we know we speak, and what we have seen we testify; and our °testimony ye receive not. ¹²If the earthly things I told you, and ye believe not: how, if perchance I tell you the heavenly things, will ye believe? ¹³“And no one has ascended into the heaven,” save °he who out of the heaven descended,”—the Son of °Man, the one having his being in the heaven. ¹⁴And according as Moses uplifted the serpent in the wilderness,^b thus the Son of °Man must needs be uplifted; ¹⁵that every one °who has faith may in him have life age-abiding.^c

^a Pr. xxx. 4; Ep. iv. 9. ^b Nu. xxi. 8, 9. ^c “Age-abiding:” that is, lasting for an indefinite (or perpetual) age, abiding from age to age. The reasons for adopting this rendering of the Greek adjective *aiónios* are (1) to keep up a close connection with the word “age” as the translation, in this New Testament, of the cognate noun *aión*; and (2) to avoid, as too restricted, the confinement of the idea to any particular, limited age. It is true that *aión* does not of itself mean absolute eternity, otherwise it would not submit to be multiplied by itself, as in the familiar phrase “*aións of aións*” which would then be equivalent to “eternities of eternities;” and it is further true that, in the history of divine revelation, *aión* sometimes puts a dispensational limit upon itself, so far as that the dawn of a new *aión* or “age” serves to close and exclude an old *aión* or “age” the end of which was aoretime concealed in the mists of an undefined futurity [see note on Mat. xii. 32]. But, with all this, it is most important to remember that “age” is not the primary meaning of *aión*; rather, duration indefinitely extended. Moreover, it seems to be as clothed with this more primitive significance, that the qualifying word *aiónios* comes into use. The noun *aión* itself clings to this fundamental notion in the well-known idiomatic phrase *eis ton aióna*, “to the remotest age;” to the (latest) age.” Here it is that the noun and the adjective are in perfect accord: both have in them the spirit of the famous plural itself, which is simply a more vivid expression of the same idea. He that has *aiónion* life, lives *to the aión*—to the remotest age;—in fact, *to the ages of ages*. Indefinite extension is stamped on all these expressions: *aiónios* refuses to be bounded; as soon as you can see the end of a thing *aiónios* becomes inapplicable thereto. Of the barrenness of the fig-tree (Mat. xxi. 19, etc.) no termination can be affirmed; the son never ceases to be welcome in his father’s house (Luo. viii. 35): to *aiónion* punishment (Mat. xxv. 46) no conclusion can be assigned; if it be essentially a conscious endurance to the subject of it, then it must last as long as consciousness itself remains; if essentially a punishment of loss, it cannot be said of the loss that it will ever be exchanged for gain. It is singularly confirmatory of this view to go back to the beginning, and compare the Greek *aión* with the Hebrew *olam* (עולם) in the passage (Ge. iii. 22) where each occurs for the first time, the one in the Hebrew original, and the other in the Septuagint translation:—“And now, lest he put forth his hand, and take of the tree of life, and eat, and live to *olam*, to the *aión*,” that is, “to indefinite duration.” The Hebrew starts from the notion of concealed, the Greek from that of continuous duration; they coincide in the idea of duration indefinitely prolonged. From this it will be rightly inferred that to the word “everlasting,” as a popular rendering of *aiónios*, we have no objection. In a private version, and with a view to exact exposition, we think considerable gain may be found in “age-abiding.” (On “this age” and “the coming,” see Mat. xii. 32, note.)

¹⁶For ^oGod so loved the world, that his ^oSon, the Only-Begotten, he gave; that every one ^oputting faith in him might not perish, but have life age-abiding. ¹⁷For ^oGod sent not forth his ^oSon into the world that he might judge the world, but that the world might be saved through him.^a ¹⁸He who puts faith in him is not to be judged; but he who puts not faith, already has been judged, because he has not put faith in the name of the Only-Begotten Son of ^oGod. ¹⁹This, moreover, is the judgment, that the light has come into the world, and men loved rather the darkness than the light, for their works were evil. ²⁰For every one who practises corrupt things hates the light, and comes not unto the light, lest his ^oworks should be detected. ²¹But he who does the truth comes unto the light, that his works may be made manifest, that in God they have been wrought.

§ 7. *Further Testimony of the Forerunner, as the Bridegroom's Friend.*

²²After these things came ^oJesus and his ^odisciples into the land of Judaea, and there was he spending time with them and immersing. ²³Now John also was immersing in Aïnon near ^oSaleim, because many waters were there: and they were coming and being immersed. ²⁴For not yet had John been cast into the prison. ²⁵There arose, therefore, an inquiry, from among the disciples of John, with a Jew, about purification. ²⁶And they came unto ^oJohn, and said to him, Rabbi! he who was with thee beyond the Jordan, to whom thou hast borne testimony, see! the same is immersing, and all are coming unto him.

²⁷John answered and said, A man cannot be receiving anything, except perchance it have been given him out of the heaven. ²⁸Ye yourselves to me bear testimony,^b that I said: I am not the Christ; but—I am one sent before him.^c ²⁹He who has the bride is bridegroom; but the friend of the bridegroom, he who stands and hearkens to him, with joy rejoices because of the voice of the bridegroom. This my joy, therefore, has been made full. ³⁰That one must needs be increasing; but I, be decreasing. ³¹He who comes from above, is over all. He who has his being of the earth,^d of the earth is, and of the earth speaks. He who comes out of the heaven^e is over all. ³²What he has seen and heard, the same he testifies; and yet his testimony no one receives. ³³He who received his testimony,

^a chap. xii. 47. ^b chap. i. 20. ^c Literally: "that one." ^d chap. viii. 23. ^e 1 Co. xv. 47.

set seal that ^oGod is true ³⁴ ^oHe whom ^oGod sent forth, speaks the declarations of ^oGod; for not by measure gives ^oGod^a the Spirit. ³⁵ The Father loves the Son; and all things has given in his ^ohand. ³⁶ ^oHe who puts faith in the Son has life age-abiding; but ^ohe who yields not to the Son shall not see life, but the anger of ^oGod awaits him.^b

§ 8. *The Woman of Samaria, and the Samaritans.*

CH. IV. When, therefore, the Lord ^c came to know that the Pharisees heard that Jesus was making^d and immersing more disciples than John ²(although, indeed, Jesus himself was not immersing, but his ^odisciples); ³he left ^oJudæa, and departed again into ^oGalilee. ⁴Now he must needs pass through ^oSamaria. ⁵He comes, therefore, to a city of ^oSamaria, called Sychar, near the land which Jacob gave to Joseph his ^oson. ⁶Now, ^oJacob's fountain was there. ^oJesus, therefore, having become toil-worn from the journey, was sitting thus upon the fountain. It was about a sixth hour. ⁷There comes a woman out of ^oSamaria to draw water.

^oJesus says to her, Give me to drink. ⁸For his ^odisciples had gone away into the city, that food they might buy.

⁹The Samaritan ^owoman, therefore, says to him, How dost **thou**, who art a Jew, ask to drink from me, who am a Samaritan woman? For Jews and Samaritans have no dealings together.

¹⁰Jesus answered and said to her, Hadst thou known the free-gift of ^oGod, and who it is ^othat says to thee, Give me to drink, **thou** hadst asked him, and he had given thee living water.

¹¹The woman says to him, Sir! not even a bucket hast thou . . . and the well is deep: whence, then, hast thou the living ^owater? ¹²Art **thou** greater than our ^ofather Jacob, who gave us the well, and himself out of it drank, and his ^osons, and his ^oflocks?

¹³Jesus answered and said to her, Every ^oone that drinks of this ^owater shall thirst again; ¹⁴but whosoever may drink of the water which **Ʒ** will give him, in nowise shall thirst to the remotest age; but

^a Tregelles' alternative reading: "he gives." So the Sinai MS. ^b Or, "waits upon him;" still in the same sense as above. The preposition *epi*, construed, as here, with the accusative case, denotes "motion towards with a view to superimposition" (Donaldson). The accusative is the "whither case" (Winer). Thus found the noun implies motion, while the verb expresses rest. The two combined convey the idea of present rest and future motion. Hence our rendering. The anger is in store; not active yet. ^c Tregelles' alternative reading: "Jesus," for "Lord." So the Sinai MS. ^d Compare Mat. xxviii. 19

the water which I will give him shall become, within him, a fountain of water springing up into life age-abiding.

¹⁵The woman says unto him, Sir! give me this °water, that I thirst not, neither be coming hither to draw.

¹⁶°Jesus says to her, Withdraw! call thy °husband, and come hither.

¹⁷The woman answered and said, I have not a husband.

°Jesus says to her, Well saidst thou, a husband I have not; ¹⁸for five husbands thou hadst, and now, he whom thou hast is not thy' husband: this true thing hast thou spoken!

¹⁹The woman says to him, Sir! I perceive that a prophet art thou!

²⁰Our °fathers in this °mountain worshipped; and ye say that in Jerusalem is the place where one ought to be worshipping.

²¹°Jesus says to her, Believe me, woman: There comes an hour, when neither in this °mountain nor yet in Jerusalem shall ye worship the Father. ²²Ye worship what ye know not: we worship what we know, because °salvation is of the Jews.

²³But there comes an hour, and now is, when the real worshippers will worship the Father in spirit and truth; and, in fact, the Father is seeking such as these as his °worshippers. ²⁴°God [is] spirit! and °they that worship him must needs be worshipping in spirit and truth.

²⁵The woman says to him, I know that Messiah is coming (°he that is called Christ); whensoever he may come, he will announce to us all-things-together.

²⁶°Jesus says to her, I °that speak to thee am [he].

²⁷And herenpon, came his °disciples, and were marvelling that with a woman he was talking! No one, however, said, What seekest thou? or, Why talkest thou with her?

²⁸The woman, therefore, left her °water-vessel, and went away into the city; and says to the men, ²⁹Come! see a man who told me all things as many as I ever did. Can this be the Christ? ³⁰They came forth out of the city, and were coming unto him.

³¹In the meantime, the disciples were requesting him, saying, Rabbi! eat! ³²But °he said to them, I have food to eat, of which ye know not. ³³The disciples, therefore, were saying one to another, Did any one bring him to eat? ³⁴°Jesus says to them, My food is that I may do the will of °him who sent me, and complete his' °work.

³⁵Are not ye saying, Yet a four-month there is, and the harvest

comes? Behold! I say to you, Lift up your °eyes, and gaze on the fields, that white are they unto harvest already. ³⁶°He who reaps receives a reward, and gathers fruit into life age-abiding; in order that °he who sows, and °he who reaps, may together be rejoicing. ³⁷For, herein, the saying^a is genuine: “One is the sower, and another the reaper.” ³⁸°I sent you forth to be reaping what ye have not toiled [upon]: others have toiled, and ye into their °toil have entered. ³⁹And, out of that °city, many put faith in him, of the Samaritans, by reason of the word of the woman, testifying, He told me all things which I ever did. ⁴⁰When, therefore, the Samaritans came unto him, they were requesting him to abide with them; and he abode there two days. ⁴¹And many more believed by reason of his °word; ⁴²and to the woman were saying: No longer, by reason of thy °talk, do we believe; for we ourselves have heard, and know that this is truly the Saviour of the world.

§ 9. *A Courtier's Son restored—Second Sign.*

⁴³But, after the two days, he went forth from thence into °Galilee. ⁴⁴For Jesus himself testified, that a prophet, in his °own fatherland, has not honour.^b ⁴⁵So when he came into °Galilee, the Galileans welcomed him, having seen all things as many as he did in Jerusalem in the feast; for they too went unto the feast. ⁴⁶So he came again into °Cana of °Galilee, where he made the water wine. And there was a certain courtier, whose °son was sick, in Capernaum. ⁴⁷The same hearing that Jesus had come out of °Judæa into °Galilee, went off unto him, and was making request, that he should come down and heal his °son; for he was on the point of dying. ⁴⁸°Jesus, therefore, said unto him, Except perchance signs and wonders ye should behold, in nowise would ye believe. ⁴⁹The courtier says unto him, Sir! come down ere my °child die! ⁵⁰°Jesus says to him, Be going thy way: thy °son lives! and the man believed in the word which °Jesus spake to him, and was going his way.^c ⁵¹And, when he was even now going down, his °servants met him, and reported, saying that his °boy was living. ⁵²So he enquired the hour from them in which he was better. So they said to him: Yesterday, at a seventh hour, the fever left him. ⁵³So the father observed that [it was] in that °hour in which °Jesus

^a Mi. vi. 15.

^b Mat. xiii. 57; Mar. vi. 4; Lu. iv. 24.

^c Note the change of tense.

said to him, Thy ^oson lives; and he believed, himself and the-whole of his ^ohouse. ⁵⁴Now this, again, as a second sign, wrought ^oJesus, when he came out of ^oJudæa into ^oGalilee.

§ 10. *Cure at the Pool of Bethesda. Jesus claims to be the Son of God.*

CH. V. After these things was a feast of the Jews, and Jesus went up into Jerusalem. ²Now there is in ^oJerusalem, at the sheep[-gate], a pool—^othat which is called in Hebrew Bethesda—having five porches. ³In these was lying a throng of the sick—blind, lame, withered.^a ⁴⁵And there was a certain man there, who for thirty-eight years had continued in his ^osickness. ⁶^oJesus, beholding him lying, and understanding that for a long time already he had continued [so], says to him, Willest thou to become well? ⁷The sick [man] answered him, Sir! I have no man, that whensoever the water may be troubled, he may thrust me into the pool; but, while **I** am coming, another before me goes down. ⁸^oJesus says to him, Rise! take up thy ^ocouch, and be walking. ⁹And straightway the man became well; and took up his ^ocouch, and was walking.

But it was Sabbath, on that ^oday. ¹⁰The Jews, therefore, were saying to the cured one, 'Tis Sabbath! and 'tis not allowed thee to take up the couch:—¹¹Who, however, answered them, ^oHe who made me well, **he** ^b to me said, Take up thy ^ocouch and be walking. ¹²They questioned him, therefore, Who is the man ^othat said to thee, Take up thy ^ocouch and be walking? ¹³And the healed [man] knew not who it was; for ^oJesus turned aside, a multitude being in the place. ¹⁴After these things, ^oJesus finds him in the Temple, and said to him, See! thou hast become well! no longer be sinning, lest something worse to thee happen. ¹⁵The man went away, and reported to the Jews that it was Jesus ^owho made him well.

¹⁶And, on this account, were the Jews persecuting ^oJesus, because these things he was doing on Sabbath. ¹⁷But ^oJesus answered them, My ^oFather till even now is working,^c and **I** am working. ¹⁸On this account, therefore, rather, were the Jews seeking to slay^d him; because not only was he breaking the Sabbath, but also was calling ^oGod his own Father, making himself equal with ^oGod. ¹⁹^oJesus, therefore, answered and said to them, Verily, verily, I say to you, The Son

^a The Sinai MS. also omits: "waiting for the troubling of the waters." and all verse 4.
^b Literally: "that one (yonder)" ^c Whose Sabbath began so long ago: Ge. ii. 3; He. iv. 3.

cannot be doing, of himself, a single thing, save perchance anything he may see the Father doing; for what things soever **he**^a may be doing, these the Son also in like manner does. ²⁰For the Father dearly loves the Son,^b and all things points out to him which **he** is doing; and greater works than these will he point out to him, that **ye** may be marvelling. ²¹For, just as the Father wakes up the dead, and causes [them] to live, thus the Son also causes whom he pleases to live. ²²For neither does the Father judge any one, but all °judgment^c has he given to the Son, ²³that all may be honouring the Son according as they are honouring the Father.^d °He who honours not the Son, honours not the Father °who sent him. ²⁴Verily, verily, I say to you: °He who hears my °word, and believes in °him who sent me, has life age-abiding, and into judgment comes not, but has passed over out of °death into °life. ²⁵Verily, verily, I say to you: There comes an hour, and now is, when the dead shall hearken to the voice of the Son of °God, and °they who hearkened, shall live. ²⁶For just as the Father has life in himself, in the same way, even to the Son gave he to have life in himself; ²⁷and gave him authority to be executing judgment, because he is Son of Man. ²⁸Be not marvelling at this; because there comes an hour in which all °they [who are] in the tombs shall hearken to his °voice, ²⁹and shall come forth; °they who the good things did, into a resurrection of life; but °they who the corrupt things practised, into a resurrection of judgment. ³⁰**I** cannot, be doing, of myself, a single thing: according as I hear, I judge: and °my °judgment is righteous, because I seek not °my °will, but the will of °him who sent me. ³¹If perchance **I** be testifying of myself, my °testimony is not true. ³²Another is °he who is testifying of me, and I know that true is the testimony which he is testifying of me. ³³**We** have sent forth unto John,^e and he has testified to the truth. ³⁴**I**, however, not from a man, the testimony receive; but these things I say that **ye** may be saved. ³⁵**We**^a was the burning and shining °lamp; and **ye** were pleased to exult, for an hour, in his °light. ³⁶But **I** have the testimony [of] a greater than °John; for the works which the Father has given me that I may complete them, these very °works which I am doing, testify of me, that the Father has sent me forth. ³⁷And the Father who sent me, **he** has testified of me. Neither a

^a Literally: "that one."^b chap. iii. 35.^c Ac. xvii. 31.^d 1 Jno. ii. 23.^e chap. i. 19.

sound of him, at any time, have ye heard; nor an appearance of him have ye seen; ³⁸and his ^oword ye have not within you abiding; because whom **he** sent, in him **ye** ^aare not believing. ³⁹Ye search ^bthe Scriptures, because **ye** think, in them, to have life age-abiding; and **they** are ^othey which testify ^cof me. ⁴⁰And yet ye are not willing to come unto me, that life ye may have. ⁴¹Glory from men, I receive not; ⁴²but I have taken note of you, that the love of ^oGod ye have not within yourselves. ⁴³**I** have come, in the name of my ^oFather, and ye are not receiving me: if perchance another come in his ^oown name, him ^dye will receive! ⁴⁴How can **ye** believe, who glory from one another receive; ^eand the glory ^owhich [comes] from the only God seek not? ⁴⁵Be not thinking that **I** will accuse you unto the Father: ^ohe that accuses you is Moses; ^funto whom **ye** have directed [your] hope. ⁴⁶For, had ye been believing in Moses, ye had, in that case, been believing in me; for, concerning me, **he** wrote. ⁴⁷But if in his ^owritings, ye believe not, how in my ^owords will ye believe?

§ 11. *Five Thousands Fed.* Mat. xiv. 13-21; Mar. vi. 32-44;
Lu. ix. 10-17.

CH. VI. After these things, ^oJesus went away across the lake of ^oGalilee, ^othat of Tiberias. ²And there was following him a great multitude, because they were viewing the signs which he was doing on the sick. ³But Jesus went up into the mountain, and there was sitting with his ^odisciples. ⁴Now the passover, the feast of the Jews, was near. ⁵^oJesus, therefore, lifting up [his] eyes, and beholding that a great multitude is coming unto him, says unto Philip: Whence may we buy loaves, that these may eat? ⁶This, however, he was saying by way of testing him; for he himself was aware what he was about to do. ⁷Philip answered him, Two-hundred denaries-worth of loaves is not sufficient for them, that each one a little may take. ⁸One from among his ^odisciples—Andrew, the brother of Simon Peter—says to him, ⁹There is a little child here, who has five barley loaves and two small fishes; but what are these for such numbers? ¹⁰^oJesus said, Make the men recline. Now there was much grass in the place. So the men reclined, to the number of about five-thousands. ¹¹^oJesus,

^a Greek: "Whom sent that one, in this one ye." Note the three pronouns coming together. ^b The argument requires this rendering. ^c Much stronger than "they testify." ^d "That one." ^e chap. xii. 43. ^f Greek arrangement: "he is—he that accuses you—Moses." Note the skilful withholding of the name of their accuser until their attention is aroused.

therefore, took the loaves; and, giving thanks, distributed to those reclining; in like manner, also, out of the small fishes, as much as they were wishing. ¹²Now when they were well-filled, he says to his disciples, Gather together the remaining broken pieces, that nothing be lost. ¹³They gathered together, therefore, and filled twelve baskets of broken pieces, out of the five barley loaves, which were more than enough for those who had eaten. ¹⁴The men, therefore, seeing what he did as a sign, were saying: This is truly the Prophet, he who was to come into the world.

§ 12. *Jesus walks on the Lake.* Mat. xiv. 22-36; Mar. vi. 45-56.

¹⁵Jesus, therefore, understanding that they were on the point of coming and seizing him, that they might make [him] a king, retired again into the mountain, himself, alone. ¹⁶But, when evening came, his disciples went down unto the lake; ¹⁷and, entering into a boat, were for going across the lake to Capernaum. And dark already had it become, and not yet had Jesus come unto them; ¹⁸moreover, the lake—a great wind blowing—was being thoroughly roused up. ¹⁹Having rowed, therefore, about twenty-five or thirty furlongs, they observe Jesus, walking on the lake, and near the boat approaching; and they were affrighted. ²⁰But he says to them, It is I: be not afraid. ²¹They were willing, therefore, to take him into the boat; and straightway the boat arrived at the land to which they had been slowly going.

§ 13. *Discourse in the Synagogue at Capernaum.*

²²On the morrow, the multitude that was standing across the lake saw that there was not another small-boat there, save one; and that Jesus entered not with his disciples into the boat; but [that] alone his disciples departed. ²³Other little-boats did come out of Tiberias, near the place where they ate the bread when the Lord gave thanks. ²⁴When, therefore, the multitude saw that Jesus was not there, nor yet his disciples, they themselves entered into the little-boats, and came into Capernaum, seeking Jesus; ²⁵and, finding him across the lake, said to him, Rabbi! when earnest thou here?

²⁶Jesus answered them and said, Verily, verily, I say to you: Ye

^a Imperfect tense: Intro. § 18, c.

^b Literally: "When here hast thou come to be?"

seek me, not because ye saw signs, but because ye ate of the loaves and were filled. ²⁷Be working, not for the food °which perishes, but for the food °which remains unto life age-abiding,^a which the Son of °Man to you^l will give; for the same the Father sealed, [even] °God.

²⁸They said, therefore, unto him: What may we be doing, that we may be working the works of °God?

²⁹°Jesus answered and said to them: This is the work of °God, that ye be putting faith in him whom he sent forth.

³⁰So they said to him: What then art thou doing, by way of sign, that we may see [it] and believe in thee? What art thou working?

³¹Our °fathers ate the manna in the wilderness; according as it is written:^b "Bread out of the heaven he gave them to eat."

³²°Jesus, therefore, said to them, Verily, verily, I say to you, Not Moses gave you the bread out of the heaven; but my °Father gives you the bread out of the heaven, the real [bread]. ³³For the bread of °God is °he who comes down out of the heaven, and gives life to the world.

³⁴They said, therefore, unto him, Lord! evermore give us this °bread!

³⁵°Jesus said to them, I am the bread of °life: °he who comes unto me in nowise may hunger; and °he who puts faith in me in nowise shall thirst, at any time. ³⁶But I told you, that ye have even seen me, and have not faith. ³⁷All that which the Father gives me unto me will have come; and °him who comes unto me in nowise may I thrust forth outside; ^c ³⁸because I have come down from the heaven, not that I may be doing °my °will, but the will of °him who sent me. ³⁹But this is the will of °him who sent me, that, as to all which he has given to me, I should lose nothing out of it, but should raise it up in the last day. ⁴⁰For this is the will of my °Father, that every one °who views^d the Son and puts faith in him, may have life age-abiding, and I may raise him up in the last day.

⁴¹Murmuring, therefore, were the Jews, concerning him, because he said, I am the bread °which came down out of the heaven; ⁴²and were saying, Is not this Jesus, the son of Joseph, of whom we know the father and the mother? How now does he say: Out of the heaven I have come down?

^a chap. iii. 15, note.

^b Ps. lxxviii. 24.

^c Compare chap. ix. 34.

^d Or, "considers."

⁴³Jesus answered and said to them: Be not murmuring one with another! ⁴⁴No one can come unto me, except perchance the Father who sent me draw him; and I will raise him up in the last day. ⁴⁵It is written in the prophets: "And they shall be all [the] instructed of God."^b Every one who heard from the Father, and learned, comes unto me. ⁴⁶Not that any one has seen the Father, save he who is from God, this one has seen the Father. ⁴⁷Verily, verily, I say to you, he who puts faith in me has life age-abiding. ⁴⁸I am the bread of life. ⁴⁹Your fathers ate, in the wilderness,—the manna,—and died.^c ⁵⁰This is the bread which out of the heaven comes down; that anyone thereof may eat, and not die. ⁵¹I am the living bread which out of the heaven came down: if perchance anyone eat of this bread, he shall live to the remotest age. But the very bread that I will give is my flesh for the world's life.

⁵²Wrangling, therefore, with one another were the Jews, saying: How can this one give to us the flesh to eat?

⁵³Jesus, therefore, said to them, Verily, verily, I say to you, Except perchance ye may eat the flesh of the Son of Man, and drink his blood, ye have not life in yourselves. ⁵⁴He who feeds on my flesh, and drinks my blood has life age-abiding, and I will raise him up in the last day. ⁵⁵For my flesh is true food, and my blood is true drink. ⁵⁶He who feeds on my flesh and drinks my blood in me abides and I in him. ⁵⁷According as the living Father sent me forth, and I live by reason of the Father, he also who feeds on me, even he shall live by reason of me. ⁵⁸This is the bread which out of heaven came down. Not according as the fathers ate—and died: he who feeds on this bread shall live to the remotest age.

⁵⁹These things said he in a synagogue, teaching in Capernaum. ⁶⁰Many, therefore, from among his disciples, hearing, said: Hard is this discourse! who can thereunto hearken?

⁶¹But Jesus, knowing in himself that his disciples were murmuring about this, said to them, Does this offend you? ⁶²If perchance, then, ye should be looking at the Son of Man ascending where he was the former [time] . . . ? ⁶³The Spirit is what gives life, the flesh profits nothing: the declarations which I have spoken to you are spirit and

^a Is. liv. 13. ^b Or, "God's instructed" or "learned ones." Compare Is. l. 4, "tongue of the learned," "to hear as the learned" (same Hebrew word). ^c Note the climax. ^d "That one." ^e The Sinai MS. omits "your" and "manna." ^f Or, "matters as to which;" referring to all that had gone before (Farrar), or solely to "flesh" and "blood" (Alford, Stier).

are life. ⁶⁴But there are, from among you, some who have not faith. For Jesus knew from [the] beginning who were ^othey that had not faith, and who was ^ohe that would deliver him up. ⁶⁵And he was saying: On this account have I said to you: No one can come unto me except perchance it have been given him from the Father.

⁶⁶Because of this, many from among his ^odisciples went away behind, and no longer with him were walking. ⁶⁷Jesus, therefore, said to the twelve: Are ye also wishing to withdraw? ⁶⁸Simon Peter answered him, Lord! unto whom shall we go away? declarations of life age-abiding thou hast; ⁶⁹and we have believed, and come to understand, that thou art the Holy One of ^oGod. ⁷⁰Jesus answered them, Did not I choose you, the twelve; and, from among you, one is an adversary? ⁷¹Now he was speaking of ^oJudas, [son] of Simon Iscariot; for the same was about to be delivering him up, one from among the twelve!

§ 14. *The Feast of Tents, Jerusalem.*

CH. VII. And, after these things, Jesus was walking about in Galilee; for he was not wishing to be walking about in Judæa, because the Jews were seeking him to slay^a [him].

²Now the feast of the Jews was near, the [feast] of pitching-tents. ³His ^obrothers, therefore, said unto him, Remove from hence, and be withdrawing into Judæa, that thy ^odisciples too may^b view thy ^oworks which thou art doing: ⁴for no one does any thing in secret; while he is seeking to be well-known. If these things thou doest, manifest thyself to the world. ⁵For not even his ^obrothers were putting faith in him. ⁶Jesus, therefore, says to them, My season not yet is here; but your season at any time is ready. ⁷The world^c cannot hate you; but me it hates, because I am testifying concerning it that its ^oworks are evil. ⁸Ye go up into the feast! I go not up into this feast, because my season not yet has fully come. ⁹These things saying to them, he abode in Galilee.

¹⁰But, when his ^obrothers went up to the feast, then he also went up, not manifestly, but as in secret. ¹¹The Jews, therefore, were seeking him in the feast, and saying, Where is he?^d ¹²And there was great murmuring about him among the multitudes. ^oSome, indeed,

^a chap. v. 18.

^b Tregelles' Text: "shall."

^c chap. xv. 18.

^d "That one."

were saying, He is good; whereas others were saying, Nay, on-the-contrary, he is misleading the multitude. ¹³No one, nevertheless, with plainness of speech was talking about him, because of the fear of the Jews. ¹⁴Presently, however,—the feast being at its height—Jesus went up into the Temple, and was teaching. ¹⁵Marvelling, therefore, were the Jews, saying, How does this one know letters, not having learned?

¹⁶Jesus, therefore, answered them and said, My ^oteaching is not mine, but his ^owho sent me. ¹⁷If perchance any one be willing to do his ^owill, he shall understand about the teaching, whether it is of ^oGod, or I from myself am talking. ¹⁸He who from himself talks, his ^oown ^oglory seeks; but he who seeks the glory of ^ohim that sent him, the same is true, and unrighteousness in him is not. ¹⁹Did not Moses give you the law? and not one from among you is doing the law. Why are ye seeking to slay me?

²⁰The multitude answered, Thou hast a demon! ^a who is seeking to slay thee?

²¹Jesus answered and said to them, One work I did, and ye all are marvelling ²²on this account. Moses ^b has given you ^ocircumcision (not that it is of ^oMoses, but of the fathers); and on Sabbath ye circumcise a man. ²³If a man receives circumcision, on Sabbath, lest should be broken the law of Moses, with me are ye bitter as gall, because a whole man I made well on Sabbath? ²⁴Be not judging according to appearance, but the righteous judgment be judging.

²⁵Some from among ^othose of Jerusalem, therefore, were saying: Is not this he whom they are seeking to slay? ²⁶And see! with freedom of speech he is talking, and nothing to him are they saying. Did the rulers, ever once, truly understand that this one was the Christ? ²⁷On-the-contrary, as for this one, we know whence he is; the Christ, however, whensoever he may be coming, no one understands whence he is!

²⁸^oJesus, therefore, cried aloud in the Temple, teaching, and saying: Both me ye know, and ye know whence I am: and of myself I have not come, but he is real ^owho sent me,—whom ye know not. ²⁹I know him, because from him I am, and he sent me forth.

³⁰They were seeking therefore, to apprehend him; and [yet] no one

^a chap. viii. 48; x. 20. ^b Or, "On this account Moses," etc. ^c More than "true."

thrust on him [his] °hand, because, not yet, had come his °hour.^a

³¹Out of the multitude, however, many put faith in him, and were saying: The Christ, whensoever he may come, will he do more signs than those which this one did?

³²The Pharisees hearkened to the multitude, murmuring about him these things; and the High-priests and the Pharisees sent forth officers, that they might apprehend him.

³³Jesus, therefore, said, Yet a little while am I with you,^b and am withdrawing unto °him that sent me. ³⁴Ye will seek me, and not find [me]; and, where **Ʒ** am, **ꝛ** cannot come.

³⁵The Jews, therefore, said unto themselves, Where is this one about to be journeying, that **ꝛ** shall not find him? To the dispersion of the Greeks is he about to be journeying, and teaching the Greeks?

³⁶What is this °word which he spake, Ye shall seek me, and not find [me]; and, Where **Ʒ** am, **ꝛ** cannot come?

³⁷Now, in the last day, the great one, of the feast, °Jesus was standing; and he cried aloud, saying: If perchance anyone be thirsting, let him be coming unto me, and drinking: ³⁸°he who puts faith in me, according as the Scripture said,^c “Rivers, out of his °belly shall flow, of living water.” ³⁹But this spake he concerning the Spirit, which °those who [had] put faith in him were about to be receiving; for not yet was there Holy^d Spirit,^e because Jesus not yet was glorified.

⁴⁰[Some] from among the multitude, therefore, having listened to these °words, were saying, This one is truly the Prophet! ⁴¹Others were saying, This one is the Christ! but °some were saying, What! out of °Galilee does the Christ come? ⁴²Did not the Scripture say that, out of the seed of David, and from Bethlehem,^f the village where David was, comes the Christ? ⁴³A division, therefore, took place in the multitude on account of him. ⁴⁴Some, indeed, from among them, were wishing to apprehend him, but no one thrust on him [his] °hands.

⁴⁵The officers, therefore, came unto the High-priests and Pharisees; and **they** said to them, Wherefore did ye not bring him? ⁴⁶The officers answered, Never spake a man thus, as this °man! ⁴⁷The Pharisees, therefore, answered them, Surely **ꝛ** too have not been deceived? ⁴⁸Surely none from among the rulers put faith in him, or

^a chap. viii. 20. ^b chap. xii. 35. ^c Zec. xiv. 8. ^d Tregellos marks “Holy” as doubtful: the Sinai MS. om. its it. ^e “As a gift” is no doubt implied. ^f Mi. v. 2.

from among the Pharisees? ⁴⁹But this ^omultitude, ^owho understand not the law, are laid under a curse. ⁵⁰Says Nicodemus unto them,—
^ohe who came unto him formerly, being one from among them,—
⁵¹Does our ^olaw judge the man, except perchance it hear first from him, and understand what he is doing? ⁵²They answered and said to him, Surely **thou** too art not out of ^oGalilee? Search and see, that out of ^oGalilee a prophet rises not.

§ 15. *Woman taken in Adultery.*^a

*From the Text of
Codex D.*

⁵³And they went, each to his ^ohouse.

CH. VIII. Now Jesus went into the mount of the Olives. ²But early, again, he comes near into the Temple; and all the people were coming unto him. ³And the Scribes and the Pharisees bring a woman, caught in sin. And setting her in [the] midst, ⁴the Priests say to him (tempting him, that they may have an accusation against him): Teacher! This ^owoman has been caught, in-the-very-act of committing adultery. ⁵Now Moses, in the law, gave command to be stoning ^osuch as these; but what dost **thou** now say? ⁶But ^oJesus, stooping down, was with [his] ^ofinger writing into the ground. ⁷But, as they continued questioning, he lifted himself up and said to them: Let the sinless one of you, first, at her cast a stone!

*From Stephens' Text,
Emended from Codices.*

⁵³And they went, each to his ^ohouse.

CH. VIII. Now Jesus went into the mount of the Olives. ²But early, again, he came near into the Temple; and all the people were coming unto him; and sitting down he was teaching them. ³And the Scribes and the Pharisees bring a woman, caught in adultery; and setting her in [the] midst, ⁴they say to him, Teacher! this ^owoman has been caught in-the-very-act of committing adultery. ⁵Now, in our ^olaw, Moses gave command to be stoning ^osuch as these: what then dost **thou** say? ⁶But this they were saying, tempting him, that they might have to be accusing him. But ^oJesus, stooping down, was with [his] ^ofinger writing into the ground. ⁷But, as they continued questioning him, he lifted himself up and said to them, Let the sinless one of you first cast a stone at her!

^a Tregelles prints this section in smaller type, and gives the text in two forms, as here shewn. The Sinai MS. omits the whole section.

*From the Text of
Codex D.*

⁸And, again stooping down, with [his] ^ofinger he was writing into the ground. ⁹But each one of the Jews was going out, beginning from the elder ones, so that all went out; and he was left alone, and the woman who was in [the] midst. ¹⁰And ^oJesus, lifting himself up, said to the woman, Where are they? Did no one condemn thee? ¹¹And she said to him, No one, Lord! And ^ohe said, Neither do **I** condemn thee. Withdraw: from the present, sin no more!

*From Stephens' Text,
Emended from Codices.*

⁸And, again stooping down, he was writing into the ground. ⁹But ^othey, having heard, were going out, one by one, beginning from the elder ones unto the last; and ^oJesus was left alone, and the woman who was in [the] midst. ¹⁰And ^oJesus, lifting himself up, and seeing no one besides the woman, said to her, Woman! where are those thine ^oaccusers? Did no one condemn thee? ¹¹And ^oshe said, No one, Lord! And ^oJesus said, Neither do **I** condemn thee. Go thy way, and sin no more.

§ 16. *The Light and the Darkness in Conflict.*

¹²Again, therefore, to them spake ^oJesus, saying: **I** am the light of the world:^a ^ohe who follows me in nowise may walk about in the darkness, but shall have the light of ^olife.

¹³The Pharisees, therefore, said to him, **Thou**, of thyself, art testifying: thy ^otestimony is not true.

¹⁴Jesus answered and said to them: Even though **I** be testifying of myself, true is my ^otestimony; because I know whence I came, and where I withdraw; but **ye** know not whence I come, or where I withdraw. ¹⁵**Ye**, according to the flesh, judge: **I** judge no one. ¹⁶And, even though **I** judge, ^omy ^ojudgment is genuine;^b because I am not alone, but **I** and the Father who sent me. ¹⁷But even in ^oyour ^olaw it is written,^c "Two men's ^otestimony is true." ¹⁸**I** am the one testifying of myself; and the Father who sent me, is testifying of me.

¹⁹So they were saying to him, Where is thy ^oFather?

Jesus answered, Ye know neither me nor my ^oFather: had ye

^a chap. xii. 46. ^b As much as to say, "Is what it professes to be." ^c De. xvii. 6.

known me, my °Father also, in that case, ye had known. ²⁰ There °things spake he in the treasury, teaching in the Temple; and no one apprehended him, because not yet had come his °hour.^a

²¹ He said, therefore, again to them, I withdraw,^b and ye shall seek me, and in your °sin ye shall die: where I withdraw, ye cannot come.

²² The Jews, therefore, were saying, Can it be that he will kill himself? because he says, Where I withdraw, ye cannot come.

²³ And he was saying to them, Ye are of the [realms] below, I am of the [realms] above: ye are of this °world, I am not of this °world.

²⁴ I said to you, therefore, Ye shall die in your °sins; for, except perchance ye believe that I am [he], ye shall die in your °sins.

²⁵ They were saying to him, therefore, Who art thou?

°Jesus said to them, °First and foremost, just what I am even speaking^c to you. ²⁶ Many things have I concerning you to be speaking and judging; but °he that sent me is true, and I, what things I heard from him, these am I speaking into the world.

²⁷ They understood not, that, as to the Father, to them was he speaking.

²⁸ °Jesus therefore said, Whosoever ye may uplift the Son of °Man,^d then shall ye understand that I am [he], and from myself am doing nothing; but, according as the Father taught me, these things am I speaking. ²⁹ And °he that sent me is with me: he left me not alone; because I, the things pleasing to him, am doing always.

³⁰ As these things he was speaking, many put faith in him. ³¹ °Jesus was saying, therefore, unto °those Jews who had come to have faith in him, If perchance ye may abide in °my °word, truly my disciples ye are; ³² and ye shall understand the truth, and the truth shall make you free.

³³ They made answer unto him. Seed of Abraham we are, and to no one have we been in bond-service, at any time: how dost thou say, Free shall ye be made?

³⁴ °Jesus answered them, Verily, verily, I say to you: Every one °committing °sin is a bond-servant of °sin. ³⁵ Now the bond-servant abides not in the house for the unbounded age: the Son abides for the unbounded age. ³⁶ If perchance, therefore, the Son make you free,

^a chap. vii. 30. ^b chap. vii. 33, etc. ^c That is: "What I speak, that I am; my speech reveals my person." Thus, *perhaps*, is the meaning. It is *lalo*, "speaks;" not *lego*, "say." The Lord did not so much say, in so many words, who he was, as speak out all he had to tell, and leave his hearers to gather therefrom who he was. ^d chap. iii. 14; xii. 32.

really free shall ye be. ³⁷I know, seed of Abraham ye are; but ye are seeking to kill me, because ^omy ^oword is not finding place within you. ³⁸What things **I** have seen with the Father, I am speaking; even **ye**, therefore, what things ye heard from the father, are doing.

³⁹They answered and said to him, Our ^ofather is Abraham!

^oJesus says to them, If children of ^oAbraham ye were, the works of ^oAbraham had ye been doing. ⁴⁰But now are ye seeking to kill me,—a man who the truth, to you, have I spoken, which I heard from ^oGod: this Abraham did not! ⁴¹**Ye** are doing the works of your ^ofather.

They said to him, **We**, of fornication, were not born: one Father have we—^oGod!

⁴²Jesus said to them, Had ^oGod been your ^oFather, ye had, in that case, been loving me; for **I**, out from ^oGod, came forth, and am here; for not even from myself have I come, but **he** sent me forth. ⁴³Wherefore understand ye not ^omy ^ospeech? Because ye cannot hear ^omy ^oword. ⁴⁴**Ye** are of the father, the adversary:^b and the covetings of your ^ofather ye wish to be doing. **Ye** was a man-killer from [the] beginning; and in the truth does not stand, because there is no truth in him. Whosoever he may be speaking ^ofalsehood, of his ^oown he is speaking; because false he is, and the father of it. ⁴⁵But because **I** speak the truth, ye believe me not. ⁴⁶Who from among you convicts me of sin? If truth I speak, why do **ye** not believe me? ⁴⁷**He** who is of ^oGod hears the sayings of ^oGod.^c Therefore **ye** hear not, because of ^oGod ye are not.

⁴⁸The Jews answered and said to him, Say **we** not well: **Thou** art a Samaritan, and hast a demon?

⁴⁹Jesus answered, **I** have not a demon, but honour my ^oFather, and **ye** dishonour me. ⁵⁰**I**, however, seek not my ^oglory: He is ^owho seeks and judges. ⁵¹Verily, verily, I say to you, if perchance anyone keep ^omy ^oword, in nowise may he see death to the remotest age.

⁵²The Jews said to him, Now have we come to know that thou hast a demon. Abraham died, and the prophets; and **thou** sayest: If perchance anyone keep my ^oword, in nowise may he taste of death to the remotest age. ⁵³Art **thou** greater than our ^ofather Abraham? who,

^a Literally: "are." Sinai MS. has: "are." ^b 1 Jno. iii. 8. ^c chap. xviii. 37.

indeed, died; and the prophets died! Whom art thou making thyself?

⁵⁴Jesus answered, If perchance **I** should glorify myself, my glory is nothing: there is [one], my Father, who glorifies me; of whom **ye** say, He is our God; ⁵⁵and yet ye have not understood him! But **I** know him: if perchance I should say that I know him not, I shall be, like you, false; but I know him, and his word am keeping. ⁵⁶Abraham, your father exulted that ^a he should see my day; and he saw, and rejoiced.

⁵⁷The Jews, therefore, said unto him, Not yet art thou fifty years old,—and Abraham hast thou seen?

⁵⁸Jesus said to them, Verily, verily, **I** say to you: Before Abraham came into existence, **I** am!

⁵⁹They took up stones,^b therefore, that they might throw [them] upon him. But Jesus was concealed, and went forth out of the Temple.

§ 17. *Jesus heals the Blind Man, and avows himself the Good Shepherd.*

CH. IX. And, passing along, he saw a man blind from birth. ²And his disciples questioned him, saying, Rabbi! who sinned; this one, or his parents,—that blind he should be born? ³Jesus answered, Neither this one sinned nor his parents, but that the works of God might be made manifest in him. ⁴It behoves us^c to be working the works of him who sent me while it is day: there comes a night, when no one can work. ⁵Whosoever in the world I may be, I am the world's light.^d

⁶These things having said, he spat on the ground, and made clay out of the spittle, and anointed him with the clay, on the eyes,⁷ and said to him, Withdraw! wash in the pool of Siloam (which is to be translated, Sent). He departed, therefore, and washed himself, and came seeing.

⁸The neighbours, therefore, and those observing him aforetime, that he was a beggar, were saying, Is not this he that was sitting and begging? ⁹Others were saying, It is the same: others were saying, Nay, but he is like him. **Ye** was saying, **I** am [he]. ¹⁰They were, therefore, saying to him, How were thine eyes opened? ¹¹He

^a Or, "in order that;" but less probably here. ^b chap. x. 31. ^c Tregelles' alternative reading: "me." Sinai MS. has: "us," as also after "sent." ^d chap. viii. 12; xii. 35, 46.

answered, The man °who is called Jesus made clay, and anointed mine' °eyes, and said to me, Withdraw into °Siloam and wash: departing, therefore, and washing myself, I recovered sight. ¹²And they said to him, Where is he? He says, I know not. ¹³They bring him unto the Pharisees—°him at one time blind. ¹⁴Now it was Sabbath, on what day °Jesus made the clay, and opened his' °eyes.

¹⁵Again, therefore, were the Pharisees also questioning him, how he recovered sight. And °he said to them, He put clay upon mine °eyes, and I washed myself, and do see. ¹⁶They were saying, therefore, some from among the Pharisees, This °man is not from God, because he keeps not the Sabbath. Others were saying, How can a sinful man such signs as these be doing? And there was a division among them. ¹⁷They were saying, therefore to the blind [man] again, What dost **thou** say of him, in that he opened thine' °eyes? And °he said, He is a prophet!

¹⁸The Jews, therefore, did not believe, of him, that he was blind and recovered sight, till whatever [time] they addressed the parents of him °who recovered sight, ¹⁹and questioned them, saying, Is this your °son, of whom **ye** say that blind he was born? How, then, does he see even now?^a ²⁰His °parents answered and said, We know that this is our °son, and that blind he was born; ²¹but, how now he sees, we know not; or, who opened his' °eyes, **we** know not: question him!—he is of age: **he** of himself shall speak! ²²These things said his °parents, because they were fearing the Jews; for already had the Jews agreed together in order that, if perchance anyone should confess him to be Christ, an excommunicant-from-the-synagogue should he be made. ²³For this reason his °parents said, He is of age: question him.

²⁴So they addressed the man a second time—who was blind—and said to him, Give glory to °God! **we** know that this °man is a sinner. ²⁵**He**, therefore, answered, Whether he is a sinner, I know not: one thing I know, that whereas I was blind, even now I see. ²⁶So they said to him, What did he to thee? how opened he thine' °eyes? ²⁷He answered them, I told you just now, and ye hearkened not; why again are ye wishing to hear? Are **ye**, too, wishing to become his disciples? ²⁸But °they reviled him, and said, **Thou** art a disciple of that one,^b but **we** are °Moses' disciples. ²⁹**We** know that to Moses

^a As if to say: "Was he ever blind?"

^b As if putting him far from them in disdain.

has ^oGod spoken; but, as for this one, we know not whence he is, ³⁰The man answered and said to them, Why! herein is the marvellous thing, that ye know not whence he is, and yet he opened mine ^oeyes! ³¹We know that ^oGod to sinners hearkens not; but, if perchance anyone be a worshipper of God, and his ^owill be doing,—to this one he hearkens. ³²Out of the remotest age it was never heard that anyone opened eyes of a blind man so born. ³³If this one were not from God, he could have been doing nothing. ³⁴They answered and said to him, In sins thou wast born altogether,^a—and dost thou teach us? And they thrust him forth outside.^b

³⁵^oJesus heard that they thrust him forth outside; and, finding him, said to him, Dost thou put faith in the Son of ^oGod? ³⁶We answered and said, And who is he, Sir! that I may put faith in him? ³⁷^oJesus said to him, And thou hast seen him, and ^ohe that speaks with thee is he! ³⁸And ^ohe said, I have faith, Lord!^c and worshipped him.

³⁹And ^oJesus said, For judgment, I, into this ^oworld came, that ^othose not seeing might see, and ^othose seeing might become blind. ⁴⁰^oThey from among the Pharisees, who were with him, heard these things, and said to him, Are we also blind? ⁴¹^oJesus said to them, If blind ye had been, ye had not, in that case, had sin; but now ye say, We see!—your ^osin remains.

CH. X. Verily, verily, I say to you, ^oHe who enters not through the door into the fold of the sheep, but goes up from another place, he is a thief and a robber; ²but ^ohe who enters through the door, is shepherd of the sheep. ³To him the porter opens, and the sheep to his ^ovoice hearken, and his ^oown sheep he calls by name, and leads them forth. ⁴Whensoever all his ^oown he may put forth, before them he moves on, and the sheep follow him, because they know his ^ovoice. ⁵A stranger, however, in nowise will they follow, but will flee from him, because they know not the voice of the strangers. ⁶This ^oparable ^oJesus spake to them; but they understood not what things they might be of which he was speaking to them.

⁷^oJesus, therefore, said again to them, Verily, verily, I say to you, I am the door of the sheep. ⁸All, as many as came before me, are thieves and robbers; but the sheep hearkened not to them. ⁹I am

^a Literally: "whole," that is, "the whole of thee." ^b chap. vi. 37. ^c Or, "Sir."

the door: through me, if perchance anyone come in, he shall be saved; and shall come in, and go out, and pasture shall find. ¹⁰The thief comes not, save that he may thieve and slay and destroy: **Ǝ** came that life they might have, and above measure might have [it]. ¹¹**Ǝ** am the good shepherd: the good shepherd his soul^a lays down in behalf of the sheep. ¹²The hireling, however, who also is not a shepherd, whose own the sheep are not, observes the wolf coming, and leaves the sheep, and flees (and the wolf seizes them and scatters); ¹³because ^b a hireling he is, and it concerns him not about the sheep. ¹⁴**Ǝ** am the good shepherd; and I know mine, and mine know me: ¹⁵according as the Father knows^c me, and **Ǝ** know the Father; and my soul^a I lay down in behalf of the sheep. ¹⁶And other sheep have I, which are not of this fold: them too I must needs bring, and to my voice will they hearken; and there shall come to be one flock, one shepherd. ¹⁷For this reason the Father loves me, because **Ǝ** lay down my soul,^a that again I may receive it. ¹⁸No one takes it away from me, but **Ǝ** lay it down of myself. Authority have I to lay it down, and authority have I again to receive it: this commandment received I from my Father.

¹⁹A division again took place among the Jews, by reason of these words. ²⁰Many, indeed, from among them were saying, He has a demon,^d and is raving!—why to him do ye hearken? ²¹Others were saying, These sayings are not [those] of one demonized: can a demon open blind men's eyes?

§ 18. *The Feast of Dedication.—Conflict renewed.*

Now the feast of dedication took place in Jerusalem. ²²It was winter; ²³and Jesus was walking about in the Temple, in the porch of Solomon. ²⁴The Jews, therefore surrounded him, and were saying to him, Until when dost thou hold our souls in suspense? If thou art the Christ, tell us plainly.

²⁵Jesus answered them, I told you, and ye believe not: the works which **Ǝ** am doing in the name of my Father, these testify of me. ²⁶But ye believe not, because ye are not of my sheep. ²⁷My sheep to my voice hearken; and **Ǝ** know them, and they follow me; ²⁸and **Ǝ** give unto them life age-abiding;^e and in nowise may they perish to

^a Is. liii. 10, 12; Mat. ii. 20 note. ^b The Sinai MS. also omits: "but the hireling flees" from the beginning of verse 13. ^c Mat. xi. 27. ^d chap. vii. 20. ^e chap. iii. 15, note.

the remotest age; and no one shall carry them off out of my °hand. ²⁹As for my °Father, what he has given me is a greater thing than all, and no one can carry off out of the hand of my °Father. ³⁰I and the Father are one.

³¹The Jews, therefore, lifted up stones again, that they might stone him.

³²°Jesus answered them, Many noble works I pointed out to you from my °Father: on account of which^a work of them are ye stoning^b me?

³³The Jews answered him, For a noble work we stone thee not, but for profane-speaking; and because **thou**, being man, makest thyself God.

³⁴°Jesus answered them, Is it not written in your °law,^b “**I** said, Ye are gods”? ³⁵If those he called gods, unto whom the word of °God came,—and the Scripture cannot be broken;—³⁶of him whom the Father sanctified and sent forth into the world are **ye** saying, Thou speakest profanely! because I said, I am °God’s Son? ³⁷If I am not doing the works of my °Father, believe me not. ³⁸But, if I am doing [them], even though ye believe not me, believe the works, that ye may perceive and understand, that the Father [is] in me, and **I** in the Father.

³⁹They were seeking, therefore, again to apprehend^c him: and he went forth out of their °hand, ⁴⁰and departed again beyond the Jordan, into the place where John was at the first immersing; and he abode there. ⁴¹And many came unto him, and were saying, John, indeed, wrought not a single sign; but all things, as many as John said^e of this one, were true. ⁴²And many put faith in him there.

§ 19. *The Raising of Lazarus.*

CH. XI. But a certain [man] was sick, Lazarus from Bethany, of the village of Mary and Martha her °sister. ²Now Mary was °she that anointed the Lord^d with perfume, and wiped his °feet with her °hair, whose °brother Lazarus was sick. ³The sisters, therefore, sent forth unto him, saying, Lord! see! he whom thou dearly lovest is sick. ⁴°Jesus, however, when he heard [it], said, This °sickness is not unto death, but for the glory of °God, that the Son of °God may be glorified

^a Literally: “what kind.”

^b Ps. lxxxii. 6.

^c He. xi. 4, end.

^d chap. xii. 3.

thereby. ⁵Now ^oJesus loved ^oMartha and her ^csister and ^oLazarus. ⁶When, therefore, he heard that he was sick, then, indeed, he abode in [the] place in which he was, two days. ⁷Then, after this, he says to the disciples, Let us be leading on into ^oJudaea again. ⁸The disciples say to him, Rabbi! just now were the Jews seeking to stone ^a thee, and again withdrawest thou there? ⁹Jesus answered, Are there not twelve hours of the day? If perchance one be walking about in the day, he stumbles not, because the light of this ^oworld he beholds; ¹⁰but, if perchance one be walking about in the night, he stumbles, because the light is not in him. ¹¹These things he said; and after this he says to them, Lazarus, our ^odear-friend, has fallen asleep; but I go that I may wake him up. ¹²The disciples, therefore, said to him, Lord! if he has fallen asleep, he will get well. ¹³But ^oJesus had spoken concerning his ^odeath; whereas they supposed that about the taking of rest in ^osleep he was speaking. ¹⁴So then ^oJesus said to them plainly, Lazarus died! ¹⁵and I rejoice,—for your sakes, that ye may believe,—that I was not there; but let us be leading on unto him! ¹⁶Said Thomas, therefore, the one called Didymus, to the fellow-disciples, Let us also be leading on, that we may die with him.

¹⁷So when ^oJesus came, he found that he had been four days already in the tomb. ¹⁸Now ^oBethany was near ^oJerusalem, about fifteen furlongs off. ¹⁹And many from among the Jews had come unto ^oMartha and Mary, that they might console them concerning their ^obrother.

²⁰^oMartha, therefore, when she heard that Jesus was coming, went to meet him; but Mary in the house was sitting. ²¹^oMartha, therefore, said unto ^oJesus, Lord! hadst thou been here, my ^obrother had not died. ²²And now I know that, as many things soever as thou mayest ask ^oGod, ^oGod will give to thee. ²³^oJesus says to her, Thy ^obrother shall arise! ²⁴^oMartha says to him, I know that he shall arise, in the resurrection, in the last day. ²⁵^oJesus said to her, **I** am the resurrection and the life: he who puts faith in me, even though he die, shall live again; ^b ²⁶and no one ^owho lives again ^b and puts faith in me may in anywise die to the remotest age: ^c believest thou this? ²⁷She says to him, Yea, Lord: **I** have believed that thou art the Christ, the Son of ^oGod,—he who into the world was to come.

^a chap. x 31. ^b Compare Lu. xv. 32; Ro. xiv. 9; Re. i. 18; ii. 8; xx. 4. ^c chap. iii. 15, note.

²⁸ And this saying, she went away and called Mary her ^osister secretly, saying, The Teacher is present, and calls thee. ²⁹ Now she, when she heard, was roused up quickly, and was coming unto him. ³⁰ Not yet, however, had ^oJesus come into the village, but was still in the place where ^oMartha met him. ³¹ The Jews, therefore, ^othey who were with her in the house, and were consoling her, seeing ^oMary, that quickly she arose and went out, followed her, supposing that she was withdrawing unto the tomb that she might weep there.

³² Mary, therefore, when she came where Jesus was, seeing him, fell at his ^ofeet, saying to him, Lord! hadst thou been here, my ^obrother had not died!

³³ Jesus, therefore, when he saw her weeping, and the Jews who came with her weeping, was indignant in the spirit, and troubled himself, ^oand said, Where have ye laid him? They say to him, Lord! be coming, and see. ³⁵ Jesus wept.

³⁶ The Jews, therefore, were saying, See! how dearly he loved him. ³⁷ Some, however, from among them said, Could not this one, ^owho opened the eyes of the blind, have wrought that this one also should not die? ³⁸ Jesus, therefore, again being indignant within himself, comes unto the tomb: now it was a cave, and a stone was lying on it. ³⁹ Jesus says, Take ye away the stone. The sister of the deceased, Martha, says to him, Lord! by this time he stinks; for it is four days. ⁴⁰ Jesus says to her, Did I not tell thee that, if perchance thou shouldst believe, thou shouldst see the glory of ^oGod? ⁴¹ So they took away the stone.

And Jesus lifted [his] ^oeyes above, and said, Father! I thank thee that thou didst hearken to me. ⁴² But I knew that, always, to me, thou dost hearken; nevertheless, because of the multitude ^othat was standing around, I spake, that they might believe that thou didst send me forth. ⁴³ And these things saying, with a loud voice he cried out, Lazarus, come forth! ⁴⁴ Forth came the dead one, bound ^ofeet and ^ohands with bandages; and his ^oface with a napkin was bound about. Jesus says to them, Loose him, and allow him to withdraw.

⁴⁵ Many, therefore, from among the Jews—^othey who came unto Mary, and gazed on what he did—put faith in him. ⁴⁶ Some, however, from among them went away unto the Pharisees, and told them what things Jesus did. ⁴⁷ The High-priests and the Pharisees gathered together a high-council, and were saying, What are we to do? because

this °man is doing many signs! ⁴⁸If, perchance, we let him alone thus, all will put faith in him, and the Romans will come and take away both our °place and °nation. ⁴⁹A certain one, however, from among them—Caiaphas, being High-priest of that °year, said to them, **¶** We know nothing! ⁵⁰neither are reckoning that it is profitable for you that one man should die in behalf of the people,^a and not the whole of the nation perish. ⁵¹This, however, from himself he said not; but, being High-priest of that °year, prophesied that Jesus was going to die in behalf of the nation; ⁵²and not in behalf of the nation only, but in order that the children of °God also °who had been scattered abroad he might gather together into one. ⁵³From that °day, therefore, they took counsel that they might slay him. ⁵⁴°Jesus, therefore, no longer openly was walking about among the Jews, but went away from thence into the country near the wilderness, into a city called Ephraim, and there abode with the disciples. ⁵⁵Now the passover of the Jews was near; and many went up into Jerusalem, out of the country, before the passover, that they might purify themselves. ⁵⁶So they were seeking °Jesus, and were saying one with another, standing in the Temple, How does it seem to you? that in nowise may he come into the feast? ⁵⁷Now the High-priests and the Pharisees had given commands, that, if perchance anyone should get to know where he was, he should give information, to-the-end they might apprehend him.

§ 20. *The Anointing at Bethany.* Mat. xxvi. 6-12; Mar. xiv. 3-8.

CH. XII. °Jesus, therefore, six days before the passover, came into Bethany, where Lazarus was, °who had died, whom °Jesus raised from among [the] dead. ²So they made for him a dinner^b there; and °Martha was ministering; but °Lazarus was one of °those reclining with him. ³°Mary, therefore, taking a pound of perfume of spikenard, pure, costly, anointed the feet of °Jesus, and wiped with her °hair his °feet; and the house was filled with the fragrance of the perfume. ⁴Judas—the Iscariot, one of his °disciples, °he who was about to be delivering him up—therefore says, ⁵Why was this °perfume not sold for three hundred denaries, and given to [the] destitute? ⁶But he said this, not because about the destitute he was caring, but because he

^a chap. xviii. 14. ^b Or, "supper:" strictly "the chief meal," whether early or late.

was a thief, and having the bag, was carrying ^owhat was being cast [thereinto]. ⁷ Jesus, therefore, said, Let her alone, that for the day of my ^opreparation-for-burial she may observe it. ⁸ For, the destitute, always have ye with yourselves; me, however, not always have ye. ⁹ A great multitude, therefore, from among the Jews, got to know that he was there; and came, not because of ^oJesus only, but that ^oLazarus also they might see, whom he raised up from among [the] dead. ¹⁰ But the High-priests took counsel that ^oLazarus also they might slay; ¹¹ because many, by reason of him, were withdrawing from the Jews, and putting faith in ^oJesus.

§ 21. *The Triumphal Entry.* Mat. xxi. 1-11; Mar. xi. 1-10; Lu. xix. 29-38.

¹² On the morrow, a great multitude—^othat which came into the feast—hearing that Jesus was coming into Jerusalem, ¹³ took the branches of the palms, and went forth to meet him; and were crying aloud, “Hosanna! blessed ^a is ^ohe who is coming in [the] name of [the] Lord,” even the King of ^oIsrael. ¹⁴ And ^oJesus, finding a young ass, sat upon it, according as it is written,^b ¹⁵ “Fear not, daughter of Zion! behold! thy ^oking is coming, sitting on a foal of an ass.” ¹⁶ These things his ^odisciples understood not at the first; but, when Jesus was glorified, then remembered they that these things were written on him, and [that] these things they did to him. ¹⁷ The multitude, therefore, ^othat were with him when he called ^oLazarus out of the tomb, and raised him up from among [the] dead, were testify- ing. ¹⁸ Therefore the multitude met him, because they heard that he had done this ^osign. ¹⁹ The Pharisees, therefore, said unto themselves, Observe ye that ye are good for nothing? See! the world after him went away.

§ 22. *The Hour is come. Final Appeals to the Jews.*

²⁰ Now there were certain Greeks, from among ^othose coming up that they might ^cworship in the feast. ²¹ These, therefore, came unto Philip—^ohim from Bethsaida of ^oGalilee—and were requesting him, saying, Sir! we wish to see ^oJesus. ²² ^oPhilip comes and tells ^oAndrew: Andrew and Philip come and tell ^oJesus.

^a Ps. cxviii. 26. ^b Zec. ix. 9. ^c Literally, in Tregelles' text: “shall”

²³But ^oJesus answers them, saying, The hour has come, that the Son of ^oMan should be glorified. ²⁴Verily, verily, I say to you, Except perchance the kernel of the wheat fall into the ground and die, it remains alone; but if perchance it die, much fruit it bears. ²⁵^oHe that dearly loves his ^osoul destroys ^a it, ^b and ^ohe that hates his ^osoul in this ^oworld unto age-abiding ^c life ^d preserves it. ²⁶If, perchance with me any one be ministering, with me let him be following; and, where **I** am—there ^omy ^ominister also shall be: if, perchance, any one with me be ministering, the Father will honour him. ²⁷Now has my ^osoul become troubled; and what can I say? Father! save me out of this ^ohour? But therefore, came I into this ^ohour. ²⁸Father! glorify thy ^oname!

There came, therefore, a voice out of the heaven, I both did glorify, and again will glorify [it]. ²⁹The multitude, therefore, ^owhich stood and heard, was saying that thunder had been caused. Others were saying, A messenger to him has spoken.

³⁰Jesus answered and said, Not for my sake this ^ovoice has been caused, but for your sake. ³¹Now is there a judgment of this ^oworld: now the ruler of this ^oworld shall be cast forth outside; ³²and **I**, if perchance I be uplifted out of the earth, will draw all unto myself. ³³But this he was saying, signifying by what sort of death he was about to die.

³⁴The multitude answered him, **We** heard, out of the law, that the Christ abides to the remotest age; and how sayest thou that the Son of ^oMan must needs be uplifted? Who is this ^oSon of ^oMan?

³⁵^oJesus, therefore, said to them, Yet a little while the light is among you: walk while ye have the light, lest darkness on you should lay hold; and ^ohe that walks in the darkness knows not where he is drifting. ³⁶While the light ye have, be putting faith in the light, that sons of light ye may become. These things spake Jesus; and, going away, was hid from them.

³⁷Although such signs he had done before them, they were not putting faith in him: ³⁸that the word of Isaiah the prophet might be fulfilled, which he spake, ^e "Lord! who had faith in ^owhat we heard?"

^a Sinai MS. has "destroys." ^b Mat. x. 39; xvi. 25; Lu. xvii. 33; compare Mat. ii. 20, note. ^c chap. iii. 15, note. ^d Note the change of terms here: "he that hates his *psyche* in this world, unto age-abiding *zoe* shall preserve it"—a distinction which ought to be reproduced in English, but which is wiped out by rendering *psyche* "life." ^e Is. liii. 1.

and the arm of [the] Lord, to whom was it revealed?" ³⁹Therefore they could not have faith, because again said Isaiah,^a "40 He has blinded their °eyes, and he hardened their °heart, lest they should see with [their] °eyes, and bethink with [their] °heart, and turn, and I shall heal them." ⁴¹These things said Isaiah, because^b he saw his °glory,^c and spake concerning him. ⁴²Nevertheless, however, even from among the rulers, many put faith in him; but, because of the Pharisees, they were not confessing [him], lest excommunicants-from-the-synagogue they should be made; ⁴³for they loved the glory of °men rather than even the glory of °God.

⁴⁴But Jesus cried aloud and said. °He that puts faith in me puts not faith in me, but in °him that sent me; ⁴⁵and °he that looks upon me looks upon °him that sent me. ⁴⁶¶ a light into the world have come; that no °one putting faith in me in the darkness may abide. ⁴⁷And, if perchance any one hearken to my °sayings and keep [them] not, ¶ judge him not; for I came not that I might be judging the world, but that I might save the world. ⁴⁸°He that sets me aside and receives not my °sayings has °that which is to judge him: the word which I spake, that will judge him in the last day. ⁴⁹Because ¶, out of myself, spake not; but the Father who sent me, he, to me, commandment has given, what I should say and what I should speak. ⁵⁰And I know that his °commandment is life age-abiding.^d What things, therefore, ¶ speak, according as the Father has told me, so I speak.

§ 23. *The Last Supper. Jesus washes his Disciples' Feet, and comforts their troubled Hearts.*

CH. XIII. Now, before the feast of the passover, °Jesus knowing that his' °hour came that he should remove out of this °world unto the Father, having loved his °own °that [were] in the world, throughout loved them. ²And, supper being in progress,^e the adversary already having thrust into the heart of Judas Iscariot [son] of Simon, that he should deliver him up—³[Jesus], knowing that the Father had given to him all things, into [his] °hands, and that from God he had come forth, and unto °God was withdrawing—⁴rouses himself out of the supper, and lays down [his] °garments; and, taking a linen-cloth,

^a Is. vi. 9, 10. ^b Trezelles' alternative reading: "when;" but Sinai MS. has: "because." Is. vi. 1. ^c chap. iii. 15, note. ^d Sinai MS. has: "being in progress," (γισσομένην).

girded himself: ⁵next he pours water into the wash-basin, and began to be washing the feet of the disciples, and to be wiping [them] with the linen-cloth wherewith he had girded himself. ⁶So he comes unto Simon Peter. **He** says to him, Lord! dost **thou** wash my ^ofeet? ⁷Jesus answered and said to him, What **I** am doing, **thou** knowest not just now, but thou shalt understand after these things. ⁸Peter says to him, In nowise mayest thou wash my ^ofeet to the latest age. Jesus answered him, Except perchance I do wash thee, thou hast no part with me. ⁹Simon Peter says to him, Lord! not my ^ofeet alone, but also [my] ^ohands and [my] ^ohead! ¹⁰Jesus says to him, ^oHe who has bathed himself has no need, save as to the feet, to get washed, but is pure [as] a whole; and **ye** are pure, but not all. ¹¹For he knew the one that would deliver him up; therefore he said, Not all [of you] are pure.

¹²When, therefore, he washed their ^ofeet, and took his ^ogarments and reclined again, he said to them, Understand ye what I have done to you? ¹³**Ye** call me The Teacher, and The Lord; and ye say well, for I am. ¹⁴If, then, **I** washed your ^ofeet—The Lord, and The Teacher,—**ye** too ought to be washing one another's ^ofeet. ¹⁵For an example I gave you, that, according as **I** did for you, **ye** too should be doing. ¹⁶Verily, verily, I say to you,^a A servant is not greater than his ^olord, neither one sent forth greater than ^ohe who sent him. ¹⁷If these things ye know, happy are ye if perchance ye be doing them. ¹⁸Not concerning all of you am I speaking: **I** know whom I selected: but, that the Scripture^b might be fulfilled, "^oHe who was feeding on my^c ^oloaf lifted up, against me, his ^oheel." ¹⁹From even now am I telling you, before [its] ^ocoming to pass, that ye may have faith, whensoever it may come to pass, that **I** am [he]. ²⁰Verily, verily, I say to you,^d ^oWhosoever receives any one I may send, receives me; and ^ohe that receives me, receives ^ohim that sent me.

²¹These things saying, Jesus was troubled in the Spirit, and testified and said,^e Verily, verily, I say to you, One from among you will deliver me up.^f ²²The disciples, therefore, were looking one at another, being at a loss about whom he was speaking. ²³There was reclining one from among the ^odisciples, in the bosom of ^oJesus, whom ^oJesus

^a chap. xv. 20; Mat. x. 24; Lu. vi. 40; xxii. 27. ^b Ps. xli. 9. ^c Tregelles' alternative reading: "eating the loaf with me." So the Sinait MS. ^d Mat. x. 40; Lu. ix. 48. ^e Mat. xxvi. 21; Mar. xiv. 18; Lu. xxii. 21. ^f A reluctant disclosure: compare verses 10, 11, 18.

loved.^a ²⁴Simon Peter, therefore, bends forward to the same, and says to him, Say, "Who is it?" of whom he is speaking ²⁵**¶** **¶**, falling back thus ^b upon the breast of ^cJesus, says to him, Lord! who is it? ²⁶^cJesus answers, **¶** **¶** it is for whom **¶** I may dip the morsel, and give to him. So then, dipping the morsel, he takes and gives [it] to Judas, [son] of Simon Iscariot. ²⁷And, after the morsel, then entered into him ^cSatan. Jesus, therefore, says to him, What thou art doing, do quickly! ²⁸As to this, however, none of ^cthose reclining understood respecting what he said [it] to him. ²⁹Some, in fact, were supposing, since Judas was holding the bag, that ^cJesus was saying to him, Buy what things we have need of for the feast; or, that to the destitute he should give something. ³⁰**¶** **¶**, therefore, receiving the morsel, went out straightway. Moreover, it was night.

³¹When, therefore, he went out, Jesus says, Now was the Son of ^cMan glorified; and ^cGod was glorified in him. ³²If ^cGod was glorified in him, ^cGod also will glorify him in him[self], and straightway will glorify him. ³³Dear children! yet a little am I with you. Ye will seek me; and, according as I said to the Jews,^c Where **¶** withdraw **¶** cannot come, to you also I say [it] just now. ³⁴A new commandment I give you, that ye be loving one another; according as I loved you, that **¶** too be loving one another. ³⁵**¶** **¶** shall all perceive that my disciples ye are, if perchance ye have love amongst one another.

³⁶Simon Peter says to him, Lord! where withdrawest thou? Jesus answered, Where I withdraw, thou canst not follow with me now; but thou shalt follow, later. ³⁷Peter says to him, Lord! wherefore can I not follow with thee, even now? my ^csoul^d in thy behalf will I lay down. ³⁸Jesus answers, Thy ^csoul^d in my behalf wilt thou lay down? Verily, verily, I say to thee, In nowise may a cock crow, until what [time] thou shalt deny me thrice.^e

CH. XIV. Let not your ^cheart be troubled: be putting faith in ^cGod, and in me be putting faith. ²In the house of my ^cFather are many abodes; but, if not, I would have told you; because^f I am going away to prepare a place for you. ³And, if perchance I go away and prepare a place for you, again I am coming, and will take you

^a Literally: "was loving," or, "used to love." ^b Greek: "Falling back, that one, thus." ^c chap. vii. 34; viii. 21. ^d Compare chap. X. 11, 15; Mat. ii. 20, note. ^e Mat. xxvi. 34; Mar. xiv. 30; Lu. xxii. 34. ^f Or, "but, if not, would I have told you that . . . ?" (Lange.)

near unto myself; that, where **I** am, **ye** also may be. ⁴And, where **I** withdraw, ye know the way.

⁵Thomas says to him, Lord! we know not where thou withdrawest: how do we know the way?^a

⁶Jesus says to him, **I** am the way, and the truth, and the life: no one comes unto the Father except through me. ⁷Had ye understood me, my ^oFather also had ye known: from this very time ye understand him, and have seen him.

⁸Philip says to him, Lord! point out to us the Father, and it suffices us.

⁹Jesus says to him, So long a time as this am I with you, and hast thou not got to understand me, Philip? ^oHe who has seen me, has seen the Father; and how sayest thou, Point out to us the Father?

¹⁰Believest thou not that **I** [am] in the Father, and the Father is in me? The things which **I** am saying to you, from myself I am not speaking; but the Father, ^owho in me abides, is doing his ^oworks.

¹¹Believe me, that **I** [am] in the Father, and the Father [is] in me; but, if not, because of the works themselves believe me. ¹²Verily, verily, I say to you, ^oHe who puts faith in me, the works that **I** am doing, **he** also shall do; and greater than these shall he do; because **I**, unto the Father, am going away.

¹³And whatsoever ye may ask in my ^oname, the same will I do, that the Father may be glorified in the Son.

¹⁴If perchance any thing ye ask ^b in my ^oname, **I** will do [it].

¹⁵If perchance ye love me, ^omy ^ocommandments ye will keep.

¹⁶And **I** will request the Father, and another Advocate ^c he will give you, that he may be with you to the remotest age; ¹⁷the Spirit of ^otruth, ^dwhich the world cannot receive, because it neither beholds it nor perceives it; but **ye** perceive it, because with you it abides, and in you it is.

¹⁸I will not leave you orphans, ^fI am coming unto you. ¹⁹Yet a little, and the world no more beholds ^g me; but **ye** behold ^h me: because **I** live, **ye** also shall live.

²⁰In that ^oday, **ye** shall understand that **I** [am] in my ^oFather, and **ye** in me, and **I** in you.

²¹^oHe who has my ^ocommandments and keeps them, **he** is the one that loves me; and the one that loves me shall be loved by my ^oFather; and **I** will love him, and will manifest myself ^v to him.ⁱ

^a Tregelles' alternative reading: "how can we know *the way*?" The Sinai MS.: "how can we know THE WAY?" ^b Tregelles' alternative reading adds (doubtfully) "me." The Sinai MS. has it. ^c verse 26. ^d chap. xv. 26. ^e The Sinai MS. has: "shall be." ^f Or, "bereft." ^g Or, "considers." ^h Or, "consider." ⁱ Greek: "to him, myself."

²²Judas, not the Iscariot, says to him, Lord! what has happened, that to us thou art about to manifest thyself, and not to the world?

²³Jesus answered and said to him, If, perchance, any one love me, my ^oword he will keep; and my ^oFather will love him; and unto him we will come, and an abode with him we will make. ²⁴He who loves me not, keeps not my ^owords; and the word which ye hear is not mine, but the Father's who sent me. ²⁵These things have I spoken to you, with you abiding. ²⁶But the Advocate, the Holy ^oSpirit, which the Father will send in my ^oname, he will teach you all things, and put you in mind of all things that I told you. ²⁷Peace I leave with you: peace, mine ^oown, I give to you: not as the world gives, I give to you. Let not your' ^oheart be troubled, neither let it be afraid. ²⁸Ye heard that I said to you, I withdraw, and I come unto you. Had ye been loving me, ye would have rejoiced that I am going away unto the Father; because the Father is greater than I. ²⁹And now I have told you, before it comes to pass; that, whensoever it may come to pass, ye may believe. ³⁰No longer will I talk much with you; for the ruler of the world is coming, and in me has nothing; ³¹but, that the world may understand that I love the Father, even as the Father gave me commandment thus I do. Be rousing yourselves! let us be leading on from hence.

CH. XV. I am the real ^ovine, and my ^oFather is the cultivator. ²Every shoot, in me, not bearing fruit, he takes it away; and every ^oone bearing fruit, he prunes it, that more fruit it may bear. ³Already ye are pure,^b by reason of the word which I have spoken to you. ⁴Abide in me, and I in you. As the shoot cannot bear fruit of itself, except perchance it abide in the vine, thus, neither ye, except perchance in me ye abide. ⁵I am the vine: ye, the shoots. ^oHe who abides in me, and I in him, the same bears much fruit; because, apart from me, ye can do nothing. ⁶Except perchance one abide in me,—he was cast outside as the shoot, and was withered; and they gather them, and cast [them] into the fire, and they are burned. ⁷If perchance ye abide in me, and my ^osavings in you abide, whatsoever ye desire, ask! and it shall be brought to pass for you.^c ⁸Herein was my ^oFather glorified, that much fruit ye should be bearing, and should become my' disciples. ⁹As the Father loved me, I also loved you:

^a Note the two negatives: $\mu\acute{o}$, subjective; $\sigma\acute{\upsilon}$, objective. ^b chap. xiii. 10. ^c chap. xiv. 13.

abide in °my °love. ¹⁰If perchance my °commandments ye keep, ye shall abide in my °love; according as **ƒ**, the commandments of my °Father, have kept, and abide in his °love. ¹¹These things have I spoken to you, that °my °joy in you may be, and your °joy be made full. ¹²This is my °commandment, that ye be loving one another, according as I loved you. ¹³Greater love than this, no one has, that one lay down his °soul^a in behalf of his °friends. ¹⁴**Ɔc** are my friends, if perchance ye be doing what things **ƒ** command you. ¹⁵No longer I call you servants, because the servant knows not what his' °lord is doing; but you have I called friends, because all things which I heard from my °Father I made known to you. ¹⁶Not **Ɔc** chose me, but **ƒ** chose you, and appointed^b you, that **Ɔc** should be withdrawing and bearing fruit, and your °fruit should abide: that whatsoever ye should ask the Father in my °name, he should give you.

¹⁷These things I command you, that ye should be loving one another.^c ¹⁸If the world is hating you, ye perceive that me, before you, it has hated. ¹⁹If of the world ye had been, the world its °own had been loving; but because of the world ye are not, but **ƒ** chose you out of the world, therefore the world is hating you. ²⁰Remember ye not the word which **ƒ** said to you,^d A servant is not greater than his °lord. If me they persecuted, you too they will persecute: if my °word they kept, °yours also they will keep. ²¹But all these things will they do unto you, on account of my °name; because they know not °him that sent me. ²²Had I not come and spoken to them, they had not had sin;^e but now they have no excuse for their °sin. ²³He who hates me hates my °Father also. ²⁴Had I not wrought among them the works which no one else wrought, they had not had sin; but now have they both seen and hated both me and my °Father. ²⁵But, that the word might be fulfilled °which in their °law is written,^f "They hated me without cause." ²⁶But, whensoever the Advocate may come, whom **ƒ** will send to you from the Father—the Spirit of °truth, which from the Father is to proceed—**Ɔc** will testify of me; ²⁷and **Ɔc** also are to testify, because from [the] beginning ye are with me.

CH. XVI. These things have I told you, lest ye be ensnared. ²Ex-communicants-from-the-synagogue they will make you: nay! there

^a 1 Jno. iii. 16; compare chap. x. 11, 15. ^b Literally: "put," or "placed you." ^c chap. xiii. 34. ^d Mat. x. 24; chap. xiii. 16. ^e chap. ix. 41. ^f Ps. xxxv. 19; lxxix. 4; cix. 3.

comes an hour, that every one who slays you may think to be offering divine-service to God. ³And these things will they do, because they understood not the Father, nor yet me. ⁴But these things have I told you, in order that, whensoever their hour may come, ye may be remembering them, that I told you. These things, however, I told you not, from [the] beginning; because I was with you. ⁵But now I withdraw unto him who sent me; and no one from among you asks me, Where withdrawest thou? ⁶but, because these things I have told you, sorrow has filled your heart. ⁷But I tell you the truth, It is profitable for you that I should depart; for, if perchance I should not depart, the Advocate in nowise would come unto you; but if perchance I may go away, I will send him unto you. ⁸And, coming, he will convict the world of sin, and of righteousness, and of judgment. ⁹Of sin, indeed, because they are not putting faith in me; ¹⁰but of righteousness, because unto the Father I withdraw, and no longer ye behold me; ¹¹and of judgment, because the ruler of this world has been judged.^b

¹²Yet many things have I to be telling^a you; but ye cannot bear them just now; ¹³but, whensoever he may come—the Spirit of truth,—he will guide you into all truth; for he will not speak from himself, but as many things as he shall hear he will speak, and the coming things will he rehearse to you. ¹⁴He will glorify me, because of that which is mine he will receive, and will rehearse to you. ¹⁵All things as many as the Father has, are mine: therefore said I, Of that which is mine is he to receive, and will rehearse to you. ¹⁶A little, and no longer ye behold me; and, again, a little, and ye shall see me.^d

¹⁷[Some], therefore, from among his disciples said one to another, • What is this which he is saying to us, A little, and ye behold me not; and, again, a little, and ye shall see me; and, Because I withdraw unto the Father? ¹⁸They were saying, therefore, What is this which he is saying—A little? We know not what he is speaking.

¹⁹Jesus understood that they were wishing to question him, and said to them, About this are ye inquiring one with another; because I said, A little, and ye behold me not; and, again, a little, and ye shall see me? ²⁰Verily, verily, I tell you, that he shall weep and lament,

^a Literally: "questions." ^b chap. xii. 31. ^c chap. xvii. 10. ^d chap. xiv. 19.

and the world shall rejoice: ye shall be grieved, but your ^ogrief into joy shall be turned. ²¹The woman, whensoever she may be bringing forth, has grief, because her ^ohour came; but, whensoever she may give birth to the child, no longer does she bear in mind the tribulation, by reason of the joy that a man^a into the world was born. ²²And ye, therefore, now indeed, have grief; but again will I see you, and your ^oheart shall rejoice, and your ^ojoy no one shall take away from you. ²³And, in that ^oday, ye will not question me as to any thing. Verily, verily, I say to you, whatsoever ye may ask the Father he will give you, in my ^oname. ²⁴Until just now, ye asked nothing in my ^oname: be asking, and ye shall receive, that your ^ojoy may have been made full. ²⁵These things, in proverbs have I spoken to you: an hour comes when no longer in proverbs will I speak to you; but, with plainness of speech, concerning the Father, will I report to you. ²⁶In that ^oday, in my ^oname ye will ask; and I say not to you that I will request the Father concerning you; ²⁷for the Father himself dearly-loves you, because ye have dearly-loved me, and believed that I from the Father came forth. ²⁸I came forth from the Father, and have come into the world: again I leave the world, and go away unto the Father.

²⁹His ^odisciples say, See! now, with plainness of discourse thou art speaking; and not a single proverb art thou using: ³⁰now we know that thou knowest all things, and hast no need that any one be questioning^a thee: hereby we believe that from God thou camest forth.

³¹Jesus answered them, Just now do ye believe? ³²Behold an hour comes, and has come, that ye should be scattered, each one unto his ^oown possessions, and leave me alone; and yet I am not alone, because the Father is with me. ³³These things have I spoken to you, that in me ye may have peace: in the world ye are to have tribulation; but be taking courage, I have overcome the world!

§ 24. *Jesus prays for his Disciples.*

CH. XVII. These things spake ^oJesus, and, lifting up his ^oeyes to the heaven, said: Father! the hour has come! Glorify thy ^oSon, that the Son may glorify thee:—²according as thou gavest to him authority over all flesh, in order that unto all that which thou hast given to him, he might give to them life age-abiding.^b ³And this is the age-abiding

^a A precious "human being" (*anthropos*, homo). ^b chap. iii. 15, note.

life, that they understand thee, the only real God, and him whom thou didst send, Jesus Christ." ⁴ I glorified thee on the earth, the work finishing^b which thou hast given to me that I should do [it]. ⁵ And now glorify me, thou, Father! with thyself, with the glory which I was having, before the world's existence, with thee. ⁶ I manifested thy name to the men whom thou gavest to me out of the world: thine they were, and to me thou gavest them, and thy word they have kept. ⁷ Now have they understood, that all things, as many as thou hast given to me, are from thee,—⁸ that the declarations which thou gavest to me, I have given to them; and they received [them], and understood truly that from thee came I forth, and believed that thou didst send me forth.^c ⁹ I for them am making request: not for the world am I making request; but for those whom thou hast given to me; because thine they are. ¹⁰ And my possessions all are thine; and thy possessions, mine; and I have been glorified in them. ¹¹ And no longer am I in the world; and these are in the world; and I come unto thee. Holy Father! keep them in thy name which^d thou hast given to me, that they may be one,^e according as even we! ¹² When I was with them, I was keeping them in thy name which^d thou hast given to me, and I kept watch, and not one from among them destroyed himself—except the son of destruction—that the Scripture might be fulfilled. ¹³ But now I come unto thee; and these things am I speaking in the world, that they may have my joy made full in themselves. ¹⁴ I have given to them thy word, and the world hated them, because they are not of the world, according as I am not of the world. ¹⁵ I am not making request that thou shouldst take them away out of the world, but that thou shouldst keep them out of the evil. ¹⁶ Of the world they are not, according as I am not of the world. ¹⁷ Sanctify them in the truth: thy word is truth. ¹⁸ According as thou didst send me forth into the world, I also send them forth into the world. ¹⁹ And, in their behalf, I am sanctifying myself; in order that they too may have become sanctified in truth. ²⁰ Not for these, however, am I making request, alone; but, also, for those who put faith, through their word, in me: ²¹ in order that all may be one—according as thou, Father, in me, and I in thee—in order that they too in us may be: in order that the world may have faith that thou

^a 1 Jno. v. 20. ^b The Sinaï MS. has: "finishing." ^c verse 25. ^d That is, "which name thou hast given me." The Sinaï MS. confirms this. ^e verse 22. ^f chap. xvii. 9.

didst send me forth. ²² And **I** have given to them the glory which thou hast given to me; that they may be one,^a according as **we** [are] one: ²³ **I** in them and **thou** in me: that they may have been perfected into one:^b that the world may understand that **thou** didst send me forth, and didst love them according as thou didst love me. ²⁴ Father, as to what thou hast given to me, I desire that, wherever **I** am, **they** also may be with me; that they may behold ^omy ^oglory which thou hast given to me; because thou didst love me before a founding of a world. ²⁵ Righteous Father! and the world understood thee not! but **I** understood thee, and these understood that **thou** didst send me forth.^c ²⁶ And I made known to them thy ^oname, and will make known: that the love with which thou didst love me may be in them, and **I** in them.

§ 25. *Jesus arrested, and taken before the High-Priest. Peter's Denial.*

CH. XVIII. Having said these things, Jesus went out with his ^odisciples across the winter-torrent of the Kedron, where was a garden,^d into which **he** and his ^odisciples entered. ² But Judas also, ^owho was delivering him up, knew the place; because oft was Jesus gathered there with his ^odisciples. ³ ^oJudas, therefore, receiving the band, and officers from among the High-priests and the Pharisees, comes there with lights and torches and weapons. ⁴ But Jesus, knowing all the things coming upon him, went forth and says to them, Whom seek ye? ⁵ They answered him, Jesus, the Nazarene. He says to them, **I** am [he]. Now, Judas also, ^owho was delivering him up, was standing with them. ⁶ When, therefore, he said to them, **I** am [he], they went away ^obackward, and fell to-the-ground. ⁷ Again, therefore, he questioned them, Whom seek ye? And ^othey said, Jesus, the Nazarene. ⁸ Jesus answered, I told you that **I** am [he]; if, therefore, ye seek me, suffer these to withdraw: ⁹ that the word might be fulfilled which he said,^e As for those whom thou hast given to me, I lost from among them not so much as one.

¹⁰ Simon Peter, therefore, having a sword, drew it; and struck the servant of the High-priest; and cut off his ^oright ^oear. Now the servant's name was Malchus. ¹¹ ^oJesus, therefore, said to ^oPeter, Thrust the sword into the sheath! The cup^f which the Father has given me, should I in any wise not drink it?

^a verse 11. ^b Observe the method: "perfecting," the means; "unity," the end. ^c verse 8. ^d Mat. xxvi. 36, etc; Mar. xiv. 32, etc; Lu. xxii. 39. ^e chap. xvii. 12. ^f Mat. xxvi. 42.

¹²The band, therefore, and the captain, and the officers of the Jews, apprehended °Jesus,^a and bound him; ¹³and led [him] unto Annas first; for he was father-in-law of the Caiaphas who was High-priest for that °year. ¹⁴Now it was Caiaphas °who gave counsel to the Jews, that it was profitable for one man to die in behalf of the people.^b ¹⁵There was following, moreover, with °Jesus, Simon Peter^c and the other disciple. That °disciple, however, was known to the High-priest, and entered in with °Jesus into the court of the High-priest. ¹⁶But °Peter was standing at the door outside. The other °disciple, therefore, °that [was] known of the High-priest, went out, and told the portress, and brought in °Peter. ¹⁷The female servant, the portress, therefore says to °Peter,^d Art **thou** also from among the disciples of this °man? **He** says, I am not. ¹⁸Now the servants and the officers were standing, having made a coal fire because it was cold, and were warming themselves; and °Peter also was with them, standing and warming himself.

¹⁹The High-priest, therefore, questioned °Jesus, about his °disciples, and about his °teaching. ²⁰Jesus answered him: **I**, with plainness of speech, have spoken to the world: **I** ever taught in synagogue^e and in the Temple where all the Jews come together, and in secret I spake nothing. ²¹Why questionest thou me? Question °those who have heard, what I spake to them! See! these know what things **I** said.

²²And, when he said these things, one of the officers who was standing by gave a smart-blow to °Jesus, saying, Thus answerest thou the High-priest? ²³Jesus answered him, If abusively I spake, testify of the abuse; but if, respectfully, why beatest thou me?

²⁴°Annas, therefore, sent him forth, bound, unto Caiaphas the High-priest.

²⁵And Simon Peter^f was standing and warming himself. So they said to him, Art **thou** also from among his °disciples? **He** denied and said, I am not. ²⁶Says one from among the servants of the High-priest, being a kinsman of him whose °ear Peter cut off, Did not **I** see thee in the garden with him? ²⁷Again, therefore, Peter denied, and straightway a cock crew.

^a Mat. xxvi. 57; Mar. xiv. 53; Lu. xxii. 54. ^b chap. xi. 50. ^c Mat. xxvi. 58; Mar. xiv. 54; Lu. xxii. 54. ^d Mat. xxvi. 69; Mar. xiv. 66; Lu. xxii. 56. ^e Hinting at many synagogues and a common habit of teaching in them—"synagogue-wise;" as we say, "in public," that is, "publicly." But it is "the Temple," as one, and visited on set occasions. Sinai MS. omits the article before "synagogue." ^f Mat. xxvi. 71-75; Mar. xiv. 70-72; Lu. xxii. 58-62.

§ 26. *Jesus before Pilate.* Mat. xxvi. 1; Mar. xv. 1; Lu. xxiii. 1.

²⁸So then they lead °Jesus from °Caiaphas to the judgment-hall. Now it was early: and **they** entered not into the judgment-hall, that they might not be defiled, but might eat the passover. ²⁹°Pilate, therefore, went forth outside unto them, and says, What accusation bring ye against this °man? ³⁰They answered and said to him, If this one had not been doing mischief, we had not delivered him up unto thee. ³¹Pilate, therefore, said to them, **Ye** take him; and, according to your °law, judge him! The Jews said to him, We are not allowed to slay any one:—³²that the word of °Jesus might be fulfilled which he spake, signifying by what manner of death he was going to die.^a

³³°Pilate, therefore, entered again into the judgment-hall, and addressed °Jesus, and said to him, Art **thou** the King of the Jews?

³⁴Jesus answered, Of thyself sayest **thou** this; or, did others tell thee concerning me? ³⁵°Pilate answered, Perhaps [thou thinkest that] **I**

am a Jew! °Thy °nation and the High-priests delivered thee up to me: what didst thou? ³⁶Jesus answered, °My °kingdom is not of this

°world: had °my °kingdom been of this °world, °mine °officers had been striving that I might not be delivered up to the Jews; but, now,^b

°my °kingdom is not from hence. ³⁷Pilate, therefore, said to him, And yet **thou** art not a king! °Jesus answered, **Thou** sayest that I

am a king:—**I** to this end have been born, and to this end have come into the world, that I may testify to the truth. Every °one who

is of the truth hearkens to my °voice. ³⁸°Pilate says to him, What is truth?

And, this saying, again went he out unto the Jews, and says to them, **I** find in him not a single fault! ³⁹Howbeit, ye have a custom^c

that one I should release to you, in the passover: are ye then minded that **I** release to you the King of the Jews? ⁴⁰So they all cried

aloud, again, saying, Not this one, but °Barabbas! Now °Barabbas was a robber.

CH. XIX. So then °Pilate took °Jesus and scourged [him]. ²And the soldiers, plaiting a crown out of thorns, placed [it] on his °head,^d and a purple robe they cast about him; ³and were coming unto him,

^a chap. xii. 33. ^b Archbishop Whately deemed this "now" to be argumentative: is it not, rather, temporal? The "now" of argument supposes a reason given, which is not the case here. ^c Mat. xxv. 15; Mar. xv. 6, Lu. xxiii. 17. ^d Mat. xxvii. 29; Mar. xv. 17.

and saying, Joy to thee! the King of the Jews! and were giving him smart blows.

⁴And ^oPilate went forth again outside, and says to them, See! I lead him to you, outside; that ye may understand that not a single fault I find in him. ⁵^oJesus, therefore, came forth outside, wearing the thorn crown, and the purple mantle. And he says to them, Behold!—the man!

⁶When, therefore, the High-priests and the officers saw him, they cried aloud, saying, Crucify! crucify!^a ^oPilate says to them, **Ye** take him and crucify [him]; for I find not in him a fault. ⁷The Jews answered him, **℣℣℣** have a law; and, according to the law, he ought to die; because God's Son he made himself.

⁸When, therefore, ^oPilate heard this ^oword, he was caused to fear more; ⁹and entered into the judgment-hall again, and says to ^oJesus, Whence art **thou**? But ^oJesus gave him no answer. ¹⁰^oPilate says to him, To me^b dost thou not speak? Knowest thou not that I have authority to release thee, and have authority to crucify thee? ¹¹Jesus answered him, Thou hadst not been holding any authority at all against me, had it not been given thee from above; wherefore, ^ohe that delivers me up to thee has greater sin.

¹²In consequence of this, ^oPilate was seeking to release him: but the Jews cried aloud, saying, If perchance this one thou release, thou art not a friend of ^oCæsar. Every one making himself a king is speaking against ^oCæsar. ¹³^oPilate, therefore, listening to these ^owords, led ^oJesus outside; and sat upon an elevated-bench, within a place called Pavement—but, in Hebrew, Gabbatha. ¹⁴Now it was a preparation of the passover: it was about a sixth hour. And he says to the Jews, See!—your ^oking!^d ¹⁵**They**, therefore, cried aloud, Away! away! crucify him! ^oPilate says to them, Your ^oking shall I crucify? The High-priests answered, We have no king, but Cæsar. ¹⁶Then, therefore, he delivered him up to them, that he might be crucified.

§ 27. *The Crucifixion.* Mat. xxvii. 32, etc.; Mar. xv. 21, etc.;
Lu. xxiii. 26, etc.

They took possession, therefore, of ^oJesus. ¹⁷And, bearing with him the cross, he went out into the so-called Scull's-place, which is

^a Mat. xxvii. 23. ^b "To ME." Emphasis of official dignity. ^c Tregelles' alternative reading: "delivered." So Smal MS. ^d Nominative case: "[This is] your king!"

called, in Hebrew, Golgotha; ¹⁸ where they crucified him; and, with him, other two—hence and thence—but, in-the-midst, °Jesus

¹⁹ And °Pilate wrote a title also, and put upon the cross. Now it was written: Jesus, the Nazarene, the King of the Jews. ²⁰ This °title, therefore, many of the Jews read; because the place of the city was near where °Jesus was crucified; and it was written in Hebrew, in Latin, in Greek. ²¹ The High-priests of the Jews, therefore, were saying to °Pilate, Write not, The King of the Jews; but—~~We~~ said, King of the Jews am I. ²² °Pilate answered, What I have written, I have written.

²³ The soldiers, therefore, when they crucified °Jesus, took his °garments,^a and made four parts—to each soldier a part; and the tunic. The tunic, however, was without seam, woven from the top throughout. ²⁴ They said, therefore, one to another, Let us not rend it, but cast lots for it, whose it shall be:—that the Scripture^b might be fulfilled °which says, “They parted my °garments for themselves, and upon my °clothing they cast a lot.” The soldiers, indeed, therefore, did these things.

²⁵ But, there were standing, near the cross of °Jesus, his °mother, and his °mother’s °sister—Mary the [wife] of °Clopas,—and Mary the Magdalene.^c ²⁶ Jesus, therefore, seeing the mother, and the disciple standing by, whom he loved, says to the mother, Woman! see!—thy °son! ²⁷ Afterwards, he says to the disciple, See!—thy °mother! And, from that °hour, the disciple took her into his °home.

²⁸ After this, °Jesus, knowing that already all things had been finished, that the Scripture^d might be brought to a finish—says, I thirst!^e ²⁹ A vessel was standing full of vinegar: °a sponge therefore, full of the vinegar, having been put about hyssop, they brought [it] unto his °mouth. ³⁰ When, therefore, °Jesus received the vinegar, he said, Finished! and, bowing the head, delivered up the spirit.

³¹ The Jews, therefore, since it was a preparation, that the bodies might not abide on the cross on the Sabbath (for that °Sabbath °day was great), requested °Pilate, that their °legs might be broken, and they be taken away. ³² The soldiers, therefore, came; and, of the first, indeed, brake the legs; and of the other °who was crucified with him; ³³ but, coming unto °Jesus, when they saw [that] he was dead already,

^a Mat. xxvii. 35; Mar. xv. 24; Lu. xxiii. 34. ^b Ps. xxii. 18. ^c Mat. xxvii. 55, etc.
^d Ps. lxix. 21. ^e Mat. xxvii. 48; Mar. xv. 36; Lu. xxiii. 36.

they brake not his ^olegs: ³⁴but one of the soldiers, with a spear, pierced his ^oside; and there came out straightway blood and water. ³⁵And ^ohe who has seen has testified; and his ^otestimony is genuine; and he knows that he says what is true, that he also may have faith. ³⁶For these things came to pass in order that the Scripture^a might be fulfilled, “A bone thereof shall not be crushed.” ³⁷And, again, a different Scripture^b says, “They shall look unto him^c whom they pierced.”

§ 28. *The Burial.* Mat. xxvii. 57-61; Mar. xv. 42-47; Lu. xxiii. 50-56.

³⁸But, after these things, [one] Joseph from Arimathæa, being a disciple of ^oJesus, but having kept it secret through [his] ^ofear of the Jews, requested ^oPilate, that he might take away the body of ^oJesus; and ^oPilate gave permission. He came, therefore, and took away his ^obody. ³⁹Moreover, there came also [one] Nicodemus—^ohe who came unto him by night, at the first—bearing a mixture of myrrh and aloes, about a hundred pounds [weight]. ⁴⁰So they took the body of ^oJesus, and bound it with linen-bandages, along with the spices, according as it is a custom with the Jews to prepare for burial. ⁴¹Now there was, in the place where he was crucified, a garden; and, in the garden, an unused tomb, in which as yet no one was buried. ⁴²So, there, on account of the preparation of the Jews, because the tomb was near, they laid ^oJesus.

§ 29. *The Resurrection. Jesus appears to his Disciples.* Mat. xxviii. 1-10;

Mar. xvi. 1-11; Lu. xxiv. 1-12.

CH. XX. But, on the first of the week, Mary the Magdalene comes early—it being yet dark—unto the tomb; and she beholds the stone, already taken away out of the tomb. ²She runs, therefore, and goes unto Simon Peter, and unto the other disciple whom ^oJesus dearly loved, and says to them, They took away the Lord out of the tomb, and we know not where they laid him.

³^oPeter, therefore, with the other disciple, went out and were for going to the tomb. ⁴Now, the two were running together; and the other disciple ran forward more quickly than ^oPeter, and went first unto the tomb, ⁵and, stooping forward, beholds, lying, the linen-bandages;—nevertheless, he entered not. ⁶So then, Simon Peter also

^a Ex. xii. 46; Ps. xxxiv. 20.

^b Zec. xii. 10.

^c As their hope: compare Ps. xxxiv. 5.

comes, following him; and entered into the tomb; and beholds the linen-bandages, lying; ⁷and the napkin which was on his ⁸head, not lying along with the linen-bandages, but apart, folded up into one place. ⁸So then entered the other disciple also ⁹who came first to the tomb; and saw, and believed. ⁹For not yet knew they the Scripture, that it was necessary for him from among [the] dead to arise. ¹⁰The disciples, therefore, went away again unto them.

¹¹But Mary was standing against the tomb, outside, weeping. So then, as she wept, she stooped forward into the tomb; ¹²and beholds two messengers, in white, sitting, one towards the head and one towards the feet, where the body of ¹³Jesus had been lying. ¹³And they say to her, Woman! why weepest thou? She says to them, Because they took away my ¹⁴Lord, and I know not where they laid him! ¹⁴These things saying, she turned ¹⁵round, and beholds ¹⁵Jesus standing; and knew not that it was Jesus. ¹⁵Jesus says to her, Woman! why weepest thou? whom seekest thou? 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. ¹⁶Jesus says to her, Mary! Turning, she says to him, in Hebrew,^a Rabboni! (which says, Teacher!) ¹⁷Jesus says to her, Detain me not;^b for not yet have I ascended unto the Father; but be going unto my ¹⁸brethren, and tell them,—“I ascend unto my ¹⁹Father and your Father, and my God and your God.” ¹⁸Mary the Magdalene comes, bringing tidings to the disciples, “I have seen the Lord”;—and [that] these things he said to her.

¹⁹It being late, therefore, on that ²⁰day—the first of [the] week ²⁰—and the doors having been fastened where the disciples were, by reason of the fear of the Jews, ²⁰Jesus came and stood in^d the midst; and says to them, Peace to you! ²⁰And, this saying, he pointed out both [his] ²¹hands and [his] ²¹side to them. The disciples, therefore, rejoiced, seeing the Lord! ²¹He said to them again, therefore, Peace to you! According as the Father has sent me forth, I also send you. ²²And, this saying, he breathed strongly, and says to them, Receive ye Holy Spirit! ²³Whosoever ²³sins ye may remit, they have been remitted to them: whosoever ye may be retaining, they have been retained.^e

^a The Sinai MS. has: “In Hebrew.” ^b Literally: “Be not clinging to me” [“Do not continue to cling” (Donaldson, *Greek Grammar*, p. 414)]; removing what many have felt to be a difficulty. ^c Lu. xxiv. 36-40. ^d Literally: “into.” ^e Mat. xviii. 18.

²⁴ But Thomas—one from among the Twelve, ^che called Didymus—was not with them when Jesus came. ²⁵ The other disciples, therefore, were saying to him, We have seen the Lord! But ^che said to them, Except perchance I see, in his ^chands, the print of the nails, and press my ^cfinger into the print of the nails; and press my ^chand into his ^cside;—in nowise can I believe.

²⁶ And, after eight days, again, his ^cdisciples were within, and Thomas with them. ^cJesus comes—the doors having been fastened—and stood in ^a the midst, and said, Peace to you! ²⁷ Afterwards, he says to ^cThomas, Reach thy ^cfinger here, and see my ^chands; and reach thy ^chand, and press into my ^cside; and become not disbelieving, but believing. ²⁸ Thomas answered, and said to him, My ^cLord and my ^cGod! ²⁹ ^cJesus says to him, Because thou hast seen me, thou hast believed: happy ^cthose not seeing and yet believing.

³⁰ Many other signs, also, no doubt, did ^cJesus, in presence of the disciples, which are not written in this ^cbook; ³¹ but these are written that ye may believe that Jesus is the Christ, the Son of ^cGod; and that, believing, ye may have life in his ^cname.

§ 30. *Manifestation at the Lake of Tiberias.*

CH. XXI. After these things, Jesus manifested himself again to the disciples, at the lake of ^cTiberias; now he manifested himself thus: ² There were, together, Simon Peter, and Thomas ^cwho [was] called Didymus, and Nathanael, ^cwho [was] from Cana of ^cGalilee, and the [sons] of ^cZebedee, and two others of his ^cdisciples. ³ Simon Peter says to them, I go a-fishing. They say to him, ~~We~~ **We** also come with thee. They went out, and entered into the boat; and, in that ^cnight, they caught nothing.

⁴ But, morning by this time drawing on, Jesus stood on the beach; nevertheless, the disciples knew not ^b that it was Jesus. ⁵ ^cJesus, therefore, says to them, Children! perhaps ye have nothing to eat? They answered him, No! ⁶ But ^che said to them, Cast the net to the right side of the boat, and ye shall find. They cast, therefore, and no longer were they able to draw it, for the multitude of the fishes.

⁷ That ^cdisciple, therefore, whom ^cJesus loved, says to ^cPeter, It is the Lord! Simon Peter, therefore, hearing that it was the Lord,

^a Literally: "into." ^b Tregelles' alternative reading: "perceived not." So Sinai MS.

girded about himself [his] ^oupper garment (for he was naked), and cast himself into the lake. ⁸But the other disciples came by the little boat (for they were not far from the land, but about two-hundred cubits off) dragging the net of the fishes. ⁹So when they went on to the land, they see a coal fire laid, and fish laid over, and bread. ¹⁰^oJesus says to them, Bring of the fish which ye caught just now. ¹¹Simon Peter, therefore, went up, and drew the net on to the land, full of large fishes, a hundred and fifty-three; and, though they were so many, the net was not rent. ¹²^oJesus says to them, Come, dine! Not one, however, of the disciples was venturing to draw from him, Who art **thou**? knowing that it was the Lord. ¹³Jesus comes, and takes the bread, and gives to them: and the fish, in like manner. ¹⁴This, already, [is] a third [time] Jesus was manifested to the disciples, [after] he was raised from among [the] dead.

§ 31. *Peter restored to his Apostleship. Conclusion.*

¹⁵So when they [had] dined, ^oJesus says to ^oSimon Peter, Simon, [son] of John! lovest thou me more than these? He says to him, Yea, Lord! **thou** knowest that I am fond of thee. He says to him, Be feeding my ^odear-lambs.

¹⁶He says to him, again, a second [time], Simon [son] of John! lovest thou me? He says to him, Yea, Lord! **thou** knowest that I am fond of thee. He says to him, Be shepherding my ^osheep.

¹⁷He says to him, the third [time], Simon, [son] of John, art thou fond of me? ^oPeter was grieved that he said to him the third [time], Art thou fond^a of me? and said to him, Lord! all things **thou** knowest: **thou** understandest^b that I am fond of thee. Jesus says to him, Be feeding my ^odear-sheep. ¹⁸Verily, verily, I say to thee, when thou wast younger, thou wast wont to gird thyself, and walk about where thou didst choose; but, whensoever thou mayest become aged, thou shalt stretch out thine ^ohands, and another shall gird thee, and bear thee where thou dost not choose. ¹⁹But this he said,

^a It is difficult, yet important, to distinguish between *agapao* and *phileo* in translation. I had here, for the latter, "regard with tender affection" in the first edition; but this is too formal. "Dearly-love" is not a bad rendering, but is unsuitable here, since it appears like a mere enhancement of the other word (*agapao*, "love"). "Fond" is a correct enough rendering of *phileo*; but may not approve itself to every reader's taste, in a connection where a little fastidiousness must be forgiven. With whatever imperfection clinging to it, the above rendering puts before the English reader a most interesting problem. Why does Peter decline the word first used by Jesus? Is it because it is too cold, or too lofty? And why so grieved the third time? Is it merely because it is the third; or is it also because this time his own word is called in question? ^b Or, "perceivest," (*γινώσκεις*).

signifying by what manner of death he should glorify ^oGod.^a And, having said this, he says to him, Be following me.

²⁰^oPeter, turning about, beholds the disciple whom ^oJesus loved^b following, who reclined also, in the supper,^c on his ^obreast, and said, Lord! who is ^ehe that delivers thee up? ²¹^oPeter, therefore, seeing him, says to ^oJesus, Lord! but this one, what? ²²^oJesus says to him, If perchance I be wishing him to remain while I am coming, what to thee? **Thou** be following me! ²³This ^oword, therefore, went forth among the brethren, that that ^odisciple was not to die. ^oJesus, however, said not unto him, that he was not to die; but, If perchance I be wishing him to remain while I am coming, what to thee?

²⁴This is the disciple ^owho testifies of these things, and ^owho wrote these things; and we know that his ^otestimony is true. ²⁵There are, however, many other things also which ^oJesus did, which, indeed, if they are to be written, one by one, not even the world itself, I suppose, will contain the books which must be written.

ACCORDING TO JOHN.

^a 2 Pe. i. 14. ^b Literally: "was loving," or, "used to love." ^c chap. xiii. 23, etc.

The Emphasis on the Pronouns.—^aThis will be found of almost incalculable importance in the Gospel of S. John, where the constant repetition in the mouth of our Lord of the emphatic *I* and *Me* is the very essence of the divine revelation that the *historic Jesus* is the one essential object of faith unto life eternal. Let, e.g., the following passages be read with this emphasis, chap. v. 33-47; ix. 1-18, and it will be perceived how much new and startling light flashes upon the soul. Even in minor cases the gain is considerable, as in chap. xviii. 30, 31; xix. 10." (MacClellan, *The Four Gospels*, Preface, p. 1.)

The Rhythm of the Fourth Gospel.—Everywhere throughout this most admirable composition a beautiful rhythm prevails: not rolling in ample waves and rising in lofty crests as in the Epistle to the Hebrews, but flowing in gentle ripples or heaving in measured swells; commencing with the earlier and bolder strokes of logical priority, but at the end of clauses and sentences not infrequently counteracting the more effects of slight preplacement, causing thereby a balanced ending or drawing a perceptible weight to the closing word. The result is, that while the stronger indications of emphasis remain undisturbed, the slighter signs of it are occasionally overruled: sometimes the last word but one retains the stress; sometimes the last word wins it; and sometimes, not very seldom perhaps, the result is a tie or balance, a distribution of emphasis, which comes quite naturally to the living voice, imparting merely a deliberate fulness to the ending. The perception of this delicate feature has grown upon me, in revision. I cannot hope that I have always been successful in handling it. I have occasionally used a grave accent (´) as a "brake" to indicate "distributed stress;" at other times the single line under has been allowed to stand as by custom called for. Once or twice, I have left this matter wholly to the reader, whose friendly aid can of course never be dispensed with.

ACTS OF APOSTLES.

§ 1. *The Prologue.*

CH. I. **T**HE first^a narrative, indeed, made I, concerning all things, O Theophilus, which Jesus began^a both to do and teach, ²until what day—having given command through Holy Spirit to the Apostles whom he chose,—he was taken up: ³to whom he also presented himself alive,^b after his ^osuffering, by many sure tokens, through forty days appearing to them and speaking the things concerning the kingdom of ^oGod. ⁴And, being in company with [them], he charged them not to absent themselves from Jerusalem,^c but to abide around the promise of the Father, which—“ye heard of me”; ⁵because John, indeed, immersed with water, but **ye** shall be immersed in Holy Spirit, after not many of these days. ⁶^oThey, indeed, therefore, having come together, were questioning him, saying: Lord! at this ^otime,^d dost thou duly establish the kingdom unto ^oIsrael? ⁷He said unto them: It is not yours to get to know times or seasons which the Father placed in his ^oown authority; ⁸but ye shall receive power, the Holy Spirit having come upon you, and shall be my witnesses both in Jerusalem and in all ^oJudæa and Samaria, and as far as the land’s ^cutmost-bound. ⁹And, having said these things, while they were beholding, he was taken up, and a cloud received him from their ^oeyes.^e ¹⁰And as they were gazing into the heaven, while he was going his way, behold! also two men were standing by them in white garments, ¹¹who also said: Men of Galilee! why stand ye looking into the heaven? The same ^oJesus ^owho was taken up from you into the heaven, in this way will come—in what manner ye yourselves gazed upon him going his way into the heaven.

§ 2. *The Disciples return to Jerusalem.*

¹²Then returned they into Jerusalem, from a mountain ^owhich is called Olivet, which is near Jerusalem, a Sabbath’s journey. ¹³And,

^a Lu. i. 1. The FIRST narrative told of all things which Jesus, while on earth, BEGAN to do and teach: this SECOND narrative tells of all things which Jesus, from heaven, WENT ON to do and teach. This emphatic implication is a key to following history. ^b Mt. xxvii. 17; Mar. xvi. 12, 14; Lu. xxiv. 31, 36; Jho. xx. 19, 26; xxi. 4. ^c Lu. xxiv. 49. ^d Observe the point: Intro. § 14. ^e Or, “earth’s.” ^f Mar. xvi. 19; Lu. xxiv. 51.

when they entered, they went up into the upper-story; where were remaining behind both ^oPeter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alphaeus and Simon the Zealot, and Judas [brother] of James. ¹⁴These all were persevering with one accord in the prayer, with women, and Mary the mother of ^oJesus, and with his ^obrothers.

§ 3. *Speech of Peter, and Choice of Matthias.*

¹⁵And, in these days, Peter, standing up amidst the brethren, said (and there was a multitude of names ^otogether, about a hundred and twenty): ¹⁶Men-Brethren!^a the Scripture was needing to be fulfilled which the Holy ^oSpirit spake-beforehand, through David's mouth, concerning Judas, ^owho became guide to ^othose who apprehended Jesus: ¹⁷because he had been numbered amongst us, and obtained the lot of this ^oministry. ¹⁸This one, indeed, then, gained for himself a field out of a reward of ^ounrighteousness; and, falling headlong, brake asunder in-the-midst, and forth gushed all his ^obowels; ¹⁹and it became known to all ^othose dwelling in Jerusalem, so that that ^ofield was called, in their ^oown language, Acheldamach, that is, Field of blood. ²⁰For it is written in a book of Psalms:^b "Let his dwelling become desolate, and let him not be ^owho dwells therein;" and ^c "His oversight let a different one take." ²¹It is needful, therefore,—of the men who accompanied us during all [the] time in which the Lord Jesus went in and out over us, ²²beginning from the immersion of John until the day on which he was taken up from us,—that one of these become a witness of his resurrection with us.

²³And they made two stand,—Joseph, the one called Bar-sabbas, who was surnamed Justus,—and Matthias. ²⁴And, praying, they said: **Thou**, Lord! taking-note-of-the-hearts of all, point out which one—out of these two—thou didst choose, ²⁵to take the place of this ^oministry and apostleship, from which Judas went aside,—to go his way into his ^oown ^oplace. ²⁶And they gave lots for them, and the lot fell upon Matthias, and he was numbered along with the eleven apostles.

§ 4. *The Day of Pentecost.*

CH. II. And, when the day of ^oPentecost was being filled up, they were all together for the same object. ²And there came, suddenly,

^a That is: "Brother Men;" chap. ii. 14, 22, etc.

^b Ps. lxxix. 25.

^c Ps. cix. 8.

out of the heaven, a sound, just as of a rushing mighty wind, and filled the whole of the house where they were sitting; ³and there appeared to them—parting asunder—tongues, as if of fire; and it sat upon each one of them; ⁴and they all were filled with Holy Spirit, and began to be speaking with other kinds of tongues, according as the Spirit was giving them to be sounding out. ⁵But there were in Jerusalem, dwelling, Jews, reverent men from every nation of ⁶those under the heaven; ⁶moreover, this ⁶sound occurring, the throng came together and was thrown into confusion, because they were hearkening—each one in his ⁶own language—to those who were speaking. ⁷Nay, they were all beside themselves, and marvelled, saying: Behold! are not all these ⁷who are speaking Galileans? ⁸And how are **we** hearkening, each in our own ⁸language in which we were born?—⁹Parthians and Medes and Elamites, and ⁹those dwelling in ⁹Mesopotamia, Judæa also and Cappadocia, Pontus and ⁹Asia, ¹⁰Phrygia also and Pamphylia, Egypt and the parts of the Libya ¹⁰which is in-the-direction of Cyrene, and the sojourning Romans, Jews also and Proselytes, ¹¹Cretes and Arabians:—we are hearkening to them as they are speaking in ¹¹our tongues the magnificent things of ¹¹God? ¹²Nay, all were beside themselves, and were quite at a loss, saying, one to another: What pleases this to be? ¹³But others, in mockery, were saying: With sweet wine have they become drunk.

¹⁴But, taking his stand, ¹⁴Peter—with the Eleven—lifted up his ¹⁴voice, and sounded out to them: Men-Jews!^a and all ¹⁴those dwelling in Jerusalem! let this to you be known, and give ear to my ¹⁴declarations. ¹⁵For not,—as **ye** are supposing,—are these drunken; for it is a third hour of the day. ¹⁶But this is the thing which had been spoken through the prophet Joel:^b ¹⁷“And it shall be, in the last days, saith ¹⁷God, I will pour out from my ¹⁷Spirit upon all flesh; and your ¹⁷sons and your ¹⁷daughters shall prophesy, and your young men shall see visions, and your elders with dreams shall dream. ¹⁸And, even upon my ¹⁸men-servants and upon my ¹⁸maid-servants, in those ¹⁸days, will I pour out from my ¹⁸Spirit; and they shall prophesy. ¹⁹And I will give wonders in the heaven above, and signs upon the earth beneath,—blood and fire and vapour of smoke. ²⁰The sun shall be changed into darkness, and the moon into blood, before the great

^a That is: “Jewish men,” “Ye men who are Jews.”

^b Joel ii. 28, etc.

and manifest day of [the] Lord come. ²¹And it shall be, every one, whosoever may invoke^a the name of [the] Lord, shall be saved." ²²Men-Israelites!^c hear these words: Jesus the Nazarene, a man pointed out from °God unto you, by works of power and wonders and signs, which °God did through him, in your midst, according as ye yourselves know,—²³him—given up in the marked out counsel and foreknowledge of °God—through hand of lawless ones suspending, ye slew; ²⁴whom °God raised up, loosing the pangs of °death, inasmuch as it was not possible for him to continue held fast under it. ²⁵For David says^b respecting him: "I beheld the Lord in my presence continually, because he is on my right hand, that I may not be shaken: ²⁶because of this, my °heart was made glad, and my °tongue exalted; nay, further, even my °flesh will encamp on hope. ²⁷Because thou wilt not leave my °soul behind unto hades, neither wilt thou give thy °Loved One to see utter-corruption. ²⁸Thou madest known to me life's ways; thou wilt make me full of gladness with thy °face." ²⁹Men-brethren!^e it is allowed to say with freedom of speech unto you, concerning the patriarch David, that he both died and was buried, and his °tomb is amongst us until this °day. ³⁰Being already, therefore, a prophet, and knowing that with an oath °God sware to him,^c out of [the] fruit of his °loins, to seat [one] on his °throne; ³¹foreseeing [this], he spake concerning the resurrection of the Christ, that he was neither left behind unto hades, nor did his °flesh see utter-corruption. ³²This °Jesus °God raised up; of which all we are witnesses. ³²To the right hand of °God, therefore, having been uplifted; and the promise of the Holy °Spirit having received from the Father,—he poured out this which ye see and hear. ³⁴For David ascended not into the heavens; but he says himself;^d "Said [the] Lord to my °Lord: Be seated at my right hand, ³⁵till whensoever I may put thy °foes a footstool of thy °feet." ³⁶Assuredly, therefore, let all Israel's house be taking note that both Lord and Christ °God made him,—[even] this °Jesus whom we crucified!

³⁷Now when they heard [this], they were pricked to the heart, and said unto °Peter and the remaining Apostles: What are we to do, Men-brethren?^e

³⁸But Peter [said] unto them: Repent ye! and be immersed, each

^a Ro. x. 13. ^b Ps. xvi. 8, etc. ^c Ps. cxxxiii. 11. ^d Ps. cx. 1. ^e chap. i. 16, note.

one of you, in the name of Jesus Christ, into remission of your ^csins; and ye shall receive the free-gift of the Holy Spirit. ³⁹For to you is the promise, and to your ^cchildren, and to all ^cthose unto a distance, — as many soever as [the] Lord our ^cGod may call unto him.

⁴⁰With different words also—many more—did he fully bear witness; and was beseeching^b them, saying: Be saved from this ^cperverse ^cgeneration! ⁴¹They, indeed, therefore, who welcomed his ^cword, were immersed; and there were added, in that ^cday, about three thousand souls. ⁴²Moreover, they were firmly adhering to the teaching of the Apostles and to the fellowship, to the breaking of the loaf and to the prayers. ⁴³Howbeit, fear was coming upon every soul; many wonders, also, and signs, through the Apostles, were coming to pass. ⁴⁴But all the believing ones were ^ctogether, and were holding all things common; ⁴⁵and [their] ^cpossessions and ^cgoods were they selling, and dividing them to all—in what manner soever any one was having need. ⁴⁶Day by day also, persevering with one accord in the Temple, and breaking bread house by house, they were partaking of food with exultation and singleness of heart; ⁴⁷praising ^cGod, and having favour with the-whole of the people. Moreover, the Lord was adding ^cthose being saved, day by day, ^ctogether.

§ 5. *The Lame Man healed.*

CH. III. But Peter and John were going up into the Temple for the hour of ^cprayer—the ninth. ²And a certain man, who was lame from his mother's womb, was being carried, whom they were placing, day by day, near the door of the Temple—the [door] called Beautiful—^cto be asking alms of ^cthose who were entering into the Temple: ³who, seeing Peter and John about to go into the Temple, was requesting to receive an alms. ⁴But Peter, looking-steadfastly at him, with ^cJohn, said: Look at us. ⁵Howbeit he was paying attention to them, expecting to receive something from them. ⁶But ^cPeter said: Silver and gold have I none; but what I have, the-same give I thee: In the name of Jesus Christ the Nazarene rise and be walking about. ⁷And, seizing him by the right hand, he raised him up; while instantly were strengthened his ^cfeet and ^cankles; ⁸and, leaping forward, he stood, and was walking about; and entered with them

^a Is. lvii. 19; Ep. ii. 17. ^b Or, "kept beseeching;" imperfect tense. Intro. § 13, c.

into the Temple, walking about and leaping and praising °God. ⁹And all the people saw him walking about and praising °God ¹⁰(moreover, they were recognizing him, that this was °he who, for the alms, was sitting on the beautiful gate of the Temple), and they were filled with amazement and transport at °that which had happened to him. ¹¹But as he was holding fast °Peter and °John, all the people ran together unto them, on the portico °which is called Solomon's, greatly amazed.

¹²But °Peter, beholding, made answer unto the people: Men-Israelites! why marvel ye at this one; or why on us are ye gazing intently, as though by personal power or godliness we had made him °to be walking? ¹³The God of Abraham and Isaac and Jacob, the God of our °fathers, glorified his °Servant Jesus; whom **ye**, indeed, delivered up, and denied him to Pilate's face, although **he** [had] decided to release [him]; ¹⁴but **ye** denied the Holy and Righteous One, and claimed a man—a murderer—to be granted as a favour unto you; ¹⁵but the Princely-Leader of °life ye slew: whom °God raised from among [the] dead; of which **we** are witnesses. ¹⁶And, on the faith of his °name, to this one, whom ye are looking on and know, his °name gave strength; even the faith °which [is] through him gave him this °entire-soundness over against you all. ¹⁷And now, brethren, I know that by way of ignorance ye acted; just as also your °rulers; ¹⁸whereas °God—what things he declared beforehand, through mouth of all the prophets, that his °Christ should suffer—fulfilled thus. ¹⁹Repent ye, therefore, and turn about, for the erasing of your °sins, to-the-end-that, in that case, may come seasons of refreshing from the Lord's face, ²⁰and he may send forth °him who had been previously-appointed^a for you,—Christ Jesus; ²¹whom, indeed, heaven must needs welcome until times of due establishment of all things of which °God spake through mouth of his °holy prophets who have been from a remote age.^b ²²Moses, indeed, said: °“A prophet, for you, [the] Lord your °God will raise up, from among your °brethren, like me: to him shall ye hearken respecting all things, as many soever as he may speak unto you. ²³But it shall be, every soul, whatsoever, that may not hearken to that °prophet, shall be utterly destroyed from among the people.” ²⁴But even all the prophets, from Samuel and

^a “Jesus Christ is spoken of as προκεχειριστος [previously appointed] in order to indicate that at this [second] coming he will perform all those things for the sake of which he was preordained for Israel.” (Baumgarten) ^b More literally: “his holy remote-aged prophets;” or, “his holy long-ago prophets.” See note on Jno. iii. 15. ° De. xviii. 15, etc.

°those in succession—as many as spake, also announced these °days.
 25 ¶ ¶ are the sons of the prophets, and of the covenant which °God
 covenanted unto your °fathers, saying unto Abraham: ^a “And in thy
 °seed shall be blessed all the families of the earth.” 26 To you, in-the-
first place, °God, raising up his °Servant, sent him forth blessing you,
 in your °turning away, each one, from your °evils.^b

§ 6. *The Arrest of Peter and John.*

CH. IV. But, as they were speaking unto the people, there came upon
 them the priests, and the captain of the Temple, and the Sadducees;
 2 being wearied because of their °teaching the people, and declaring, in
 °Jesus, the resurrection °which is from among [the] dead; 3 and they
 thrust on them [their] °hands, and put [them] into custody for the
 morrow; for it was evening already.

4 But many of °those who heard the word believed; and the number
of the men became about five thousands.

5 Now it came to pass, on the morrow, that there were gathered
 together, of them, the Rulers and the Elders and the Scribes in
 Jerusalem, 6 and Annas the High-priest and Caiaphas and John and
 Alexander, and as many as were of High-priestly descent; 7 and,
 setting them in the midst, they were enquiring: In ° what manner of
 power, or in what manner of name did ¶ this?

8 Then °Peter, filled with Holy Spirit, said unto them: Rulers of
 the people, and Elders, 9 if we, this-day, are to be examined, on
 account of doing good to a sick man,—in whom this one has been
 made well:—10 be it known to you all, and to all the people of Israel,
 that in the name of Jesus Christ the Nazarene, whom ¶ crucified,
 whom °God raised from among [the] dead—in him this one stands
 near, in your presence, whole. 11 This is “the stone^d °which was set
 at nought by you, the builders, °which was made into a head of a
 corner.” 12 And °salvation is in no one else; neither, in fact, is there
 a name, of another kind, under the heaven,—°that which ° has been
 given among men, in which we must needs be saved.

13 Now, looking at °Peter's °boldness of speech, and John's,^f and

^a Ge. xxii. 18 (xii. 3). ^b Or, “sent him forth with blessings for you, when ye turn away” [or, “in the event,” or “by the means” “of your turning away”] “each one from your evils.” ^c Or, “by,” all through ver-ses 7-10. It is *ἐν*, “in and through.” Compare, for this use of *ἐν*, 1 Co. xv. 22. ^d Ps. cxviii. 22. ^e So, in brief, for: “but this is that which,” etc. ^f Peter's personality being evidently the more prominent.

having detected that they were unlettered men, and obscure, they were marvelling (they were recognising them also, that with ^oJesus they were); ¹⁴ beholding the man also standing with them—the [man] who had been cured,—they had nothing to say against [it]. ¹⁵ But, ordering them to depart outside the High-council, they were conferring with one another, ¹⁶ saying: What are we to do to these ^omen? for, indeed, that a notorious sign has been brought to pass through them, to all ^othose dwelling in Jerusalem [is] manifest; and we cannot deny [it]; ¹⁷ but still, lest it further spread abroad into [the midst of] the people, let us threaten them to be no more speaking on this ^oname to any one of men. ¹⁸ And, calling them, they gave [them] the sweeping charge: Not to be sounding aloud, nor even to be teaching, on the name of ^oJesus.

¹⁹ But ^oPeter and John, answering, said unto them,—Whether it is right in presence of ^oGod, unto you to be hearkening, rather than unto ^oGod, judge ye!^a ²⁰ For **we** cannot refrain from speaking those things which we saw and heard.

²¹ ^oThey, however, further threatening, dismissed them; finding nothing, as to the way they might punish them, by reason of the people; because all were glorifying ^oGod on account of ^owhat had taken place. ²² For, more than forty years old was the man on whom had taken place this ^osign of ^ohealing.

§ 7. *The Apostles triumphant.*

²³ But, when they were dismissed, they came unto their ^oown [friends], and reported as many things as, unto them, the High-priests and the Elders said. ²⁴ Howbeit, ^othey, having heard, with one accord lifted up a voice unto ^oGod, and said: Sovereign! **thou** [art] ^ohe that made the heaven and the earth and the sea and all the things [that are] in them, ²⁵ ^owho—through Holy Spirit, by mouth of our ^ofather David thy servant—said:^b

“ For what purpose did Gentiles^c rage,
 And peoples busy themselves with empty things?
²⁶ The kings of the earth presented themselves,
 And the rulers were gathered ^otogether,
 Against the Lord, and against his ^oChrist.”

^a How calm, yet how telling, this reply. ^b Ps. ii. 1, etc. ^c Or, “nations.”

²⁷For, they were gathered together, of a truth, in this °city, against thy °Holy Servant, Jesus, whom thou didst anoint—both Herod and Pontius Pilate, with Gentiles and peoples of Israel—²⁸to do as many things as thy °hand and thy °counsel marked out beforehand to come to pass. ²⁹And, as to the present things, Lord! look upon their °threatenings, and give to thy °servants with all freedom of utterance to be speaking thy °word, ³⁰by thy °stretching forth the hand for healing, and bringing to pass both signs and wonders through the name of thy °Holy Servant Jesus. ³¹And, they having made supplication, the place was shaken in which they had come together, and one-and-all were filled with the Holy Spirit, and were speaking the word of °God with freedom of utterance.

³²Moreover, of the throng of °those who believed, there was one heart and soul; and not even one was saying that aught of his °goods was his own, but they had all things common. ³³And, with great power, were the Apostles giving forth the witness of the resurrection of the Lord Jesus; great favour also was upon them all. ³⁴Neither, in fact, was anyone in want among them; for as many as were possessors of lands or houses, selling [them], were bringing the prices of the things which were being sold, ³⁵and laying near the feet of the Apostles; they were distributing, on-the-other-hand, to each one, in whatsoever proportion anyone was having need.

³⁶Now Joseph—°he that was surnamed Barnabas from the Apostles, which is, when translated, Son of exhortation, a Levite, a Cyprian by °birth—³⁷having a field, sold [it], and brought the money and laid near the feet of the Apostles.

§ 8. *Ananias and Sapphira.*

CH. V. But a certain man, Ananias by name, with Sapphira his °wife, sold a possession, ²and kept back [part] from the price, (the wife also being aware of [it],) and, bringing a certain part, near the feet of the Apostles he laid [it]. ³But °Peter said: Ananias! for what cause did °Satan fill °thine heart, that thou shouldst be false unto the Holy °Spirit, and keep back from the price of the land? ⁴Remaining, did it not in thine own possession remain? and, sold, did it not in °thine own authority still continue? for what reason didst thou contrive in thine °heart this °deed? thou didst not deal falsely with men, but with °God! ⁵But °Ananias, hearing these °words,

falling down, expired. And there came to be great fear upon all °who were hearing; ⁶but the young men, arising, wrapped him about; and, bearing [him] forth, buried [him].

⁷Now it came to pass, [after] about three hours' interval, his °wife also, not knowing °what had happened, came in. ⁸Peter, however, made answer unto her: Tell me! whether for so much ye gave up the land? But ^a°she said: Yes! for so much. ⁹And °Peter [said] unto her: For what reason was it agreed with you to tempt the Spirit of [the] Lord? Behold! the feet of °those who buried thine °husband [are] on the door, and they will bear forth thee. ¹⁰And she fell down instantly towards his °feet, and expired; and, coming in, the young men found her dead; and, bearing [her] forth, buried [her] with her °husband. ¹¹And there came to be great fear upon the-whole of the assembly, and upon all °who were hearing these things.

§ 9. *Further Triumphs.*

¹²Moreover, through the hands of the Apostles were being brought to pass many signs and wonders among the people; and they were all with one accord in the portico of Solomon. ¹³Howbeit, of the rest no one was daring to join himself to them; but still the people were magnifying them;—¹⁴nevertheless [the] more were there being added such as were believing in the Lord,—throng, both of men and of women;—¹⁵so that even into the broad-ways were they bringing out the sick, and laying [them] on small couches and beds, in order that, when Peter was coming, even perchance the shadow should overshadow some one of them. ¹⁶Nay, there was coming together the very throng of the cities all round Jerusalem, bearing sick [persons], and such as were being harassed by impure spirits; who, indeed, were being cured, one-and-all.

§ 10. *The Authorities, being foiled, are advised by Gamaliel.*

¹⁷But the High-priest, arising, and all °those with him (being the sect of the Sadducees), were filled with jealousy, ¹⁸and thrust [their] °hands upon the Apostles, and put them in a public ward.

¹⁹But a messenger of [the] Lord by night opened the doors of the prison; and, leading them out, said: ²⁰Be going your way; and

^a Instead of being struck and warned by the preciseness of Peter's question (6c).

taking a stand, be speaking, in the Temple, to the people, all the declarations of this °Life. ²¹Now, when they heard [this], they entered, under the dawn, into the Temple, and were teaching.

But the High-priest and °those with him, coming near, called together the High-council and all the Senate of the sons of Israel; and sent into the prison to have them brought. ²²But the officers who went near found them not in the prison; and, coming back, they brought tidings, ²³saying: The prison found we made fast in all safety; and, the prison-keepers, standing by the doors; but, when we opened, inside found we no one. ²⁴Now, when they heard these °words, both the Captain of the Temple and the High-priests were quite at a loss concerning them,—what perchance this might come to. ²⁵But some one, coming near, brought tidings to them: Behold! the men whom ye put in the prison are in the Temple—standing, and teaching the people! ²⁶Then departed the Captain, with the officers, and brought them—not with violence, for they were afraid of the people, lest they should be stoned; ²⁷but, having brought them, they set them in the High-council. And the High-priest questioned them, ²⁸saying: With a charge charged we you not to be teaching on this °name; and, behold! ye have filled °Jerusalem with your °teaching, and are disposed to bring down, upon us, the blood of this °man.

²⁹But, answering, Peter and the Apostles said: It is necessary to be yielding obedience to God, rather than to men. ³⁰The God of our °fathers raised up Jesus, whom ye got into your hands, and suspended on a tree: ³¹him °God uplifted, [as] a Princely-Leader and Saviour, to his °right hand; to give repentance to °Israel, and remission of sins. ³²And we are witnesses of these °things; also the Holy °Spirit which °God gave to °those yielding obedience to him.

³³But °they, hearing, were-being-cut-to-the-heart, and were resolving to kill them. ³⁴But, one, arising in the High-council, a Pharisee, by name Gamaliel, a law-teacher honoured by all the people, gave orders to put the men outside for a little, ³⁵and said unto them: Men-Israelites! be taking heed to yourselves, with regard to these °men,—what ye are about to enact. ³⁶For, before these °days, there arose [one] Theudas, affirming himself to be somebody; to whom was inclined a number of men, about four hundred;—who was killed; and all, as many as were being persuaded by him, were disbanded and came to nothing. ³⁷After him, arose Judas, the Galilean, in the days

of the enrolling, and induced a people to revolt after him; he, too, perished; and all, as many as were being persuaded by him, were dispersed. ³⁸And, as to the present things, I say to you: Stand aloof from these ^omen, and let them alone; because, if perchance this ^oproject or this ^owork be of men, it will be overthrown; ³⁹but if it is of God, ye will not be able to overthrow them:—lest once ye be found even fighting against God. ⁴⁰And they were persuaded by him; and, calling unto them the Apostles, bearing [them], they charged [them] not to be speaking on the name of ^oJesus, and dismissed [them].

⁴¹^oThey, indeed, therefore, were going their way rejoicing from the High-council's face, because they were accounted worthy, in behalf of The Name, to suffer dishonour. ⁴²And,—every day, in the Temple, and house by house,—they were not leaving off teaching and delivering-the-joyful-message as to the Anointed Jesus.

§ 11. *Murmuring among the Disciples: Seven chosen to minister.*

CH. VI. But, in those ^odays, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their ^owidows were being overlooked in the daily ^oministry. ²Howbeit, the Twelve, calling near the throng of the disciples, said: It is not pleasing that we, forsaking the word of ^oGod, be ministering to tables. ³Look out for yourselves, therefore, brethren! seven men from among you who can be well attested, full of Spirit and wisdom, whom we will appoint over this ^oneed; ⁴but we, to ^oprayer and to the ministry of the word, will devote ourselves. ⁵And the word was pleasing in presence of all the throng; and they selected Stephen, a man full of faith and Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch; ⁶whom they set in presence of the Apostles; and, having prayed, they laid on them [their] ^ohands. ⁷And the word of ^oGod was growing, and the number of the disciples in Jerusalem was being multiplied exceedingly; a great multitude of the priests also were becoming obedient to the faith.

§ 12. *Stephen stirs up Opposition.*

⁸Now Stephen, full of favour and power, was doing great wonders and signs among the people. ⁹But there arose certain of ^othose out of the synagogue ^owhich is called [that] of Libertines, both of

Cyrenians and Alexandrians, and °those from Cilicia and Asia, disputing with °Stephen; ¹⁰and they were not mighty enough to withstand the wisdom and the Spirit with which he was speaking. ¹¹Then they instigated men who were saying: We have been listening to him speaking things profane respecting Moses and °God; ¹²they also set in commotion the people and the Elders and the Scribes; and, coming upon [him], they caught him away, and led [him] into the High-council. ¹³They set false witnesses also, who were saying: This °man does not cease speaking things against the Holy °Place and the Law. ¹⁴For we have been listening to him saying: This Jesus, the Nazarene, will overthrow this °place, and will change the customs which Moses delivered unto us. ¹⁵And, steadfastly gazing at him, all °those sitting in the High-council saw his °face, as if a face of a messenger.^a

§ 13. *Stephen's Defence and Martyrdom.*

CH. VII. And the High-priest said: Are these things so? ²But °he said: Men! brethren and fathers, hearken! The God of °glory^b appeared to our °father Abraham, while he was in °Mesopotamia, before that he dwelt in Charran; ³and said ° unto him: "Come forth out of thy °land and thy °kindred, and come into the land whichsoever to thee I may point out." ⁴Then, coming forth out of a land of Chaldeans, he fixed his dwelling in Charran; and, from thence, after the death of his °father, he removed him into this °land in which **ye** now dwell; ⁵and gave him not an inheritance therein, not even a footstep, and promised^d to give [it] to him, for [the purpose of] holding it fast, and to his °seed after him; although he had not a child. ⁶But °God spake thus: ° "His °seed shall be sojourning in a foreign land, and they will bring it into servitude and ill-use [it] four hundred years. ⁷And the nation to whichsoever they shall do service, **I will judge**," °God said; "and, after these things, shall they come forth," and render divine service unto me in this °place. ⁸And he gave him a covenant of circumcision; and so he begat °Isaac, and circumcised him on the eight °day, and Isaac—°Jacob; and Jacob—the twelve patriarchs.

⁹And the patriarchs,^e being jealous of °Joseph, yielded [him] up

^a Lu. i. 11, note. ^b "The determining subject." It "stands out unmistakably." (Baumgarten.) ^c Ge. xi. 1. ^d Ge. xii. 7. ^e Ge. xv. 13, 14. ^f Ge. xvii. 9. ^g Ge. xxxvii. 23.

into Egypt; and ⁹God was with him, ¹⁰and took him out of all his ⁹tribulations, and gave him favour and wisdom over against Pharaoh, king of Egypt; and he appointed him governor over Egypt and the whole of his ⁹house. ¹¹But there came a famine upon the whole of ⁹Egypt and Canaan, and great tribulation; and our ⁹fathers were not finding pasture. ¹²Jacob,^a however, hearing there was corn in Egypt, sent away our ⁹fathers first; ¹³and, in the second [time],^b Joseph was made known to his ⁹brothers; and the kindred of Joseph was made manifest to ⁹Pharaoh. ¹⁴But Joseph, sending forth,^c called for Jacob his ⁹father, and all the kindred, in seventy-five souls. ¹⁵Moreover, Jacob went down into Egypt, and died—~~he~~ and our ⁹fathers; ¹⁶and were carried over into Sychem,^d and laid in the tomb which Abraham purchased with a price of silver from the sons of Emmor, in Sychem.

¹⁷But, just as the time of the promise was drawing near, by which ⁹God agreed with ⁹Abraham, the people increased^e and were multiplied in Egypt; ¹⁸until what [time] “there arose^f a different^g king over Egypt, who knew not ⁹Joseph.” ¹⁹The-same, dealing craftily with our ⁹kindred, ill-used [our] ⁹fathers, so as ⁹to cause their ⁹babes to be exposed; to-the-end [they] might not be ⁹preserved alive. ²⁰In which season was born Moses,^h and he was beautiful to ⁹God;—who was nourished up three months in the house of [his] ⁹father. ²¹But, he being exposed, the daughter of Pharaoh took him up, and nourished him for herself, as a son. ²²And Moses was trained in all wisdom of Egyptians; moreover, he was powerful in his words and works. ²³But, when there was being fulfilled to him forty-years’ time, it came up on his ⁹heartⁱ to visit his ⁹brethren the sons of Israel. ²⁴And, seeing some one being wronged, he defended [him], and made an avenging for ⁹him who was being worn out—“smiting the Egyptian.” ²⁵But he was supposing that [his] ⁹brethren understood that ⁹God through his hand would give deliverance to them; ⁹they, however, understood not. ²⁶On the following day, also, he appeared to them as they were fighting, and was for reconciling them into peace, saying: Men! ye are brothers! to what end are ye wronging one another? ²⁷Howbeit, ⁹he that was wronging [his] ⁹neighbour thrust him away, saying:^k “Who constituted thee a ruler and

^a Ge. xlii. 1. ^b Ge. xlv. 3. ^c Ge. xlv. 27. ^d Jos. xxiv. 32. ^e Ex. i. 7. ^f Ex. i. 8.
^g “Another sort of” (*heteros*). ^h Ex. ii. 2, etc. ⁱ Compare 1 Co. ii. 9. ^k Ex. ii. 14.

adjudicator over us? ²⁸to kill me art thou wishing, what way thou didst kill, yesterday, the Egyptian?" ²⁹But Moses fled at this °word; and became a sojourner in a land of Midian, where he begat two sons. ³⁰And forty years having been fulfilled, there appeared to him,^d in the wilderness of the mountain of Sinai, a messenger, in a flame of fire of a bush. ³¹But ^cMoses, seeing, marvelled at the vision; he going near, however, to observe [it], [the] Lord's voice^b came: ³²"¶ [am] the God of thy °fathers, the God of Abraham and Isaac and Jacob." But Moses, becoming terrified, was not daring to observe. ³³Howbeit, the Lord said to him:^c "Loose the sandal of thy °feet; for the place on which thou art standing is holy ground. ³⁴Seeing I saw^d the ill-using of my °people °that [is] in Egypt; and to its °groaning I hearkened; and came down to rescue them; and, now, come!^e I will send thee into Egypt." ³⁵The same °Moses whom they refused, saying:^f "Who constituted thee a ruler and adjudicator?"—the same °God has sent forth, as both a ruler and redeemer, with a hand of a messenger—^ehe that appeared to him in the bush. ³⁶The same led them forth,—doing wonders and signs in °Egypt, and in a red sea, and in the wilderness, forty years. ³⁷The same is the Moses °that said to the sons of Israel:^g "A prophet, for you, will °God raise up from among your °brethren, like me." ³⁸The same is °he who came to be in the assembly in the wilderness, along with the messenger °who was talking with him in the mount of Sinai, and [along with] our °fathers; [even he] who welcomed living utterances, to give unto us; ³⁹to whom our °fathers wished not to become obedient; but thrust [him] away, and turned in their °hearts into Egypt, ⁴⁰saying to °Aaron: "Make for us gods who will journey before us; for, as for this °Moses who led us forth out of Egypt's land, we know not what happened to him." ⁴¹And they made a calf^h in those °days, and offered a sacrifice to the idol, and were making merry among the works of their °hands. ⁴²But °God turned and gave them up to be rendering divine service to the host of the heaven; according as it is writtenⁱ in a scroll of the prophets: "Victims and sacrifices, did ye offer to me forty years in the wilderness, O house of Israel? ⁴³And ye took up the tent of °Moloch, and

^a Ex. iii. 1. ^b Ex. iii. 6. ^c Ex. iii. 5. ^d Ex. iii. 7. ^e Ex. iii. 10. ^f Ex. ii. 14.
^g De. xviii. 15, etc. ^h A compound word in the Greek; almost equivalent to: "They got calf-making." Attention is directed to the *kind* of thing they were doing. ⁱ Am. v. 25.

the star of the god Rephan,—the models which ye made, to be worshipping them; and I will remove you beyond" Babylon.

⁴⁴The tent of testimony was with our fathers in the wilderness; according as he who was speaking to Moses gave instructions—to make it^a according to the model which he had seen; ⁴⁵which also our fathers, succeeding to, brought in with Joshua, in the taking possession of the Gentiles, whom God put out from our fathers' face—until the days of David: ⁴⁶who found favour in presence of God, and asked^b that he might find "a habitation for the God of Jacob." ⁴⁷Howbeit Solomon built him an house. ⁴⁸But still the Most High in hand-made [places] dwells not;^c according as the prophet^d says: ⁴⁹"The heaven [is] my throne, while the earth [is] a footstool of my feet: what manner of house will ye build me? saith [the] Lord, or what place of my resting? ⁵⁰Did not my hand make all these things?"

⁵¹Still-necked and uncircumcised in hearts and in [your] ears! ye always against the Holy Spirit do strive; as your fathers—ye too! ⁵²Which of the prophets did not your fathers persecute? And they slew those who declared beforehand concerning the coming of the Righteous One,—of whom, just now, ye, betrayers and murderers became. ⁵³Who, indeed, received the law into ranks of messengers,^e and guarded [it] not.

⁵⁴Now, as they were hearing these things, they were being pierced in their hearts, and were gnashing [their] teeth against him.

⁵⁵But, being already full of Holy Spirit, looking steadfastly into the heaven, he saw a glory of God, and Jesus, standing on God's right-hand; ⁵⁶and he said: Behold! I am viewing the heavens, which have been opened up; and the Son of Man, standing on God's right-hand.

⁵⁷But, crying out with a loud voice, they closed their ears, and rushed with one accord upon him; ⁵⁸and, thrusting [him] forth outside the city, were stoning [him]. And the witnesses laid aside their mantles near the feet of a young man called Saul; ⁵⁹and were stoning Stephen as he was invoking and saying: Lord Jesus! give welcome unto my spirit! ⁶⁰But, bending [his] knees, he cried out

^a Ex. xxv. 40. ^b Ps. cxxxiii. 5. ^c chap. xvii. 24. ^d Is. lxvi. 1, etc. ^e Lu. i. 11, note.

with a loud voice:^a Lord! thou mayest not set down to them' this' °sin! And, having said this, he fell asleep.

§ 14. *New Persecution headed by Saul of Tarsus.*

CH. VIII. But Saul was taking pleasure with [them] in his °death. There arose, moreover, in that °day, a great persecution against the assembly °which [was] in Jerusalem; but all were dispersed throughout the countries of °Judæa and Samaria, except the Apostles. ²Howbeit, reverent men carried away °Stephen, and made great lamentation over him. ³But Saul was laying waste the assembly;—along the houses going in; and, dragging men and women, was delivering [them] up into prison.

§ 15. *Philip preaches in Samaria.*

⁴They, indeed, therefore, who were dispersed, passed through, delivering-the-joyful-message of the word. ⁵Now Philip, passing down into a city of °Samaria, was proclaiming to them' the Christ. ⁶Moreover, the multitudes were giving heed to the things being spoken by °Philip, with one accord, when they were °hearing [him] and seeing the signs which he was doing. ⁷For [as regards] many of °those having impure spirits, shouting with a loud voice they were going forth; moreover, many paralysed and lame were cured. ⁸And there arose great joy in that °city.

⁹But a certain man, by name Simon, was already in the city, practising magical arts, and astonishing the nation of °Samaria,—affirming himself to be someone great: ¹⁰to whom all were giving heed, from small to great, saying: This one is the power of °God, °that which is called great. ¹¹Moreover, they were giving heed to him, because of [his] °having, for a considerable time, with [his] °magical arts, astonished them. ¹²But, when they believed in °Philip, delivering-the-joyful-message concerning the kingdom of °God and the name of Jesus Christ, they were being immersed, both men and women.

¹³Howbeit, °Simon himself also believed; and, having been immersed, was adhering closely to °Philip: viewing^b great signs also and works of power coming to pass, he was astonished.

^a Lu. xxiii. 34. ^b Opening his eyes, and using them narrowly (θεωρῶν): a happy word.

¹⁴But the Apostles in Jerusalem, hearing that ^oSamaria had welcomed the word of ^oGod, sent forth unto them Peter and John; ¹⁵who, indeed, going down, prayed concerning them, to-the-end they might receive Holy Spirit. ¹⁶For not yet had it on any one of them fallen; but, only, to begin with, they had been immersed into the name of the Lord Jesus. ¹⁷Then were they laying [their] ^ohands on them, and they were receiving Holy Spirit.

¹⁸But ^oSimon, seeing that, through the laying on of the hands of the Apostles, was being given the Holy ^oSpirit, offered them money, ¹⁹saying: Give to me also this ^oauthority; in order that, on whomsoever I may lay [my] ^ohands,—he may receive Holy Spirit.

²⁰But Peter said unto him: Thy ^osilver—with thee—might it be for destruction! because the free-gift of ^oGod thou didst imagine with money to obtain. ²¹Thou hast neither part nor lot in this ^omatter, for thine ^oheart is not right before ^oGod. ²²Repent, therefore, from this ^othy baseness, and entreat of the Lord, whether, after all, the design of thine ^oheart shall be forgiven thee. ²³For, into gall of bitterness and a bond of unrighteousness, I see thou art [come].

²⁴But ^oSimon, answering, said: **Do** make entreaty, in my behalf, unto the Lord; to-the-end that nothing may come upon me of what things ye have said.

²⁵^oThey, indeed, therefore, having fully borne witness and spoken the word of the Lord, were returning to Jerusalem; unto many villages of the Samaritans also were they delivering-the-joyful-message.

§ 16. *Conversion of an Ethiopian Chamberlain.*

²⁶But a messenger ^a of [the] Lord spake unto Philip, saying: Arise, and be journeying along southward, unto the way ^othat goes down from Jerusalem into Gaza: the-same is a wilderness.^b ²⁷And, arising, he journeyed.

And behold! a man of Ethiopia, a chamberlain, a chief of Candace, queen of Ethiopians, who was over all her ^oroyal-treasure, who had come, to worship, into Jerusalem, ²⁸was also returning, and sitting on his ^ochariot, and was reading the prophet Isaiah.

²⁹Moreover, the Spirit said to ^oPhilip: Go near, and join thyself to this ^ochariot. ³⁰And so ^oPhilip, running near, listened to him reading

^a Lu. i. 11, note. ^b Zep. ii. 4. Singular spot for an evangelist to visit.

Isaiah the prophet, and said: Dost thou, then, understand what thou art reading? ³¹But ^{he} said: Nay! however should I be able, except perchance someone shall guide me? He called also on ^{Philip}, to come up and take a seat with him. ³²Now the context of the Scripture which he was reading was this:^a

“As a sheep unto slaughter was he led;

And as a lamb, in presence of ^{him} that is shearing it, [is] dumb,—
So he opens not his ^{mouth} :

³³In [his] ^{humbling}, his ^{judgment} was taken away,

His ^{generation}, who shall narrate?

Because his ^{life} is being taken away from the earth.”

³⁴But the chamberlain, answering, said to ^{Philip}: I beg of thee,—
Of whom is the prophet saying this? of himself, or of some different
one?

³⁵But ^{Philip}, opening his ^{mouth}, and beginning from this ^{Scripture}, delivered-the-joyful-message to him respecting ^{Jesus}.

³⁶Now, as they were journeying along the way, they came upon a certain water; and the chamberlain says: Behold, water!—what hinders me to be immersed? ^[37] ³⁸And he ordered the chariot to stand still, and they went down—both—into the water, both ^{Philip} and the chamberlain, and he immersed him. ³⁹But, when they came up out of the water, [the] Lord's Spirit caught away ^{Philip}, and the chamberlain saw him no more: in fact,^b he was going on his ^{way} rejoicing. ⁴⁰^{Philip}, however, was found [gone] into Azotus; and, passing through, he was delivering-the-joyful-message unto all the cities, until he ^{came} into Cæsarea.

§ 17. *The Conversion of Saul.* Chap. xxii. 6, etc.; xxvi. 10, etc.

CH. IX. But ^{Saul}, yet breathing threatening and murder against the disciples of the Lord, going unto the High-priest, ^{asked} from him letters, for Damascus, unto the synagogues; to-the-end-that, if perchance he might find any who were of The Way, whether men or women, he might lead [them] bound to Jerusalem.

³But, in [his] ^{journeying}, it came to pass that he was drawing near to ^{Damascus}, and suddenly around him flashed a light out of the heaven. ⁴And, falling upon the ground, he heard a voice saying to

^a Is. liii. 7, etc. ^b Or, “for” (γάρ); but see Donaldson, *Greek Grammar*, p. 605.

him: Saul! Saul! why art thou persecuting? ⁵But he said: Who art thou, Lord? While ⁶he [answered]: **I** am Jesus whom **thou** art persecuting! ⁶But, arise, and enter into the city; and it shall be told thee—whatever it behoves thee to be doing. ⁷The men, however, ⁸who were accompanying him, were standing speechless; hearkening, indeed, to the voice, but observing no one. ⁸Moreover, Saul arose from the ground; having opened his eyes, however, he was seeing nothing; but, taking him by hand, they led [him] into Damascus. ⁹And he was three days without seeing, and neither ate nor drank.

¹⁰Now there was a certain disciple in Damascus, by name Ananias; and the Lord said unto him in vision: Ananias! And ¹¹he said, Behold, **I**, Lord! ¹¹And the Lord [said] unto him: Arising, go thy way unto the street that is called Straight; and seek, in a house of a Judas, [one] Saul by name, of Tarsus; for, behold! he is praying! ¹²and he saw a man, in vision, Ananias by name, coming in and laying on him hands, to-the-end that he might recover sight. ¹³But Ananias answered: Lord! I heard from many concerning this man, how many evil things—to thy saints—he did in Jerusalem. ¹⁴And here he has authority from the High-priests to bind all those invoking thy name. ¹⁵But the Lord said unto him: Be going thy way, because a chosen vessel is this one unto me, for the bearing of my name in presence both of Gentiles and of kings, of Israel's sons also. ¹⁶For **I** will intimate to him how many things it behoves him in behalf of my name to suffer.

¹⁷Ananias departed, moreover, and entered into the house; and, laying on him [his] hands, said: Saul, Brother! the Lord has sent me—Jesus—he who appeared to thee in the way by which thou wast coming; to-the-end thou mayest recover sight, and be filled with Holy Spirit. ¹⁸And straightway fell there from him—from [his] eyes—like scales; he recovered sight also; and, arising, was immersed; ¹⁹and, taking food, was strengthened.

Now it came to pass that he was with the disciples in Damascus some days. ²⁰And, straightway, in the synagogues, was he proclaiming Jesus, that "This is the Son of God." ²¹But they were being astounded—all who were hearing—and were saying: Is not this he that ravaged, in Jerusalem, those invoking this name? and, here, for this he had come, in order that he might lead them bound unto the

High-priests. ²²Saul, however, was [the] more gaining power, and was confounding the Jews ^owho were dwelling in Damascus,—shewing, by comparison,^a that “This is the Christ.”

²³But, when sufficient days were being fulfilled, the Jews took counsel together to kill ^bhim. ²⁴Howbeit, their ^oplot was made known to ^oSaul; but they were narrowly watching even the gates, both day and night, to-the-end they might slay^l him. ²⁵But the disciples, taking him by night, through the wall put him down, lowering [him] in a hamper.

²⁶Now, coming near into Jerusalem, he was attempting to join himself to the disciples; and all were afraid of him, not believing that he was a disciple. ²⁷Barnabas, however, taking him, led [him] unto the Apostles, and narrated to them how, in the way, he saw the Lord, and that he spake to him; and how, in Damascus, he used freedom of speech in the name of Jesus. ²⁸And he was with them, coming in and going out into Jerusalem, using freedom of speech in the name of the Lord; ²⁹he was talking also and disputing with the Hellenists; whereas ^othey were taking in hand to kill him. ³⁰The brethren discovering [it], however, brought him down into Cæsarea, and sent him away into Tarsus.

³¹So the assembly, indeed, throughout the whole of ^oJudæa and Galilee and Samaria, was having peace, building itself up, and going on its way in the fear of the Lord; and by the advocacy of the Holy Spirit was being multiplied.

§ 18. *Æneas healed at Lydda.*

³²Now it came to pass that ^oPeter, going through all [the assemblies], went down unto the saints also ^owho were dwelling in Lydda. ³³And he found there a certain man, by name Æneas, for eight years lying prostrate on a bed; who was paralysed. ³⁴And ^oPeter said to him: Æneas! Jesus Christ heals thee. Arise, and smooth thy bed for thyself. And straightway he arose. ³⁵And all ^owho were dwelling in Lydda and ^oSaron saw him; who, indeed, turned about unto the Lord.

§ 19. *Dorcas raised at Joppa.*

³⁶But, in Joppa, was a certain female-disciple, by name Tabitha, which being translated means Dorcas [that is, Gazelle]. The same

^a Literally: “bringing together”—the prophecies and the history. ^b 2 Co. xi. 32, etc.

was full of good works and alms which she was doing.^a ³⁷It came to pass, however, in those ^cdays, that she, sickening, died. And, bathing [her], they placed her in an upper story. ³⁸Now, Lydda being near to ^cJoppa, the disciples, hearing that Peter was therein, sent off two men unto him, beseeching [him], "Thou mayest not hesitate to come through unto us." ³⁹And Peter, arising, went with them: whom, when come, they led up into the upper story; and there stood by him all the widows, weeping and exhibiting under-garments and upper-garments—as many as ^cDorcias was making while she was with them. ⁴⁰But ^cPeter, thrusting all forth outside, and going on [his] ^cknees, prayed; and, turning about unto the body, said: Tabitha! Arise! And ^cshe opened her ^ceyes; and, seeing ^cPeter, sat up. ⁴¹And, giving her a hand, he raised her up; and, calling the saints and the widows, presented her living. ⁴²Now it became known throughout the-whole of ^cJoppa; and many believed on the Lord. ⁴³It came to pass, moreover, that a considerable number of days he abode in Joppa, with one Simon, a tanner.

§ 20. *Conversion of Cornelius of Cæsarea.*

CH. X. But, a certain man in Cæsarea,—by name Cornelius, a centurion out of a band—the one called Italian, ²devout and fearing ^cGod with all his ^chouse, doing many alms to the people, and supplicating ^cGod continually,—³saw in vision, manifestly,^b as if about a ninth hour of the day, a messenger of ^cGod entering in unto him, and saying to him: Cornelius! ⁴Now he, looking steadfastly at him, and becoming greatly afraid, said: What is it, Lord? And he said to him: Thy ^cprayers and thine ^calms came up for a memorial before ^cGod. ⁵And, now, send men into Joppa,^c and fetch one Simon who is surnamed Peter:—⁶the-same is a guest with one Simon a tanner, whose house is by [the] sea. ⁷And, when the messenger ^cthat was talking with him departed, he called two of the domestics and a devout soldier of ^cthose attending him; ⁸and, narrating all things to them, sent them away into ^cJoppa. ⁹Now, on the morrow, as they were journeying on their way, and to the city were drawing near, Peter went up on the house-top to pray, about a sixth hour. ¹⁰Howbeit, he became hungry, and was wishing to eat a little; but, as they

^a Mark! not full of what she *had* done. ^b verse 30. ^c verse 32; chap. xi. 13.

were making ready, there came upon him a trance; ¹¹and he observes the heaven—opened; ^a and—descending—a kind of vessel as a large linen cloth, by four corners being let down upon the earth; ¹²in which, already, were all the quadrupeds and reptiles of the earth, and birds of the heaven. ¹³And there came a voice unto him: Arising, Peter! slay and eat! ¹⁴But ^oPeter said: By no means! Lord! because at no time ate I anything common and impure. ¹⁵And a voice [came] again, a second time, unto him: ^oWhat things ^oGod made pure, be not **thou** making common. ¹⁶Now this happened three times, and straightway the vessel was taken up into the heaven. ¹⁷But, as ^oPeter within himself was hesitating “What perchance the vision might mean which he saw,” behold! the men ^owho were sent forth from ^oCornelius, having found out (by questioning) the house of ^oSimon, stood at the gate; ¹⁸and, calling, were enquiring whether Simon, ^owho was surnamed Peter, was there entertained. ¹⁹Now, as ^oPeter was pondering concerning the vision, the Spirit said to him: Behold! three men are seeking thee! ²⁰But, arising, go down; and be journeying with them, nothing doubting; because **I** have sent them. ^b ²¹And Peter, going down unto the men, said: Behold! **I** am he whom ye are seeking: what [is] the cause for which ye are present? ²²And ^othey said: Cornelius,—a centurion, a man righteous and fearing ^oGod, who is well-attested also by the whole of the nation of the Jews,—was divinely instructed by a holy messenger to send for thee into his ^ohouse, and to hear words from thee. ²³Calling them in, therefore, he entertained [them]; but, on the morrow, arising, he went forth with them; and certain of the brethren ^othat [were] from Joppa went with him. ²⁴On the morrow, again, he entered into ^oCæsarea. Now ^oCornelius was expecting them, having called together his ^okinsfolk and ^ointimate friends. ²⁵And, when it came to pass that ^oPeter ^oentered, ^oCornelius, meeting him, falling towards [his] ^ofeet, worshipped. ²⁶But ^oPeter raised him, saying: Stand up! **I** too, myself, am a man. ²⁷And, conversing with him, he entered; and finds many come together; ²⁸and said unto them: **Ye** well know how unlawful it is for a man—a Jew—to be uniting with, or coming unto, a foreigner; and yet to me ^oGod pointed out that I should be calling no man common or impure. ²⁹Wherefore, also, without

^a chap. xi. 5, etc.^b The personality of the Spirit is here prominent.

gainsaying I came [when] sent for: I ask, therefore, for what reason ye sent for me. ³⁰And ^cCornelius said: ^aFour days ago unto this hour, was I at the ninth [hour], praying in my house; and, behold! a man stood in my presence in brilliant clothing; ³¹and says: Cornelius! Thy prayer was heard, and thine alms remembered in presence of God. ³²Send, therefore, into Joppa,^b and call for [one] Simon who is surnamed Peter: the-same is being entertained in a house of [one] Simon, a tanner, by [the] sea. ³³At once, therefore, I sent unto thee; **thou**, too, didst well in coming. Now, therefore, all **we** before God are present, to hear all those things which have been enjoined upon thee by the Lord.

³⁴And Peter, opening [his] mouth, said: Of a truth I conclude that God is not a respecter of persons; ³⁵but, in every nation, he that fears him and works righteousness is acceptable to him. ³⁶As to the word which he sent forth to the sons of Israel, delivering-the-joyful-message of peace through Jesus Christ (the-same is Lord of all!),—³⁷**ye** know what had already occurred ^calong the whole of Judæa, beginning from Galilee, after the immersion which John proclaimed, ³⁸respecting Jesus, ^chim from Nazareth: how God anointed him with Holy Spirit and power; who went through, doing good, and healing all that were oppressed by the adversary; because God was with him. ³⁹And **we** [are] witnesses of all things which he did both in the country of the Jews and Jerusalem; whom they even slew, suspending [him] on a tree. ⁴⁰Him God raised on the third day, and gave him to become manifest^d—⁴¹not to all the people, but to witnesses—those who had been appointed beforehand by God—to us; who, indeed, ate and drank with him after his arising from among [the] dead. ⁴²And he charged us to proclaim to the people, and fully bear witness, that “This is he who has been marked out by God [as] Judge of living and dead.” ⁴³To him, all the prophets bear witness, that every one who puts faith in him remission of sins receives through his name. ⁴⁴[While] Peter [was] yet speaking these words, the Holy Spirit fell upon all who were hearing the word. ⁴⁵And the faithful out of [the] circumcision, as many as came with Peter, were beside themselves, in that even upon the Gentiles the free-gift of the Holy Spirit had been poured out. ⁴⁶For they

^a verse 3, etc. ^b chap. xi. 13. ^c “But we have a sequel to unfold” (v. 40). ^d Mat. xxiii. 39.

were listening to them speaking with tongues and magnifying °God. Then answered Peter: ⁴⁷Can any one, now, forbid the water, that these should not °be immersed; who, indeed, received the Holy °Spirit even as we? ⁴⁸And he ordered them—in the name of Jesus Christ to be immersed. Then requested they him to abide still some days.

§ 21. *Peter's Defence to Them of the Circumcision.*

CH. XI. Now the Apostles and the brethren—those who were throughout °Judæa—heard that even the Gentiles welcomed the word of °God. ²But, when Peter went up into Jerusalem, °they out of [the] circumcision were taking exception against him, ³saying: He went in unto men holding uncircumcision, and ate with them. ⁴But Peter, beginning, was setting [it] forth unto them in order, saying: ⁵I was ^a in a city, Joppa, praying; and saw, in a trance, a vision—a kind of vessel coming down, as a large linnen sheet, by four corners being let down out of the heaven; and it came close to me: ⁶into which steadfastly looking, I was attentively considering, and saw the quadrupeds of the earth, and the wild-beasts, and the reptiles, and the birds of the heaven. ⁷Moreover, I heard a voice also, saying to me: Arising, Peter! slay and eat! ⁸But I said: By no means, Lord! because a common or impure thing at no time entered into my °mouth. ⁹But there answered a voice, a second time, out of the heaven: What things °God made pure—be not thou making common! ¹⁰Now this happened three times; and it was drawn up again, all together, into the heaven. ¹¹And, behold! at once, three men halted at the house in which we were,—sent from Cæsarea unto me. ¹²And the Spirit bade me ^b go with them, nothing doubting. But there went with me these °six brethren also, and we entered into the house of the man; ¹³and he related to us how he saw the messenger in his °house, standing and saying: Send away into Joppa, and fetch Simon—the one surnamed Peter, ¹⁴who shall speak words unto thee in which thou shalt be saved—thou and all thy °house. ¹⁵But, when I °began^c to be speaking, the Holy °Spirit fell upon them, just as upon us also originally. ¹⁶Furthermore, I was reminded of the declaration of the Lord—how he used^d to say: John, indeed, immersed^e with water, but ye shall be immersed in Holy Spirit. ¹⁷If, therefore, the

^a chap. x. 9, etc.

^b chap. x. 20.

^c chap. x. 44.

^d Intro. § 13, c.

^e chap. i. 5.

equal free-gift, °God gave to them, as even to us,—having believed or, the Lord Jesus Christ,—who was **I**, [that I should be] able to hinder °God? 18 Now, having heard these things, they were silent; and glorified °God, saying: Hence, even to the Gentiles, °God gave °repentance into life.

§ 22. *The Dispersion* (chap. viii. 1): *the Faith spreads as far as Antioch in Syria, whither Barnabas is sent, Saul is brought, and Agabus comes with Tidings of a Famine.*

19 °They, indeed, therefore, who were dispersed by reason of the tribulation °which occurred on [account of] Stephen, went through as far as Pheniciè and Cyprus and Antioch;—to no one speaking the word, save only to Jews. 20 There were, however, certain men from among them, Cyprians and Cyrenians; who, indeed, going into Antioch, were speaking even unto the Greeks,—delivering-the-joyful-message as to the Lord Jesus. 21 And [the] Lord's hand was with them, a great number also—°that which believed—turned about unto the Lord. 22 Now the word was reported into the ears of the assembly °which was in Jerusalem—concerning them; and they sent forth Barnabas as far as Antioch; 23 who, coming and seeing the favour °that was from °God, rejoiced; and was beseeching all with the purpose of [their] °heart to be waiting for the Lord. 24 Because he was a good man, and full of Holy Spirit and faith. And there was added a considerable multitude to the Lord. 25 But he went forth into Tarsus, to seek up Saul; and, finding [him], brought [him] into Antioch. 26 And it came to pass, that even for a whole year they met in the assembly, and taught a considerable number; also that the disciples, first in Antioch were called Christians.

27 Now, in these °days, there came down from Jerusalem, prophets, into Antioch; 28 moreover, one from among them, arising—by name Agabus—gave a sign, through the Spirit, that a great famine was about to be upon the-whole of the inhabited [earth]; which, indeed, happened under Claudius. 29 And the disciples, according as any one was being prospered, marked off, each one of them, [something] for ministry,—to send to the brethren dwelling in °Judæa; 30 which also they did, sending forth unto the Elders through hand of Barnabas and Saul.

§ 23. *Herod slays James and imprisous Peter. Peter delivered.
Herod smitten.*

CH. XII. Now, in-the-course of that ^oseason, Herod the king thrust forth [his] ^ohands to harm some of ^othose from the assembly; ²more-over, he slew James the brother of John with a sword; ³and, seeing that it was acceptable to the Jews, he added to apprehend Peter also (now they were days of the unleavened [loaves]), ⁴whom also seizing he put into prison; delivering [him] up to four quaternions of soldiers, to be guarding him; intending, after the passover, to bring him up to the people. ⁵^oPeter, indeed, therefore, was being kept in the prison; but prayer was earnestly being made, by the assembly, unto ^oGod, concerning him. ⁶And when ^oHerod was-on-the-point of bringing him forth,—in that ^onight was ^oPeter sleeping betwixt two soldiers, bound with two chains; guards, also, before the door, were keeping the prison. ⁷And, behold! a messenger of [the] Lord stood over [him], and a light shone in the cell; and, smiting the side of ^oPeter, he roused him, saying: Rise up, quickly! And the chains fell off from him—out of [his] ^ohands; ⁸while the messenger said unto him: Gird thyself, and bind on thy ^osandals. And he did so. And he says to him: Throw around thee thy ^omantle, and be following me. ⁹And, going forth, he was following; and knew not that it was true ^owhich was coming to pass through the messenger; but was fancying that a vision he was beholding. ¹⁰And, passing through a first ward, and a second.—they came unto the iron ^ogate ^owhich brings forth into the city: which, indeed, of itself was opened to them; and, going out, they went on through one street; and straightway the messenger was parted from him. ¹¹And ^oPeter, coming to himself, said: Now know I truly. That [the] Lord sent forth his ^omessenger, and took me away out of Herod's hand, and [from] all the expectation of the people of the Jews. ¹²And, considering a little, he came unto the house of ^oMary the mother of John—the one surnamed Mark,—where were many, assembled and praying. ¹³Now, he knocking at the door of the porch, there came near a maiden to hearken, by name Rhoda; ¹⁴and, recognizing the voice of ^oPeter, by reason of [her] ^ojoy she opened not the porch; but, running in, carried tidings, that ^oPeter was standing before the porch. ^oThey, however, said unto her, Thou art raving! ¹⁵^oShe, on-the-other-hand, was confidently affirming that so it was. But ^othey were saying: It is his ^omessenger! ¹⁶^oPeter,

however, still continued knocking; and, opening, they saw him, and were beside themselves. ¹⁷But, waving to them with the hand to be silent, he narrated to them how the Lord led him forth out of the prison; he said also: Report to James and the brethren these things. And, going out, he proceeded into a different place. ¹⁸Now, when it became day, there was no small commotion among the soldiers:—“What, then, did Peter become?” ¹⁹But Herod, seeking for him and not finding [him],—examining the guards,—ordered [them] to be led away; and, going down from Judæa into Cæsarea, he tarried. ²⁰Now, he was fighting hotly with Tyrians and Sidonians; but with one accord were they coming unto him; and, persuading Blastus who was over the bed-chamber of the king, they were suing for peace, because their country was being maintained from the king's. ²¹And, on an appointed day, Herod, putting on royal apparel and seating himself on the tribunal, was delivering an oration unto them. ²²The populace, moreover, was raising a shout: A god's voice, and not a man's! ²³But instantly there smote him a messenger of [the] Lord, because he gave not the glory to God; and, becoming worm-eaten, he expired.

²⁴But the word of God was growing and being multiplied. ²⁵And Barnabas and Saul returned out of Jerusalem (having fulfilled the ministry), taking with them John—the one surnamed Mark.

§ 24. *Barnabas and Saul, sent forth from Antioch, visit Cyprus, Pamphylia, Pisidia, and Lycaonia: retracing their steps, they return by Attalia to Antioch.*

CH. XIII. Now there were in Antioch, throughout the existing assembly, prophets and teachers, both Barnabas and Symeon who is called Niger; and Lucius the Cyrenian; Manaen also, Herod the tetrarch's foster-brother; and Saul. ²And, [as] they [were] publicly ministering to the Lord and fasting, the Holy Spirit said: Separate, forthwith, unto me, Barnabas and Saul, for the work unto which I myself have called them. ³Then, fasting and praying, and laying [their] hands on them, they sent [them] away. ⁴They, indeed, therefore, being sent forth by the Holy Spirit, went down into Seleucia; and, from thence, sailed away into Cyprus. ⁵And, coming to be in Salamis, they declared the word of God in the synagogues of the Jews: now they had John also [as] an attendant. ⁶And, passing

through the-whole of the island as far as Paphos, they found a certain man, a magician, a false-prophet, a Jew, whose name [was] Bar-Jesus; ⁷who was with the pro-consul, Sergius Paul—an intelligent man. The-same, calling for Barnabas and Saul, sought to hear the word of [◦]God. ⁸But Elymas, the magician (for so is translated his [◦]name), withstood them, seeking to turn aside the pro-consul from the faith. ⁹But Saul,—[◦]who [became] Paul also,—filled with Holy Spirit, looking steadfastly at him, ¹⁰said: O full of all guile and all recklessness, son of an adversary, enemy of all righteousness! wilt thou not cease perverting the straight [◦]ways of [the] Lord? ¹¹And, now, behold! [the] Lord's hand [is] upon thee; and thou shalt be blind, not seeing the sun until a fitting opportunity. And, instantly, there fell on him a mist and a darkness; and, going about, he was seeking some to lead him by the hand. ¹²Then the pro-consul, seeing [◦]what had happened, believed, being filled with astonishment at the teaching of the Lord.

¹³Now, setting sail from [◦]Paphos, Paul's [◦]company came into Perga of [◦]Pamphylia. But John, withdrawing from them, returned into Jerusalem. ¹⁴They, however, passing through from [◦]Perga, came into Antioch, of [◦]Pisidia; and, going into the synagogue on the day of the Sabbath, sat down. ¹⁵And, after the reading of the law and the prophets, the synagogue-rulers sent unto them, saying: Men-Brethren! if there is in you any word of exhortation unto the people, be saying [it]!

¹⁶And Paul, standing up and waving with the hand, said: Men-Israelites! and [◦]those who fear [◦]God, hearken! ¹⁷The God of this [◦]people Israel chose our [◦]fathers, and the people he uplifted by the sojourn in Egypt's land; and, with a high arm, led he them forth out of it. ¹⁸And for about forty-years' time he bare with their manners in the wilderness; ¹⁹and, overthrowing seven nations in Canaan's land, caused them to inherit their [◦]land to about four hundred and fifty years; ²⁰and after these things he gave [them] judges—until Samuel, a prophet;^a ²¹and from that [time] they asked for them a king, and [◦]God gave unto them [◦]Saul, son of Kish, a man out of Benjamin's tribe, for forty years; ²²and, setting him aside, he raised up [◦]David to them for a king; of whom he said,^b also, bearing witness: "I found

^a More than a judge; but nay! they must have a king. ^b Ps. lxxxix. 20.

David, the [son] of ^oJesse, a man according to my ^oheart, who will do all my ^odesires." ²³From this one's ^oseed, ^oGod, according to promise, brought to ^oIsrael a Saviour—Jesus; ²⁴John having pro-claimed, beforehand, before [the] face of his ^oentrance, an immersion of repentance to all the people of Israel. ²⁵But, as John was fulfilling [his] ^ocourse,^a he was saying: What are ye supposing me to be? **I** am not [he]! but, behold! there is coming after me [one] the sandal of whose ^ofeet I am not worthy to loose. ²⁶Men-brethren! sons of Abraham's race, and ^othose among you fearing ^oGod—to you the word of this ^osalvation was sent forth. ²⁷For, ^othose dwelling in Jerusalem, and their ^orulers,—knowing neither him nor the voices of the prophets ^owhich throughout every Sabbath are being read—[in] judging [him] fulfilled [them]; ²⁸and, though not a single cause of death found they [in him], yet claimed they of Pilate that he should be slain. ²⁹Now, when they finished all ^othose things which concerning him had been written, taking [him] down from the tree, they put [him] into a tomb. ³⁰But ^oGod raised him from among [the] dead;—³¹who appeared, during many days, to ^othose who came up with him from ^oGalilee into Jerusalem; who, indeed, now are his witnesses unto the people. ³²And **we**, unto you, are delivering-the-joyful-message as to the promise made unto the fathers, ³³that ^oGod has completely fulfilled the same for our ^ochildren, [by] raising up Jesus; as in the first ^b Psalm also it is written:—

“ My son art **thou** !

I, this-day, have begotten thee!”

³⁴Now, in that he raised him from among [the] dead, being no more about to return to utter-corruption, thus has he said:^c “ I will give you the faithful ^oloving-kindnesses of David.” ³⁵Wherefore, in a different [place] also,^d he says: “ Thou wilt not give thy ^oLoved One to see utter-corruption.” ³⁶For David, indeed,—to his own generation having done service, by the counsel of ^oGod,—fell asleep and was added unto his ^ofathers, and saw utter-corruption; ³⁷but he whom ^oGod raised saw not utter-corruption. ³⁸Be it known to you, therefore, Men-Brethren! that—through This One—unto you—remis-sion of sins is declared; ³⁹and from all things from which it was not pos-sible in Moses' law to be justified—in This One—every one ^othat

^a Jno. i. 20, 26, 27; Lu. iii. 16. ^b Ps. ii. 7. (The first and second Psalms are sometimes read as one—a fine introduction, in that case, to all the rest.) ^c Is. lv. 3. ^d Ps. xvi. 10.

has faith is being justified. ⁴⁰Be taking heed, therefore, lest ^othat come upon [you] which has been spoken in the prophets:^a ⁴¹“See! ^oye despisers, and marvel, and disappear! because a work **I** am working in your ^odays—a work as to which in nowise may ye have faith, though perchance one narrate [it] in full to you.” ⁴²But, [as] they [were] going out, they were beseeching, for the intervening Sabbath, that these ^odeclarations might be spoken to them. ⁴³Moreover, when the congregation was broken up, there followed many of the Jews and of the devout proselytes, with ^oPaul and ^oBarnabas; who, indeed, speaking unto them, were persuading them to be waiting for the favour of ^oGod. ⁴⁴But, on the coming Sabbath, almost all the city was gathered together to hear the word of the Lord. ⁴⁵The Jews, however, seeing the multitudes, were filled with jealousy, and were speaking against ^othose things which by Paul were being spoken—defaming [them]. ⁴⁶^oPaul and ^oBarnabas also, using freedom of speech, said: To you was it necessary that the word of ^oGod should first be spoken: seeing that ye are thrusting it from you, and unworthy are judging yourselves of the age-abiding^b life,—behold! we turn unto the Gentiles. ⁴⁷For so has the Lord commanded us:^c “I have set thee for a light of Gentiles, ^othat thou mayest be for salvation as far as the earth’s utmost bound.” ⁴⁸Now, the Gentiles, having heard, were rejoicing and glorifying the word of the Lord; and they believed—as many as had become disposed for age-abiding life. ⁴⁹Moreover, the word of the Lord was being spread abroad through the whole of the country. ⁵⁰But the Jews urged to mischief the devout women ^oof good bearing, and the principal [men] of the city; and roused up a persecution against ^oPaul and Barnabas, and thrust them out from their ^oborders. ⁵¹But ^othey, shaking off the dust of [their] ^ofeet against them, came into Iconium. ⁵²The disciples, also, were being filled with joy and with Holy Spirit.

CH. XIV. Now it came to pass that, in Iconium, in the same way, they entered into the synagogue of the Jews; and spake in this manner so that there believed, both of Jews and Greeks, a great throng. ²But the unpersuaded Jews roused up and abused the souls of the Gentiles against the brethren. ³A considerable time, indeed, therefore, tarried they, using freedom of speech [in dependence] on the Lord

^a Hab. i. 5.^b Jno. iii. 15, note.^c Is. xlix. 6; Lu. ii. 32.

who was bearing witness to the word of his favour, granting signs and wonders to be coming to pass through their hands. ⁴But the throng of the city was rent; and some, indeed, were with the Jews, while some [were] with the Apostles. ⁵When, however, there arose an onset of both the Gentiles and Jews, with their rulers, to insult and to stone them, ⁶seeing all, they fled along into the cities of Lycaonia—Lystra and Derbe and the surrounding country; ⁷and there were they delivering the joyful-message.

⁸And a certain man in Lystra, impotent in the feet, was sitting—lame from his mother's womb, who never walked. ⁹The same hearkened to Paul speaking; who,—looking steadfastly at him, and seeing that he had faith for being made well,—¹⁰said with a loud voice: Stand up on thy feet—erect! And he leaped up, and was walking about. ¹¹Now the multitudes, seeing what Paul did, lifted up their voice, in the speech-of-Lycaonia, saying: The gods, made like unto men, came down unto us. ¹²Also they were calling Barnabas, Jupiter, but Paul, Mercury—seeing that he was the leader of the discourse. ¹³Also the priest of the Jupiter that was before the city, bringing bulls and garlands unto the gates, conjointly with the multitudes was desiring to be offering sacrifice. ¹⁴But the Apostles, Barnabas and Paul, hearing [of it],—rending asunder their mantles—sprang forward into the multitude, crying aloud, ¹⁵and saying: Men! why these things are ye doing? Even we are men affected like you,—delivering the joyful-message unto you to be turning from these meaningless things unto a Living God, who made the heaven and the earth and the sea and all things that [are] in them; ¹⁶who, in the by-gone generations, suffered all the Gentiles to be going on in their ways; ¹⁷although not without witness left he himself,—doing good,—from heaven, unto us, giving rain and fruitful seasons; filling full of food and gladness your hearts. ¹⁸Even these things saying, scarcely restrained they the multitudes that [they should] not be sacrificing to them. ¹⁹But there came thither, from Antioch and Iconium, Jews; and, persuading the multitudes and stoning Paul,^b they dragged [him] outside the city—supposing him to have died. ²⁰The disciples surrounding him, however,—rising up, he entered into the city; and on the morrow went forth with Barnabas into Derbe.

^a One of such a character, in every way worthy of the name. ^b 2 Co. xi. 25.

²¹Delivering-the-joyful message unto that ^ocity also, and discipling a considerable number,—they returned into ^oLystra and into Iconium, and into Antioch; ²²establishing the souls of the disciples, beseeching [them] to abide in the faith, and [saying] “Through many tribulations must we enter into the kingdom of ^oGod.” ²³Moreover,—appointing (by vote) for them, in each assembly, elders,—praying with fasting,—they presented them to the Lord in whom they had put faith.

²⁴And, passing through ^oPisidia, they came into ^oPamphylia; ²⁵and, speaking in Perga the word, they came down into Attalia; ²⁶and from thence sailed for Antioch, from whence they had been delivered up to the favour of ^oGod for the work which they fulfilled. ²⁷Now, having arrived, and gathered together the assembly, they were rehearsing as many things as ^oGod did with them; and that he opened, to the Gentiles, a door of faith. ²⁸They spent, moreover, not a little time with the disciples.

§ 25. *Must Gentiles be circumcised? Question decided in Jerusalem.*

CH. XV. And some, coming down from ^oJudæa, were teaching the brethren: Except perchance ye be circumcised by the custom ^othat [is] of Moses, ye cannot be saved. ²But, when then there arose dissenting and disputing, not a little, by ^oPaul and ^oBarnabas with them, they arranged for Paul and Barnabas, and some others from among them, to be going up unto the Apostles and Elders, into Jerusalem, concerning this ^oquestion. ³They, indeed, therefore, being sent forward by the assembly, were passing through both ^oPhœnicè and Samaria, fully narrating the turning about of the Gentiles, and causing great joy to all the brethren. ⁴Moreover, coming into Jerusalem, they received a welcome from the assembly and the Apostles and the Elders; they rehearsed also as many things as ^oGod did with them. ⁵But there stood forth some of ^othose who from the sect of the Pharisees had believed, saying: It is needful to be circumcising them, to be charging [them] also to keep the law of Moses. ⁶And the Apostles and the Elders were gathered together to see about this ^omatter. ⁷But, much disputing having arisen, Peter, standing up, said unto them: Men-Brethren! ye well know that, from days long past, ^oGod, among you, chose that the Gentiles through my mouth should hear the word of the joyful message and believe.

⁸ And God, who takes note of the heart, bare witness,—giving to them the Holy Spirit, according as even to us; ⁹ and made no distinction at all betwixt us and them,—by the faith^a purifying their hearts. ¹⁰ Now, therefore, why are ye tempting God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were mighty [enough] to bear? ¹¹ But still, through the favour of the Lord Jesus, we have faith—to be saved,—in what manner even they. ¹² Now all the throng was silent; and they were hearkening to Barnabas and Paul fully narrating as many signs and wonders as God did among the Gentiles through them. ¹³ But after they were silent, James answered, saying: Men-Brethren! hearken unto me: ¹⁴ Symeon made a full narration, how, at first, God visited, to take out of Gentiles a people for his name. ¹⁵ And with this agree the words of the prophets; according as it is written:^b ¹⁶ “After these things, I will return, and rebuild the tent of David that has fallen down; and the ruins thereof will I rebuild, and will set it upright again; ¹⁷ to-the-end-that, in that case, the remainders^c of men may seek out the Lord, even all the Gentiles upon whom has been invoked my name upon them, saith [the] Lord who doeth these things”—¹⁸ known from a remote age. ¹⁹ Wherefore, I judge that we should not be troubling those who from the Gentiles are turning about unto God; ²⁰ but should send letters to them—to be abstaining from the pollutions of idols and from fornication and from what is strangled and from blood.^d ²¹ For Moses, out of ancient generations, city by city, has those proclaiming him,—being read in the synagogues throughout every Sabbath.

²² Then seemed it good to the Apostles and the Elders, with the whole of the assembly, to send chosen men from among them unto Antioch, with Paul and Barnabas; [even] Judas, who is called Bar-sabbas, and Silas—men taking lead among the brethren;—²³ writing through their hand:—The Apostles and the elder brethren,—to the brethren throughout Antioch and Syria and Cilicia that are from among Gentiles,—[wish] joy! ²⁴ Seeing that we heard that some, going forth from amongst us, troubled you with discourses, dismantling your souls;—to whom we gave not directions: ²⁵ it seemed good to us, coming to be of one accord, that, choosing men,

^a Or, “by [their] faith.” ^b Am. ix. 11, etc. ^c Eze. xxxvi. 5. ^d ver. 29; chap. xxi. 25.

we should send [them] unto you, with our beloved ^oBarnabas and Paul;—²⁶men who have given up their ^osouls in behalf of the name of our ^oLord Jesus Christ. ²⁷We have sent, therefore, Judas and Silas, and [have sent] them, that by word [of mouth] they may be reporting the same things. ²⁸For it seemed good to the Holy ^oSpirit and to us, nothing more to be laying upon you, [by way of] burden, save these ^onecessary things: ²⁹To be abstaining from idol-sacrifices and blood and things strangled and fornication; ^a out of which keeping yourselves clear, well will ye do. Fare ye well! ³⁰^oThey, indeed, therefore, being dismissed, went down into Antioch; and, gathering together the throng, handed over the letter. ³¹And, having read [it], they rejoiced on account of the consolation. ³²Both Judas and Silas, themselves also being prophets, with much discourse consoled the brethren and established [them]. ³³And, having made a delay, they were dismissed with peace from the brethren unto ^othose who sent them forth. ^{[34] b}

§ 26. *Paul and Barnabas, differing about Mark, separate: Barnabas, with Mark, sails for Cyprus; Paul, with Silas, journeys from Antioch round about to Troas.*

³⁵But Paul and Barnabas tarried in Antioch, teaching and delivering-the-joyful message—along with many others also—of the word of the Lord. ³⁶But, after some days, Paul said unto Barnabas: Turning about, now, let us visit the brethren, throughout every city in which we declared the word of the Lord,—“How they do.” ³⁷Now Barnabas was disposed to take along with [them] ^oJohn also, ^owho was called Mark; ³⁸whereas Paul was deeming worthy,—as to ^ohim who went away from them from Pamphylia, and went not with them into the work,—not to be taking along with [them] this one. ³⁹There arose, moreover, an angry-feeling, so that they were parted from one another, and [that] ^oBarnabas, taking with [him] ^oMark, sailed out into Cyprus.

⁴⁰Paul, however, choosing Silas, went forth, delivered up to the favour of the Lord by the brethren. ⁴¹And he was passing through ^oSyria and Cilicia, establishing the assemblies.

CH. XVI. He advanced, moreover, even into Derbe and into Lystra.

And, behold! a certain disciple was there, by name Timothy, son

^a verse 20; chap. xxi. 25.

^b “Probably inserted to explain verse 40” (Alford).

of a believing Jewish woman, but of a Greek father; ²who was well-attested by the brethren in Lystra and Iconium. ³This one °Paul desired to go forth with him; and took and circumcised him because of the Jews °that were in those °places; for they knew, one-and-all, that his °father was a Greek.

⁴And, as they were journeying through the cities, they were delivering up to them, for safe keeping, the decrees °that had been decided upon by the Apostles and Elders—°those in Jerusalem. ⁵The assemblies, indeed, therefore, were being confirmed in the faith, and were greatly increasing in °number day by day.

⁶And they passed through the Phrygian and Galatian country, having been forbidden by the Holy Spirit to speak the word in °Asia; ⁷and, coming along °Mysia, they were attempting to journey into °Bithynia, and the Spirit of Jesus did not suffer them. ⁸But, passing by °Mysia, they came down into Troas.

§ 27. *Paul and his companions come to Philippi: Lydia—the Jailer—and others—believe.*

⁹And a vision, by night, to °Paul appeared: A certain man of Macedonia was standing, and beseeching him, and saying: Come across into Macedonia, and bring us succour. ¹⁰Now, when he saw the vision, straightway we sought to go forth into Macedonia,—concluding (that) °God had himself called us to deliver-the-joyful-message unto them. ¹¹Setting sail, therefore, from Troas, we ran straight into Samothracia; and, on the morrow, into New-city; ¹²and, from thence, into Philippi; which, indeed, is a chief city of the part of Macedonia—a colony.

Now we were in this °city spending some days; ¹³and on the day of °rest we went forth outside the gate, by a river, where we were supposing there was a place for prayer: and, sitting down, we were speaking to the women who came together.

¹⁴And a certain woman, by name Lydia, a seller-of-purple, of a city of Thyatira, devout towards °God, was hearkening; whose °heart the Lord fully opened to be giving heed to the things being spoken by Paul. ¹⁵Now, when she was immersed, and her °house, she besought, saying: If ye have judged me to be a believer in the Lord,—entering into my °house, abide ye! And she constrained us.

¹⁶Now it came to pass, as we were on our way to the place of

prayer, a certain damsel, having a spirit of Python, met us; who, indeed, much gain was presenting to her masters by divining. ¹⁷The same, following after Paul and us, was crying aloud, saying: These men are servants of the Most High God; who, indeed, are declaring to you a way of salvation. ¹⁸This, moreover, she was doing for many days. But Paul, worn out, and turning about to the spirit, said: I charge thee, in Jesus Christ's name, to come out from her! And it came out the self-same hour. ¹⁹But her masters, seeing that the hope of their gain came out, laying hold on Paul and Silas, dragged [them] into the market-place, unto the rulers; ²⁰and, leading them forward to the magistrates, said: These men are exceedingly troubling our city,—being Jews to begin with; ²¹and are declaring customs which it is not allowed us to be accepting nor yet to be doing,—being Romans. ²²And the multitude rose up together against them; and the magistrates, tearing off them [their] mantles, were giving orders to be beating [them] with rods; ²³and, laying on them many stripes, they thrust [them] into prison, charging the prison-keeper—safely to be keeping them; ²⁴who, a charge like this receiving, thrust them into the inner prison, and secured their feet into the wood.

²⁵Howbeit, about the middle-of-the-night, Paul and Silas—being at prayer—were singing praise unto God; moreover, the prisoners were hearkening to them. ²⁶But, suddenly, a great earthquake took place, so that shaken were the foundations of the prison; opened, also, instantly, were all the doors; and the bands of all were loosed. ²⁷Now the prison-keeper, becoming [aroused] out of sleep, and seeing [that] the doors of the prison had been opened,—drawing [his] sword—was-on-the-point of killing himself, supposing the prisoners to have fled. ²⁸But Paul called with a loud voice, saying: By no means do thyself harm; for we are one-and-all here! ²⁹And, asking for a light, he sprang in; and, becoming agitated, fell down unto Paul and Silas; ³⁰and, leading them forth outside, said: Sirs! what must I be doing, that I may be saved? ³¹But they said: Have faith on the Lord Jesus, and thou shalt be saved,—thou and thy house. ³²And they spake to him the word of the Lord, with all who [were] in his house. ³³And, taking them with [him] in that hour of the night, he bathed [them] from [their] stripes, and was immersed,—he and his—all—on-the-spot. ³⁴And,

leading them up into his ^ohouse, he placed near a table; and exulted—with all his house—having believed in ^oGod.

³⁵When day came, however, the magistrates sent off the constables, saying: Dismiss those ^omen! ³⁶And so the prison-keeper reported the words unto ^oPaul: The magistrates have sent that ye be dismissed! now, therefore, going forth, be journeying in peace. ³⁷But ^oPaul said unto them: Having beaten us in public, uncondemned,—men who are Romans to begin with,^a—they thrust [us] into prison; and, now, by stealth, they are thrusting us out! Nay, verily, but let them come themselves and lead us out. ³⁸Now the constables reported to the magistrates these ^odeclarations; and they were struck with fear, hearing that they were Romans; ³⁹and, coming, they besought them; and, leading [them] forth, were requesting [them] to depart from the city. ⁴⁰And so, coming forth out of the prison, they went in unto ^oLydia; and, seeing the brethren, they comforted [them], and went forth.

§ 28. *Paul proceeds by Thessalonica and Berea to Athens.*

CH. XVII. And, travelling through ^oAmphipolis and ^oApollonia, they came into Thessalonica, where was a synagogue of the Jews. ²Moreover, according to the custom with ^oPaul, he went in unto them; and for three Sabbaths reasoned with them from the Scriptures, ³opening up and setting forth that it was needful for the Christ to suffer^b and to arise from among [the] dead, and that “This one is Christ, [even] Jesus whom I am declaring to you.” ⁴And some from among them were persuaded, and cast in their lot with ^oPaul and ^oSilas; also, of the devout Greeks, a great throng; and, of women, [even] the principal, not a few. ⁵But the Jews,—being jealous, and taking unto themselves from the market-places certain wicked men, and making a riot,—were setting the city in an uproar; and, assaulting the house of Jason, were seeking them—to lead [them] forth to the populace. ⁶But, not finding them, they were dragging Jason and certain brethren unto the city-rulers; shouting: “^oThose who threw the inhabited [earth] into confusion,—the same, here also, are present; ⁷unto whom Jason has given welcome; and these all contrary to the decrees of Casar are acting, saying that “There is a different king,

^a The suggestive word *huparcho*, as in verse 20: compare chap. viii. 16.

^b Lu. xxiv. 26.

[even] Jesus!" ⁸Moreover, they troubled the multitude and the city-rulers that were hearing these things. ⁹And, taking ^csecurity from ^oJason and the rest, they dismissed them.

¹⁰Now the brethren, straightway, by night, sent away both ^oPaul and ^oSilas into Berea; who, indeed, arriving, went off into the synagogue of the Jews. ¹¹These, however, were more noble than ^cthose in Thessalonica, in that they welcomed the word with all eagerness, day by day examining well the Scriptures, whether these things might hold thus. ¹²Many, indeed, therefore, from among them believed; also, of the Grecian women ^oof good bearing—and of men, not a few. ¹³But, when the Jews from ^oThessalonica came to know that in ^oBerea also was declared by ^oPaul the word of ^oGod, they came there also, stirring up and troubling the multitudes. ¹⁴Howbeit, then, immediately, the brethren sent away ^oPaul to be journeying as far as unto the sea; and both ^oSilas and ^oTimothy still abode there. ¹⁵Now ^othose conducting ^oPaul brought [him] as far as Athens; and, receiving a commandment unto ^oSilas and ^oTimothy, that as quickly as possible they should come unto him, they were going forth.

§ 29. Paul in Athens.

¹⁶But while ^oPaul, in ^oAthens, was expecting them, his ^ospirit was being spurred on within him, observing that the city was given to idols. ¹⁷He was reasoning, indeed, therefore, in the synagogue with the Jews and the devout [persons]; and, in the market-place, through every day, with ^cthose happening to be at hand. ¹⁸Some, moreover, even of the Epicurean and Stoic philosophers were encountering him; and some were saying: What perchance might this ^opicker-up-of-scrap desire to be saying? ^oOthers, however, [said]: Of foreign demons he seems to be a declarer;—because concerning ^oJesus and the Resurrection he was delivering the joyful-message. ¹⁹And so, laying hold of him, up to the Mars' Hill they led [him], saying: Can we get to know what this new ^oteaching [is], ^othat by thee is being spoken? ²⁰For, certain foreign-things art thou bringing into our ^ohearing: we are disposed, therefore, to get to know what these things please to be. ²¹Now, all Athenians, and the sojourning foreigners, to nothing else were devoting their leisure, than either telling something or hearing something newer.

²²And Paul, taking his stand amidst the Mars' Hill, said: Men-

Athenians! in all respects how unusually-reverent-of-the-demons ye [are], I observe! ²³For, passing through and looking up at your °objects of devotion, I found even an erection in which had been inscribed:

To An Unknown God.

What, therefore, not knowing, ye reverence,—this am I declaring unto you. ²⁴The God °that made the world and all the things therein, the same already being Lord of heaven and earth,—not in hand-made temples dwells, ²⁵neither by human hands is waited upon, as though in want of anything: since he gives to all life and breath and °all things. ²⁶He made also, out of one, every nation of men to dwell on all the earth's face; marking out pre-arranged seasons, and the boundaries of their °dwelling; ²⁷that [they] might be seeking °God, if, after all, indeed, they might grope after him and find [him]; although, it is true, he is already not far from each one of us. ²⁸For in him we live and move and are: as even some of °your own poets have said:

For °his offspring too are we.

²⁹Being, therefore, already, offspring of °God, we ought not to be supposing °that which is divine to be like unto gold or silver or stone,—an engraving of man's art and device! ³⁰The times of the ignorance, indeed, therefore, having overlooked,—°God, in the present state of things, is charging all °men, everywhere, to be repenting; ³¹inasmuch as he appointed a day in which he is about to be judging the inhabited [earth] in righteousness, in a man whom he marked out, offering faith to all [by] raising him from among [the] dead.

³²Hearing, however, of a resurrection of [the] dead,—°some, indeed, were mocking; but °others said: We will hearken to thee concerning this even again. ³³Thus °Paul went forth out of their midst. ³⁴But certain men who joined themselves to him believed, among whom [were] even Dionysius, the Mars'-hill-judge, and a woman, by name Damaris, and others with them.

§ 30. *Paul in Corinth.*

CH. XVIII. After these things, withdrawing out of °Athens, he came into Corinth; ²and, finding a certain Jew, by name Aquila, a Pontic by [his] °birth, lately come from °Italy, and Priscilla his wife (because Claudius °had ordered all the Jews to withdraw from °Rome), he

came unto them; ³and, because of [his] ^obeing of [the] same trade, he was abiding with them, and working; for they were tent-makers by [their] ^otrade. ⁴But he was reasoning in the synagogue, during every Sabbath; and was persuading Jews and Greeks. ⁵When, however, both ^oSilas and ^oTimothy came down from ^oMacedonia, ^oPaul was being urged on in [his] ^odiscoursing, fully bearing witness to the Jews that Jesus^s was the Christ. ⁶But, when they were setting themselves in opposition and defaming, shaking out [his] ^ogarments, he said unto them: Your ^oblood [be] on your ^ohead! Pure [am] **¶**! From the present [time] to the Gentiles will I proceed! ⁷And, removing from thence, he came into a house of a certain [man], by name Titius Justus, devout towards ^oGod, whose ^ohouse was adjoining to the synagogue. ⁸Howbeit Crispus,^a the synagogue-ruler, believed in the Lord, with the whole of his ^ohouse. And many of the Corinthians,—hearing, were believing, and being immersed.^b ⁹Moreover, the Lord said, by night, through a vision, to ^oPaul: Be not afraid, but be speaking, and thou mayest not be silent; ¹⁰inasmuch as **¶** am with thee, and no one shall set upon thee ^oto harm thee; because I have much people in this ^ocity. ¹¹And he sat a year and six months, teaching among them the word of ^oGod. ¹²But, while Gallio was pro-consul of ^oAchaia, the Jews set upon ^oPaul with one accord, and led him unto the tribunal, ¹³saying: Contrary to the law is this one seducing ^omen to be paying devotions unto ^oGod. ¹⁴Now ^oPaul being about to open [his] ^omouth, Gallio said unto the Jews: If, indeed, it had been some injury or wicked recklessness, O Jews! with reason, in that case, had I been bearing with you; ¹⁵if, however, they are questions concerning discourse and names and law—that which concerns you,—ye shall see [to it] for yourselves!—a judge of these things, **¶** am not disposed to be! ¹⁶And he drove them away from the tribunal. ¹⁷Notwithstanding, they all, laying hold upon Sosthenes, the synagogue-ruler, were striking [him] in presence of the tribunal. And for none of these things was ^oGallio caring.

§ 31. *Paul visits Ephesus, Jerusalem, Antioch, Galatia, and Phrygia.*

¹⁸Paul, however, still further abiding a considerable number of days with the brethren, bidding [them] adieu, was sailing forth into ^oSyria; and, with him, Priscilla and Aquila; he having shaven [his]

^a 1 Co. i. 14. ^b Note these imperfects: the word taught *kept on* working.

head in Kenchree; for he had a vow. ¹⁹And they came down into Ephesus; and he left them behind there; whereas he, entering into the synagogue, reasoned with the Jews; ²⁰though, moreover, they were requesting [him] for a longer time to abide, he consented not; ²¹but, bidding [them] adieu, and saying: Again will I return unto you, ^oGod willing, he set sail from ^oEphesus; ²²and putting into Caesarea, going up and saluting the assembly, he went down into Antioch; ²³and, spending some time, went forth—going through, in order, the country of Galatia and Phrygia, establishing all the disciples.

§ 32. *Apollos at Ephesus: he goes into Achaia.*

²⁴But a certain Jew, Apollos by name, an Alexandrian by [his] ^obirth, a learned man, came down into Ephesus, being powerful in the Scriptures. ²⁵The same had been orally taught the way of the Lord; and, being fervent in [his] ^ospirit, was speaking and teaching accurately the things concerning ^oJesus, fully-knowing only the immersion of John. ²⁶The same also began to be speaking freely in the synagogue. But Priscilla and Aquila, having listened to him, took him unto [them], and more accurately expounded to him the way of ^oGod. ²⁷And he, being disposed to go through into ^oAchaia, the brethren urgently wrote to the disciples to welcome him gladly: who, arriving, was very useful to those ^owho had believed, with [his] ^ogift. ²⁸For, with fine force was he utterly confuting the Jews, in public, shewing forth through the Scriptures that Jesus' was the Christ.

§ 33. *Paul labours in Ephesus. Demetrius and the Artisans.*

CH. XIX. And it came to pass, while ^oApollos ^owas in Corinth, that Paul, going through the higher parts, came into Ephesus, and found certain disciples; ²and he said unto them: Holy Spirit received ye when ye believed?^a But ^othey [said] unto him: On-the-contrary, not even whether there is Holy Spirit did we hear! ³And he said: Into what, then, were ye immersed? And ^othey said: Into John's ^oimmersion. ⁴And Paul said: John^b immersed an immersion of repentance, saying to the people that in ^ohim coming after him they should put faith; that is, in ^oJesus. ⁵Now, hearing [this], they were immersed

^a Jno. vii. 39. ^b Mat. iii. 11; Mar. i. 4, 8; Lu. iii. 16; Jno. i. 26; Ac. i. 5; xi. 16.

into the name of the Lord Jesus; ⁶and ^oPaul laying hands on them, the Holy ^oSpirit came upon them, and they were speaking with tongues and prophesying. ⁷And they were ^oall men—about twelve.

⁸But, entering into the synagogue, he was speaking freely, for three months; reasoning and persuading concerning the kingdom of ^oGod. ⁹As some, however, were hardening themselves and refusing to be persuaded, speaking evil of The Way in presence of the throng,—withdrawing from them, he separated the disciples; day by day reasoning in the school of Tyrannus. ¹⁰Now this took place for two years, so that all ^othose residing in ^oAsia heard the word of the Lord,—both Jews and Greeks. ¹¹Works of power, also, not the ordinary, ^oGod was doing through the hands of Paul; ¹²so that even unto the sick were being carried off from his ^oskin handkerchiefs or aprons, and the diseases were departing from them; the evil ^ospirits also were going out. ¹³But certain of the wandering Jews also—exorcists—took in hand to be naming, over ^othose having the evil ^ospirits, the name of the Lord Jesus, saying: I put you on oath by ^oJesus, whom Paul is proclaiming. ¹⁴Now, there were seven sons of one Skeva, a Jewish High-priest, doing this. ¹⁵But, answering, the evil ^ospirit said to them: ^oJesus I am getting to know,^a and ^oPaul I well-know:^a but who are ye? ¹⁶And the man in whom was the evil ^ospirit,—springing upon them, getting mastery over both,—prevailed against them; so that naked and wounded they fled out of that ^ohouse. ¹⁷This, moreover, became known to all, both to Jews and Greeks, ^owho were residing in ^oEphesus; and there fell a fear upon all of them, and the name of the Lord Jesus was being magnified; ¹⁸many also of ^othose who had believed were coming—confessing forth and renouncing their ^opractices. ¹⁹A considerable number, moreover, of ^othose who practised the curious arts, bringing together the books, were burning [them] up in presence of all; and they reckoned together the prices of them, and found [them] fifty thousand [pieces] of silver. ²⁰Thus, with strength, the Lord's ^oword was growing and prevailing.

²¹But, when these things were fulfilled, ^oPaul purposed^b in [his] ^ospirit,—going through ^oMacedonia and Achaia—to be journeying to Jerusalem; saying: After I have been there, it is needful that

^a Two different words in the Greek—the change is suggestive. ^b 1 Co. xvi. 5.

Rome^a also I see. ²²And, sending off into °Macedonia two of °those ministering to him, Timothy and Erastus, **he** remained for a time in °Asia.

²³But there arose, during that °season, not a little trouble concerning The Way. ²⁴For one Demetrius by name,—a silversmith, making Diana's silver temples,—was bringing to the artisans no little business; ²⁵gathering whom together, and °those also working^b about °such things, he said: Men! ye well-know that out of this °business is our °wealth; ²⁶and ye perceive and hear that, not only of Ephesus, but well-nigh of all °Asia, this °Paul, persuading, turned away a considerable multitude; saying that they are not gods °that with hands are made. ²⁷And not only is there danger that this our °part may come into ill-repute, but even that the temple of the great Goddess Diana for nothing may be counted, also that on-the point of even being pulled down may be Her °Majesty—unto whom the-whole of °Asia and the inhabited [earth] is paying devotion! ²⁸Now, hearing [this], and becoming full of wrath, they were crying aloud, saying: Great [is] the Diana of Ephesians! ²⁹And the city was filled with the confusion; they rushed also with one accord into the theatre, seizing Gaius and Aristarchus—Macedonians—fellow-travellers with Paul. ³⁰But, Paul being disposed to enter in among the populace, the disciples were not suffering him. ³¹Moreover, certain of the Asiarchs^t also—being his friends,—sending unto him, were beseeching [him] not to give himself into the theatre. ³²Others, indeed, therefore, were crying aloud something else; for the assembly had become confused, and the majority knew not for what cause they had come together. ³³But—out of the multitude—they bore aloft [one] Alexander, the Jews thrusting him forward; but, °Alexander, waving [his] °hand, was desiring to be making his defence to the populace. ³⁴But, recognising that he was a Jew, one voice arose out of all, for about two hours, crying aloud: Great [is] the Diana of Ephesians! ³⁵But the town-clerk having calmed the multitude, says: Men-Ephesians! why! who of men is there that does not acknowledge that the city of Ephesians is temple-keeper of the Great Diana, and of °that which fell from Jupiter? ³⁶As, then, these things are not to be contradicted, it is needful that ye be calmed, to begin with, and nothing rash be

^a Ro. xv. 24, 25.

^b The highest religious officials under the Romans, in Asia.

bringing about. ³⁷For ye brought these °men—neither robbing temples nor defaming our °Godless. ³⁸If, indeed, therefore, Demetrius and the artisans with him, against anyone have a matter,—court-days are held, and there are pro-consuls: let them accuse one another! ³⁹But, if something further ye are seeking after,—in the lawful assembly shall it be solved. ⁴⁰For we are even in danger of being accused of revolt concerning this °day; no single cause existing of which we shall be able to render an account concerning this °concourse. ⁴¹And, these things having said, he dismissed the assembly.

§ 34. *Paul, leaving Ephesus, journeys through Macedonia and Greece back by Philippi, thence to Troas and to Miletus.*

CH. XX. Now, after the ceasing of the tumult, °Paul, sending for the disciples and exhorting [them],—taking leave, went forth to be journeying into Macedonia. ²Going through those °parts, however, and exhorting them with much discourse, he came into °Greece; ³and, having spent three months,—when there arose a treachery against him by the Jews, as he was on-the-point of sailing into °Syria,—he came to be of opinion °that he should be turning back through Macedonia.

⁴Now there were accompanying him, as far as °Asia, Sopater of Pyrrhus, a Berean; moreover—of Thessalonians—Aristarchus and Secundus; and Gaius of Derbe; and Timothy; also—of Asia—Tychicus and Trophimus. ⁵These, however, going forward, were awaiting us in Troas; ⁶whereas **we** sailed forth, after the days of the unleavened-cakes, from Philippi; and came unto them into °Troas in five days; where we tarried seven days.

⁷And, on the first of the week, when we had gathered together to break bread, °Paul was discoursing with them, being about to depart on the morrow; and he prolonged the discourse until midnight. ⁸There were also many lamps in the upper-room where we had gathered together. ⁹Now, there being seated a certain young man, by name Eutyehus, upon the window, getting overpowered by a deep sleep:—while °Paul was discoursing further, overpowered by the sleep, he fell from the third-story down, and was taken up dead. ¹⁰Going down, however, °Paul fell upon him, and, embracing [him], said: Be not making confusion! for his °soul is in him. ¹¹And so, going up and breaking the loaf and eating a little, for a considerable

[time] also conversing—until dawn, thus went he forth. ¹²Moreover, they brought the boy alive, and were comforted beyond measure.

¹³Now **we**, going forward unto the ship, sailed unto ^oAssos; from thence being about to take up ^oPaul; for so had it been arranged, **he** being about to go on foot. ¹⁴And so, when he was falling in with us in ^oAssos, taking him up, we came into Mitylene. ¹⁵And from thence sailing away on the following-day, we came along opposite Chios; and, on the next, we thrust aside into Samos; and, on the succeeding, we came into Miletus. ¹⁶For ^oPaul had determined to sail past ^oEphesus, lest he should happen to lose time in ^oAsia; for he hastened, if it might be possible for him, against the day of ^oPentecost to get into Jerusalem.

§ 35. *Paul's Farewell Address to the Elders of Ephesus.*

¹⁷Notwithstanding, from ^oMiletus, he sent into Ephesus, and called for the Elders of the assembly. ¹⁸Now, when they came unto him, he said unto them :

Ye well-know,—from [the] first day from which I set foot into ^oAsia,—how I came to be with you the entire time: ¹⁹doing service unto the Lord with all humility and tears and temptations ^owhich befell me by the treacheries of the Jews; ²⁰how nothing I suppressed of the things which were profitable, ^oso as not to rehearse [it] to you and teach [it] you publicly and from house to house; ²¹fully bearing witness both to Jews and Greeks as to the repentance towards God, and faith towards our ^oLord Jesus Christ. ²²And, now, behold! **I**, bound by the Spirit, am journeying into Jerusalem,—the things which therein shall befall me not knowing; ²³save that the Holy Spirit, from city to city is fully bearing witness unto me, saying that bonds and tribulations for me are awaiting. ²⁴But still, by no single word am I making [my] ^osoul dear to myself, so that I may complete my ^ocourse, and the ministry which I received from the Lord Jesus—to bear full witness as to the joyful message of the favour of ^oGod. ²⁵And, now, behold! **I** know that no more shall ye see my ^oface—**ye** all among whom I passed through proclaiming the kingdom. ²⁶Wherefore, I take you to witness, on this-very ^oday, that I am pure from the blood of all; ²⁷for I suppressed not [anything], ^oso as not to rehearse all the counsel of ^oGod unto you. ²⁸Be taking heed to yourselves and to all the little flock, in which the Holy Spirit placed you

as overseers, to be shepherding^a the assembly of the Lord^b which he acquired for himself through his own blood. ²⁹¶ know that there will enter, after my departure, grievous wolves into your midst, not sparing the little flock; ³⁰and, from amongst you yourselves, will arise men, speaking distorted things, so as to draw away the disciples after themselves. ³¹Wherefore, be-on-the-watch, remembering that for three years, night and day, I gave myself no rest,—with tears admonishing each one. ³²And, now, I commend you to God, and to the word of his favour which^d is able to build up and to give the inheritance amongst all the sanctified. ³³Silver or gold or apparel of no one did I covet. ³⁴Yourselves acknowledge that, for my necessities and for those who were with me, hard wrought these hands! ³⁵In all things I gave you to understand that thus toiling it behoves to be helping the weak,—to be keeping in mind also the words of the Lord Jesus, that he said: Happy is it, rather to be giving than to be receiving.

³⁶And these things having said, bending his knees, with all of them, he prayed. ³⁷Great weeping, moreover, arose from all; and, falling upon the neck of Paul, they were tenderly kissing him; ³⁸being distressed most of all on account of the word which he had spoken—that no more must they upon his face be looking. And they were conducting him into the ship.

§ 36. *Paul sails to Tyre, Ptolemais, and Cæsarea: thence is escorted to Jerusalem.*

CH. XXI. Now, when it came to pass that we set sail,—being torn away from them,—running straight, we came into Cho; and, on the succeeding [day], into Rhodes; and, from thence, into Patara. ²And, finding a ship crossing over into Phœnicè, going on board, we set sail. ³Now, coming in sight of Cyprus and leaving it behind to-the-left, we were sailing into Syria, and put into Tyre; for there the ship was to unlade the cargo.

⁴And so, finding up the disciples, we still abode there seven days; who, indeed, were telling Paul, through the Spirit, not to be going up into Jerusalem. ⁵But, when it came to pass that we completed the days, going forth, we were resuming our voyage: all, with wives

^a 1 Pe. v. 2. ^b Tregelles' alternative reading: "of God(?)" ^c Note the comprehensiveness of the article: "the disciples" as a whole, not a few merely. ^d Or, "to him who."

and children, accompanying us as far as outside the city; and, bowing [our] knees upon the beach in prayer, we tore ourselves away from each other; and we entered into the ship; whereas they returned unto their own [homes].

⁷ **¶** We, however, finishing the voyage from Tyre, came along into Ptolemais; and, saluting the brethren, abode one day with them.

⁸ But, on the morrow, going forth, we came into Cæsarea; and, entering into the house of Philip the Evangelist, who was of the Seven, we abode with him. ⁹ Now the same had four virgin daughters, prophesying. ¹⁰ Moreover, we still abiding more days, there came down one from Judæa, a prophet, by name Agabus; ¹¹ and, coming unto us and taking up the girdle of Paul, he bound his own feet and hands, and said: These things says the Holy Spirit: The man whose is this girdle, the Jews will thus bind in Jerusalem, and deliver up into Gentiles' hands. ¹² Now, when we heard these things, we were beseeching him—both we and they of the place—not to be going up into Jerusalem. ¹³ Then answered Paul: What are ye doing,—weeping and crushing my heart? For I—not only to be bound, but even to die, in Jerusalem—am ready, in behalf of the name of the Lord Jesus! ¹⁴ And so, as he was not to be persuaded, we ceased, saying: The Lord's will be coming to pass!

¹⁵ And, after these days, making ready, we were going up into Jerusalem. ¹⁶ There went, moreover, [some] of the disciples also from Cæsarea along with [us], who were to introduce [us] to one with whom we might be entertained—one Mnason of Cyprus, an early disciple.

§ 37. *Paul, in Jerusalem, is rescued from the Multitude by the Captain.*

¹⁷ Now, when we came into Jerusalem, gladly the brethren welcomed us. ¹⁸ Furthermore, on the following [day], Paul was going in with us unto James; all the Elders also came. ¹⁹ And, saluting them, he was narrating, one by one, each of the things which God did among the Gentiles through his ministry. ²⁰ And they, having heard, were glorifying God. They also said to him: Thou observest, brother! how many myriads there are, among the Jews, of those who have believed; and all are, to begin with, jealous of the law. ²¹ Now, they heard it rumoured concerning thee, that a revolt thou art teaching, from Moses, unto all the Jews [that are] among the Gentiles: telling

them not to be circumcising the children, nor yet by the customs to be walking. ²²What, then, is it? At all events, they will hear that thou hast come! ²³This, therefore, do—which to thee we say: There are with us four men having a vow upon themselves: ²⁴taking these unto [thee], be purified with them; and spend [something] on them, in order that they may^a shave [their] ^ohead;^b and all will get to know that what things they have heard rumoured concerning thee are nothing: on-the-contrary, thou thyself also art keeping the-ranks—guarding the law. ²⁵But, concerning the Gentiles^c that have believed, **we** sent off, having decided that they should be guarding themselves as to both the idol-sacrifice and blood and strangled and fornication. ²⁶Then ^oPaul, having taken unto [him] the men on the next day, having with them been purified, was entering into the Temple, to notify the filling up of the days of the purification,^d until what [time] the offering should be offered in behalf of each one of them. ²⁷When, however, the seven days were-on-the-point of being concluded, the Jews from ^oAsia, having fixed their gaze upon him in the Temple, were constraining all the multitude, and they thrust upon him [their] ^ohands, ²⁸crying out: Men-Israelites! be giving help! This is the man ^owho against the people and the law and this ^oplace is teaching all, everywhere! and, further, even Greeks brought he into the Temple, and has profaned this ^oholy place! ²⁹For they had previously seen Trophimus, the Ephesian, in the city with him; whom they were supposing that ^oPaul brought into the Temple. ³⁰The whole ^ocity also was set in motion; and there took place a running-together of the people; and, laying hold of ^oPaul, they were dragging him outside the Temple; and straightway were the doors made fast. ³¹Seeking also to slay him, there was carried up information to the captain of the band that the-whole of Jerusalem was in confusion: ³²who, instantly taking unto [him] soldiers and centurions, ran down upon them. Now ^othey, seeing the captain and the soldiers, left off striking ^oPaul. ³³Then, drawing near, the captain laid hold of him, and ordered [him] to be bound with two chains; and was inquiring who he might be, and what he had done. ³⁴But others were calling out something else in the multitude. Now, since he could not get to know the certainty, because of the tumult, he ordered him to be led

^a Literally: "shall," in Tregelles' text. ^b Nu. vi. 21. ^c chap. xv. 20, 29. ^d Nu. vi. 5, etc.

into the castle. ³⁵When, however, he arrived at the flight of stairs, it befell him to be borne along by the soldiers, by reason of the force of the multitude. ³⁶For the throng of the people was following, crying aloud: Away with him! ³⁷And, when on-the-point of being led into the castle, ^oPaul says to the captain: Is it allowed me to say something unto thee? But ^ohe said: With Greek art thou becoming acquainted? ³⁸Not, then, art **thou** the Egyptian ^othat before ^othese days caused a revolt, and led forth into the wilderness the four-thousand men of the assassins? ³⁹But ^oPaul said: **¶** [am] a man, indeed, who am a Jew, of Tarsus, of ^oCilicia,—a citizen of no obscure city; moreover, I beg of thee, permit me to speak unto the people.

§ 38. *Paul addresses the People: escapes Scourging: is set before the High-Council.*

⁴⁰And, he having granted permission, ^oPaul, standing upon the stairs, waved with the hand to the people; and, great silence being made, he addressed [them] in the Hebrew language, saying:

CH. XXII. Men, brethren and fathers! hearken unto my ^odefence unto you at this time. ²Now when they heard that in the Hebrew language he was addressing them, [the] more did they offer silence. And he says: ³**¶** am a man, a Jew, born in Tarsus of ^oCilicia, but nourished in this ^ocity, at the feet of Gamaliel, trained with accuracy by the ancestral law, being, at the outset, jealous for ^oGod, according as all ye are, this-day; ⁴and I persecuted ^a this ^oWay unto death, binding and delivering up into prisons both men and women; ⁵as even the High-priest is bearing me witness,—and all the Eldership; from whom accepting letters ^b also unto the brethren, into Damascus was I journeying; intending to bring ^othose also who had gone thither bound into Jerusalem, in order that they might be punished. ⁶But, it came to pass that, as I was journeying and drawing near to ^oDamascus,—about mid-day, suddenly, out of the heaven, flashed a great light all around me. ⁷I fell also to the ground; and heard a voice saying to me: Saul! Saul! why me art thou persecuting? ⁸But **¶** answered: Who art thou, Lord? And he said unto me: **¶** am Jesus the Nazarene, whom **thou** art persecuting. ⁹Now ^othey who were with me—the light, indeed, beheld; while the voice ^c they heard

^a chap. viii. 3: xxvi. 9.

^b chap. ix. 1, etc.; xxvi. 9, etc.

^c In its completeness.

not, of ^ohim who was speaking to me. ¹⁰But I said: What am I to do, Lord? But the Lord said unto me: Arise, and be journeying into Damascus; and there it shall be told thee concerning all things which have been arranged for thee to do. ¹¹But as I was not seeing clearly, from the glory of that ^olight,—led-by-hand by ^othose accompanying me, I went into Damascus. ¹²And one Ananias, a man devout according to the law, well-attested by all the resident Jews, ¹³coming unto me, and standing over [me], said to me: Saul, brother! look up! And **ℑ**, in that very ^ohour, looked up at him. ¹⁴And ^ohe said: The God of our ^ofathers took thee in hand, that thou mightest get to know his ^owill, and see the Righteous One, and hear a voice out of his ^omouth; ¹⁵because thou shalt be a witness for him, unto all men, of what things thou hast seen and didst hear. ¹⁶And now, what art thou going to do? Arising, get thyself immersed,^a and thy ^osins bathed away, invoking his ^oname. ¹⁷It came to pass, moreover, when I returned into Jerusalem, even as I was praying in the Temple, that I came to be in a trance; ¹⁸and saw him saying to me: Haste thee! and go forth with speed out of Jerusalem; inasmuch as they will not accept thy witness concerning me. ¹⁹And **ℑ** said: Lord! they well-know that **ℑ** was imprisoning and beating, throughout the synagogues,^b ^othose believing on thee; ²⁰and, when the blood of Stephen thy ^owitness was being poured forth, even I myself was standing near, and approving, and guarding the mantles of ^othose that were slaying him. ²¹And he said unto me: Be taking thy journey; because **ℑ**, unto Gentiles afar off, will send thee forth.

²²Now they were listening to him as far as this ^oword; and they lifted up their ^ovoice, saying: Away from the earth with ^osuch a one as this! for it was not proper for him to be living. ²³As they were making an outcry also, and tearing [their] ^omantles, and throwing dust into the air, ²⁴the captain gave orders for him to be led into the castle; saying that with scourges he should be put-to-the-test; in order that he might find out for what cause they were thus clamouring against him. ²⁵As, however, they stretched him out with the straps, ^oPaul said unto the by-standing centurion: Is it allowed you to be scourging a man [who is] a Roman and uncondemned? ²⁶Now, hearing [this], the centurion, going unto the captain, reported, saying:

^a Middle voice, not passive.

^b Greek: "along the synagogues;" i.e. from one to another.

What art thou on-the-point of doing? For this °man is a Roman! ²⁷And, going forward, the captain said to him: Be telling me! art **thou** a Roman? And °he said: Yes! ²⁸But the captain answered: **I**, with a large sum of money, this °citizenship acquired. And °Paul said: But **I** have even been born [a citizen]! ²⁹Straightway, therefore, they stood off from him—°they who were on-the-point of putting him to-the-test. Even the captain, moreover, was struck with fear, when he found out that he was a Roman, and that him he had bound.

³⁰And, on the morrow, being disposed to get to know the certainty —°as to why he was being accused by the Jews,—he released him, and ordered the High-priests and all the High-council to come together; and, bringing down °Paul, placed [him] in their midst.

§ 39. *Paul rebukes the High-Priest: divides the Council: is brought back into the Castle.*

CH. XXIII. And, looking steadfastly at the High-council, °Paul said: Men-brethren! **I**, with all good conscience, have used my citizenship for °God until this °day.

²But the High-priest, Ananias, gave orders to °those standing near him to be smiting him on the mouth.

³Then °Paul said unto him: °God is about to be smiting thee, whited wall! and **thou** sittest, judging me^a according to the law, and unlawfully orderest me to be smitten!

⁴But °those standing by said: The High-priest of °God revilest thou?

⁵And °Paul said: I knew not, brethren! that there was an High-priest;^b for it is written: “Of a ruler^c of thy °people thou shalt not speak injuriously.”

⁶°Paul, getting to know, however, that the one part was of Sadducees, while the other [was] of Pharisees,—was crying out in the High-council: Men-brethren! **I** am a Pharisee, a son of Pharisees: concerning a hope—even of a resurrection^d of [the] dead—**I** am being judged. ⁷Now, when this he said, there arose a dissension of the Pharisees and Sadducees, and rent asunder was the throng! ⁸(For Sadducees, indeed, say there is no resurrection, nor messenger nor spirit; whereas Pharisees confess °both.)

^a *Le. xix. 15.*

^b Or, “that he was High-priest.”

^c *Ex. xxii. 28.*

^d *chap. xxiv. 21.*

⁹And there arose a great outcry; and certain of the Scribes of the part of the Pharisees, standing up, were for fighting it out, saying: Nothing bad find we in this man,—if, however, a spirit spake to him, or a messenger . . . ¹⁰Now, when great dissension arose, the captain, fearing lest Paul might be torn in pieces by them, ordered the military to go down and seize him out of their midst, and be leading [him] into the castle.

§ 40. *Paul's life being conspired against, he is sent to Cæsarea, to the Governor, Felix.*

¹¹But, in the following night, the Lord stood over him, and said: Be of good courage! for, as thou didst fully bear witness as to the things concerning me in Jerusalem, so must thou needs in Rome' also' bear witness.

¹²And, when day arrived, the Jews, making a conspiracy, bound themselves by a curse, saying: That they would neither eat nor drink until what [time] they should slay Paul. ¹³And they were more than forty who this oath-league made: ¹⁴who, indeed, going unto the High-priests and the Elders, said: With a curse we bound ourselves to taste of nothing until what [time] we should slay Paul. ¹⁵Now, therefore, do ye make [it] appear to the captain, with the High-council—to-the-end he may bring him down into your midst—that ye are about to be ascertaining more accurately the things concerning him; and we, before he draws near, are ready to kill him.

¹⁶But the son of the sister of Paul, hearing of the lying-in-wait, going near and entering into the castle, reported [it] to Paul. ¹⁷And Paul, calling near one of the centurions, said: This young-man be thou leading away unto the captain; for he has something to report to him. ¹⁸He, indeed, therefore, taking him with [him], led [him] unto the captain; and says: The prisoner, Paul, calling me near, requested [me] to lead this young-man unto thee, as having something to say to thee. ¹⁹And the captain, taking hold of his hand, and retiring, was privately asking: What is it that thou hast to report to me? ²⁰And he said: The Jews agreed to request thee, that to-morrow thou wouldest lead Paul down into the High-council,—as though about to be ascertaining something more accurate concerning him. ²¹Thou, therefore, mayest not be persuaded by them; for there are lying in wait for him—from among them—more

than forty men; who, indeed, bound themselves by a curse, neither to eat nor to drink, until what [time] they should kill him; and now they are ready, expecting the promise from thee.

²²The captain, indeed, therefore, dismissed the young-man, giving charge: To no one divulge thou that these things thou didst communicate unto me! ²³And, calling near certain two of the centurions, he said: Make ready two hundred soldiers, that they may journey as far as Casarea; and seventy horsemen, and two hundred spearmen; from a third hour of the night; ²⁴to provide beasts also, in order that, putting ^oPaul [there]on, they may bring him safely through unto Felix the governor: ²⁵writing a letter after this ^ofashion:—^a

²⁶Claudius Lysias, to the most-excellent governor Felix, [wishes] joy! ²⁷This ^oman, having been apprehended by the Jews, and being on-the-point of being killed by them, I went down with the military and rescued; having heard that he was a Roman. ²⁸And, being disposed to get to know clearly the cause for which they were accusing him, I led him down into their ^oHigh-council:—²⁹whom I found being accused concerning questions of their ^olaw, but—of nothing worthy of death or bonds—having accusation. ³⁰There being disclosed to me, however, a plot against the man, which was to be [executed] by them, I sent [him] unto thee, charging the accusers also to be speaking against him before thee.

³¹The soldiers, indeed, therefore, according to ^othat which had been arranged for them, taking up ^oPaul, brought [him] by night into ^oAntipatris. ³²But, on the morrow, they returned into the castle, suffering the horsemen to be going on with him: ³³who, indeed, coming into ^oCasarea, and giving up the letter to the governor, presented ^oPaul also to him. ³⁴And he having read [the letter], and asked out of what province ^b he was, and ascertained that [he was] from Cilicia,—³⁵I will hear thee out for myself, said he, whensoever thine ^oaccusers also may arrive:—giving orders that in the palace of ^oHerod he should be kept under guard.

§ 41. *Felix hears Paul's case: converses often with him: but leaves him bound.*

CH. XXIV. And, after five days, the High-priest, Ananias, came down, with certain Elders and an orator, one Tertullus; and these

^a Greek: "having this outline." ^b Greek: "eparchy."

laid information before the governor against °Paul. ²And, when he was called, °Tertullus began to be making accusation, saying: ³Seeing that great peace we are obtaining, through thee, and reforms accruing to this °nation through °thy forethought, both in every way and in every place are we accepting [it], most-excellent Felix! with all thankfulness. ⁴But, lest I should further weary thee,—I beseech thee to listen to us, concisely, in °thy considerateness. ⁵For, finding this °man a plague, and one moving sedition with all the Jews °that [are] throughout the inhabited [earth], a leader also of the sect of the Nazarenes; ⁶who attempted to desecrate even the Temple;^a whom we also seized; ^[7]⁸from whom thou wilt be able thyself (by making examination concerning all these things) to ascertain clearly of what things **we** are accusing him. ⁹Moreover, the Jews also united in setting on [Paul], asserting these things so to be.

¹⁰And °Paul answered (the governor having motioned to him to be speaking): Well-knowing thee for many years to have been a judge to this °nation,—cheerfully, as to the things concerning myself, do I make defence; ¹¹seeing that thou art able to ascertain clearly that there are not more days to me than twelve, since I went up to worship into Jerusalem; ¹²and neither in the Temple found they me with any one disputing or causing a stopping of a multitude, nor in the synagogues, nor throughout the city; ¹³nor are they able to give proof to thee concerning those things of which they now are accusing me. ¹⁴But I confess this to thee, that, according to The Way^b which they call a Sect, so am I rendering divine service to the ancestral God, having faith in all^c °those things which throughout the law—and °those which in the prophets—are written; ¹⁵holding a hope^d towards °God—which even these themselves are entertaining—that a resurrection there shall certainly be both of righteous and of unrighteous:— ¹⁶in this even I myself am studying to have a conscience void-of-offence, towards °God and °men, continually. ¹⁷Now, after many years, intending to do alms unto my °nation, I arrived,—[to present] offerings^e also; ¹⁸among which they found me, purified in the Temple; not with a multitude, nor with a tumult;—but certain Jews from °Asia [caused it];—¹⁹who ought before thee to have been present,

^a chap. xxi. 28. ^b Compare verse 22. ^c "The word *πᾶσι* ['all'], which has here a special emphasis, expresses the idea that Paul here speaks of the whole contents of the Old Testament without any exception." (Baumgarten). ^d chap. xxiii. 6. ^e chap. xxi. 26.

and to be making accusation;—if any thing they might have against me. ²⁰Or, let these themselves say what they found in me wrong, when I stood before the High-council,—²¹unless concerning this one voice with which I cried aloud, standing among them: Concerning resurrection ^a of [the] dead I am being judged to-day before you!

²²But ^oFelix put them off, ([until] more accurately he should know the things concerning The Way,^b) saying: Whensoever Lysias the captain may come down, I will give judgment as to ^oyour affairs:—²³giving orders to the centurion that he should be kept, and should have a measure of liberty, and to be hindering none of his ^oown [friends] from doing him service.

²⁴And, after certain days, ^oFelix having arrived—with Drusilla, his ^oown wife, who was a Jewess.—he sent for ^oPaul, and listened to him concerning the faith respecting Christ. ²⁵Now, as he was reasoning about righteousness and self-control and the coming ^ojudgment, ^oFelix, becoming afraid, answered: As the present hinders, be going thy way! but, when I find an opportunity, I will call for thee: ²⁶at-the-same-time also hoping that money would be given him by ^oPaul; wherefore also, more frequently sending for him, he was conversing with him. ²⁷When, however, two years were completed, ^oFelix got a successor, Porcius Festus; wishing also a favour to render to the Jews, ^oFelix left ^oPaul bound.

§ 42. *Festus wishing him to go to Jerusalem, Paul appeals to Cæsar.*

CH. XXV. Festus, therefore, coming upon the province,^c after three days went up into Jerusalem from Cæsaræa; ²and the High-priests and the principal [men] of the Jews laid information before him against ^oPaul, and were beseeching him, ³asking for themselves a favour against him,—to-the-end he might send for him into Jerusalem, making an ambush to kill him along the road. ⁴So then ^oFestus answered, on-the-one-hand, that ^oPaul should be kept in Cæsaræa; on-the-other, that he himself was about shortly to be going out [thither]. ⁵^oThose, therefore, among you, says he, able to go down with [me],—if there is anything in the man out of place,—let them accuse him. ⁶And so, spending among them not more than eight or ten days, he went down into Cæsaræa; and, on the morrow, sitting on the tribunal, he ordered ^oPaul to be brought.

^a chap. xxiii. 6.

^b Compare verse 14.

^c Greek: "eparchy."

⁷Now, when he presented himself, the Jews who from Jerusalem had come down surrounded him,—many and heavy charges bringing against [him], which they were not able to prove: ⁸°Paul saying in defence: Neither with respect to the law of the Jews, nor with respect to the Temple, nor with respect to Cæsar, committed I any sin. ⁹But °Festus, desiring to render to the Jews a favour, making answer to °Paul, said: Art thou willing—into Jerusalem going up—there concerning these things to be judged before me? ¹⁰°Paul, however, said: Before the tribunal of Cæsar am I standing, where I ought to be judged! Unto Jews nothing wrong have I done, as even **thou** more admirably^a art ascertaining. ¹¹If, on-the-one-hand, therefore, I am doing wrong, and any thing worthy of death have perpetrated, I excuse not myself from °dying; but if, on-the-other-hand, nothing are [the] things of which these are accusing me,—no one has power to grant me as a favour to them! Unto Cæsar I appeal! ¹²Then °Festus, having conversed with the council, answered: Unto Cæsar hast thou appealed? unto Cæsar shalt thou go

§ 43. *King Agrippa, informed by Festus of Paul, wishes to hear him.*

¹³And, some days having gone by, Agrippa the king, and Bernice, came down into Cæsaræa, to salute °Festus. ¹⁴Now, as they were spending more days there, °Festus repeated to the king the things relating to °Paul, saying: A certain man has been left behind by Felix, a prisoner,—¹⁵concerning whom, when I happened to be in Jerusalem, the High-priests and the Elders of the Jews laid information, claiming against him a condemnation: ¹⁶unto whom I made answer that it is not a custom with Romans to grant as a favour any man, before that the accused face to face might have the accusers, and place of defence might receive concerning the charge. ¹⁷When, therefore, they came together here, making no delay at all, on the succeeding [day] sitting on the tribunal, I ordered the man to be brought: ¹⁸concerning whom, having taken their stand, the accusers no charge at all were bringing, of what evil things **I** was suspecting; ¹⁹but, certain questions concerning [their] °peculiar demon-worship^b they had against him; and, concerning a certain Jesus, who had died,—whom °Paul was asserting to be alive. ²⁰But **I**, feeling myself at

^a *I.e.*, "than thou carest to own."

^b A natural word in the mouth of a heathen.

a loss as to the questioning concerning these things, was saying: Whether he might be disposed to journey into Jerusalem, and there be judged concerning these things? ²¹ But, as ^oPaul appealed that he should be reserved for the decision of ^oAugustus, I gave orders for his being reserved until what [time] I might send him up unto Cæsar.

²² And Agrippa [said] unto ^oFestus: I was disposed, myself also, unto the man to hearken.

To-morrow, says he, shalt thou hearken to him.

§ 44. *Paul before King Agrippa.*

²³ On the morrow, therefore, ^oAgrippa having come, and ^oBernice, with great display; and having entered into the audience-chamber, with both captains-of-thousands and men ^owho were of eminence of the city; and, ^oFestus having given orders, ^oPaul was brought.

²⁴ And ^oFestus says: King Agrippa! and all ^oye men present together with us! ye observe this [man]—concerning whom one and all the throng of the Jews interceded with me, both in Jerusalem and here, crying aloud that he ought not to be living any longer. ²⁵ I, however, gathered that nothing worthy of death had he perpetrated; but, as this [man] himself appealed unto ^oAugustus, I decided to send [him]: ²⁶ concerning whom, anything certain to write to [my] ^olord, I have not. Wherefore, I brought him forth before you,—and especially before thee, king Agrippa!—to-the-end that, from the examination made, I might have something I could write; ²⁷ for, unreasonable to me it seems, when sending a prisoner, not also the charges against him to signify.

CH. XXVI. And Agrippa said unto ^oPaul: It is permitted thee concerning thyself to be speaking.

Then ^oPaul, stretching forth the hand, was making defence:—² Concerning all things of which I am being accused by Jews,^a King Agrippa! I have been esteeming myself happy that before thee am I about, this day, to be making defence: ³ especially as thou art acquainted with all the [matters] relating to Jews, both of customs and of questions. Wherefore, I entreat [thee], patiently to listen to me. ⁴ On-the-one-hand, then, my ^omanner of life, from youth, ^owhich from [the] first was formed among my ^onation, even in Jerusalem,

^a The absence of the article shews both forbearance and good policy. Paul would not have improved his case by saying "the Jews,"—as it *all his nation* had accused him.

know all Jews; ⁵inasmuch as they were aforetime taking notice of me, from [the] beginning,—if perchance they may be willing to bear witness,—that, according to the most accurate sect of our ^creligion, I lived a Pharisee. ⁶And, now, on account of a hope of the promise made unto our ^cfathers by ^cGod am I standing to be judged;—⁷unto which [promise], our ^ctwelve-tribed [nation], with intensity, night and day, rendering divine service, is hoping to attain; concerning which hope I am being accused by Jews, O king! ⁸What! is it judged incredible with you, if ^cGod raises [the] dead? ⁹**I**, indeed, therefore, imagined to myself that, against the name of Jesus the Nazarene, it was needful to effect many contrary things; ¹⁰which also I did in Jerusalem; and, many of the saints also, **I**, in prisons, shut up,—having received the authority from the High-priests; when they were being put to death, also, I brought against [them] a vote; ¹¹and, throughout all the synagogues, many times, taking vengeance upon them, I was compelling [them] to be defaming; and, being excessively maddened against them, I was persecuting [them] as far as even into the outside cities. ¹²Among which things, being on a journey into ^cDamascus,^a with authority and commission—that of the High-priests,—¹³at midday, along the road, I saw, O king! from heaven, above the splendour of the sun, a light which shone round about me and ^cthose who with me were journeying. ¹⁴And, all of us having fallen to the ground, I heard a voice saying unto me in the Hebrew language: Saul! Saul! why me art thou persecuting? [it is] hard for thee against goads to be kicking. ¹⁵But **I** said: Who art thou, Lord? And the Lord said: **I** am Jesus, whom **thou** art persecuting. ¹⁶But arise, and stand upon thy ^cfeet; for, to this end, appeared I unto thee,—to prepare thee [to be] an assistant and a witness both of those things which thou sawest and those [as to which] I will appear to thee; ¹⁷rescuing thee from among the people and from among the Gentiles, into [the midst of] whom **I** am sending thee forth;—¹⁸to open their eyes; ^cthat [they] may turn about, from darkness into light, and [from] the authority of ^cSatan unto ^cGod; that they may ^creceive remission of sins, and a lot among ^cthose who have been sanctified by faith—the [faith] respecting me. ¹⁹Wherefore, King Agrippa! I did not become unyielding to the heavenly vision; ^b ²⁰but,

^a chap. ix. 3, etc.; xxii. 6, etc.^b He deliberately yielded after three days and three nights.

both to °those in Damascus—first—and in Jerusalem, unto all the country of °Judaea also, and to the Gentiles, was I bearing-the-message that [they] should be repenting and turning about unto °God, practising works worthy of [their] °repentance.²¹ On account of these things,^a Jews, apprehending me in the Temple, were attempting to slay me with their own hands. ²²So then, having obtained help—°that [which is] from °God,—until this °day I stand, bearing witness both to small and great; nothing else saying than those things which both the prophets said should certainly be brought to pass—and Moses;—²³if °the Christ [must be] capable of suffering; °if, foremost out of a resurrection of dead-men,^d he is destined to be declaring light,^e both to the people and to the Gentiles!

²⁴But [as] he [was] saying these things in defence, °Festus, with [his] °voice loud, says: Thou art raving, Paul! [thy] great °learning is turning thee round into raving-madness!

²⁵But °Paul: I am not raving, says he, most noble Festus! but declarations of truth and soundness of mind am clearly telling forth. ²⁶For well-knows the king concerning these things,—unto whom even with freedom of utterance am I speaking; for, that any of these things is escaping him, I am not persuaded—[even] anything; for, not in a corner, has this thing been transacted! ²⁷Hast thou faith, King Agrippa, in the prophets? I know that thou hast faith!

²⁸But °Agrippa [said] unto °Paul: Almost art thou persuading me a Christian to make!

²⁹°Paul, however, [said]: I might perchance pray to °God—that both almost and altogether [I might persuade] not only thee, but even all °that are hearkening to me this day, to become such as this—what sort even I am, save these °bonds!

³⁰And the king rose up, and the governor; °Bernice also, and °those sitting together with them; ³¹and, having retired, they were talking one with another, saying: Nothing worthy of death or bonds, is this °man practising. ³²And Agrippa said to °Festus:

^a chap. xxi. 27. ^b "The problematical ei [if] . . . intimates from the very outset that S. Paul acknowledges, in the Old Testament word of prophecy, the determining rule for his Apostolic preaching. . . . He holds the word of Moses and the Prophets to be the schedule filled up by the New Testament history." (Baumgarten.) ^c Or, "hable to, destined for suffering;" "possible." "The Messiah is, according to his whole nature, indissolubly connected with others,—in the first instance with his people,—and must, therefore, never be isolated, and it is for the sake of this connection, that it is necessary for him to be susceptible of suffering. . . . The suffering could so little be regarded as an offence, that it must, on the contrary be regarded as an essential sign." (Baumgarten.) ^d Others bound up with him: Ro. i. 4; 1 Co. xv. 20, etc. ^e Greek arrangement: "light he is destined to be declaring."

This man could have been released, if he had not appealed unto Cæsar.

§ 45. *Paul's Voyage and Shipwreck.*

CH. XXVII. And so, when it was determined that we should be sailing off into °Italy, they were delivering up both °Paul and certain other prisoners to a centurion, by name Julius, of a band of Augustus. ²And, going on board a ship of Adramyttenum, about to be sailing unto the places along °Asia, we put out to sea; there being with us Aristarchus, a Macedonian of Thessalonica. ³And, on the next [day], we put into Sidon; and °Julius, humanely treating °Paul, gave him permission to go unto [his] °friends to refresh himself. ⁴And, from thence putting out to sea, we sailed under °Cyprus, because of the winds °being contrary; ⁵and, sailing over the sea °which is off °Cilicia and Pamphylia, we came down into Myrra of °Lycia. ⁶And, there, the centurion, finding an Alexandrian ship sailing into °Italy, put us on board her.

⁷But, during a considerable number of days, sailing slowly, and with difficulty getting over against °Cnidus, the wind not suffering us to come near,—we sailed under °Crete, off Salmone; ⁸and, with difficulty coasting near it, we came into a certain place called Fair Havens, near which was a city—Lasea. ⁹But,—a considerable time having elapsed, and the sailing being already dangerous, because of the fast also having already °gone by,—°Paul was giving advice, ¹⁰saying to them: Men! I perceive that the sailing shall certainly be with violence and great loss, not only to the cargo and the ship, but also to our °souls. ¹¹But the centurion, to the pilot and to the owner-of-the-ship, was rather yielding, than to the things spoken by Paul. ¹²Moreover, the harbour being already incommodious to winter in, the greater part united in giving counsel to set sail from thence,—if by any means they might be able, making headway into Phœnièè, [there] to winter—a harbour of °Crete, looking south-west and north-west. ¹³And,—a south wind blowing softly,—supposing they had secured [their] °purpose,—lifting [anchor], they were coasting nearer to °Crete. ¹⁴But, not long after, there struck against her a wind, a typhoon, °which is called Euracylon. ¹⁵And the ship, having been caught away, and not being able to face the wind,—giving [her] up, we were being borne along. ¹⁶But, running under some island, called

Clauda, we were scarcely able to become masters of the boat; ¹⁷ which, having taken up, they were using helps, undergirding the ship; fearing also lest they should be wrecked on the sand-bank [of Africa], letting the vessel go, so were they being borne along. ¹⁸ But, we being exceedingly tempest-tossed, on the next [day] they were making an overthrow [of the cargo]; ¹⁹ and, on the third, with their-own-hands the rigging of the ship they tore away; ²⁰ but neither sun nor stars shewing themselves for many days, and no small tempest pressing upon [us], finally all hope that we should be saved was being taken away. ²¹ But, when there was beginning to be long abstinence, then Paul, standing in their midst, said: Ye ought, indeed, O men, to have been obedient to me; and not to have been setting sail from Crete, and have gained this violence and loss. ²² And, as to the present [circumstances], I recommend you to be of good cheer: for loss of soul there shall be none at all from among you—save of the ship. ²³ For there stood beside me, this night, a messenger of the God whose I am and to whom I am doing divine service, ²⁴ saying: Be not afraid, Paul! before Cæsar it behoves thee to stand; and, behold! God has granted unto thee (as a favour) all those sailing with thee. ²⁵ Wherefore, be of good cheer, men! for I have faith in God that so it shall be—in what way it has been told me. ²⁶ Upon a certain island, however, we must needs be wrecked.

²⁷ But, when a fourteenth night arrived, [as] we were being driven along in the Adriatic, about mid-night the sailors were suspecting that some country was approaching them. ²⁸ And, sounding, they found twenty fathoms; whereas, going a little further and again sounding, they found fifteen fathoms. ²⁹ And, fearing lest by any means against rocky places we should be wrecked,—out of [the] stern casting four anchors, they were praying that day might dawn. ³⁰ But, when the sailors were seeking to escape out of the ship, and had lowered the boat into the sea, by pretext, as though out of [the] prow about to reach out anchors, ³¹ Paul said to the centurion and to the soldiers: Except perchance these abide in the ship, ye cannot be saved! ³² Then the soldiers cut away the ropes of the boat, and suffered her to fall off. ³³ And, until what [time] day was about to dawn, Paul was beseeching one-and-all to partake of food, saying: A fourteenth day, to-day, in suspense, without eating, are ye completing, having helped yourselves to nothing; ³⁴ wherefore, I beseech you,

partake of food; for this makes a beginning with a view to your salvation; for of no one of you shall a hair from the head perish.
³⁵And, having said these things, and taken a loaf, he gave thanks to God in presence of all; and, having broken, began to be eating.
³⁶And so, all becoming of good cheer, they also helped themselves to food. ³⁷Now we were—the entire [number of] souls in the ship—two hundred [and] seventy six. ³⁸And, when they were satisfied with food, they were lightening the ship,—throwing out the wheat into the sea. ³⁹And, when day dawned, they were not recognizing the land; but were perceiving a certain creek, having a beach: into which they were disposed, if it were possible, to run the ship ashore.
⁴⁰And, clearing away the anchors, they were letting [them] go into the sea; at the same time loosing the fastenings of the rudders, and hoisting the top sail to the breeze, they were holding along into the beach. ⁴¹But, falling into a place where two seas met, they ran the ship aground; and the prow, indeed, sticking fast, remained immovable; whereas the stern was being broken to pieces by the force of the waves. ⁴²Now, an intention of the soldiers was formed that the prisoners they should slay; lest any one, swimming off, should escape.
⁴³The centurion, however, disposed to bring Paul safe through, hindered them of [their] purpose; and ordered those able to swim, launching off first, to get out upon the land; ⁴⁴and the rest,—some, indeed, on planks; and, some, on certain of the [things] from the ship. And thus it came to pass that all were brought safely through on to the land.

§ 46. *Paul in Melita. Thence to Rome.*

CH. XXVIII. And, when we were brought safely through, then we recognized that Melita was the island called. ²And the natives were offering no ordinary philanthropy to us; for, kindling a fire, they took us all in, because of the rain which had set in, and because of the cold. ³But Paul having collected a certain lot of firewood and put on the fire, a viper,—from the heat coming forth,—fastened on his hand. ⁴But, when the natives saw the brute hanging out of his hand, they were saying one to another: By all means this man is a murderer, whom, though brought safely through out of the sea, Justice permitted not to remain alive. ⁵He, indeed, therefore, shaking off the brute into the fire, suffered no harm at all; ⁶whereas

they were expecting that he would certainly become inflamed, or be falling down suddenly dead. But, when they had long been in expectation, and observed nothing unusual happening unto him, they suddenly changed their minds, and were saying that he was a god. ⁷Now, in the [parts] around that place, were lands belonging to the chief of the island, by name Papius; who, making us welcome, for three days hospitably entertained [us]. ⁸But, it happened that the father of Papius, with feverish heats and dysentery distressed, was lying prostrate: unto whom, Paul coming in, and praying, laid [his] hands on him and healed him. ⁹Moreover, when this happened, the rest also, who in the island had sicknesses, were coming forward and getting cured; ¹⁰who also with many honours honoured us, and when we were setting sail, they pressed upon [us] the things suited to [our] needs.

¹¹But, after three months, we set sail in a ship, which had wintered in the island, [a ship] of Alexandria, with a Castor-and-Pollux ensign. ¹²And, putting into Syracuse, we remained three days; ¹³from whence, going round, we got along into Rhegium; and, after one day, a south wind springing up, on [the] second day we came into Puteolus; ¹⁴where, finding brethren, we were besought by them to abide still seven days; and thus towards Rome we came. ¹⁵And when, from thence, the brethren heard the [tidings] concerning us, they came to meet us as far as Appii Forum and Three Taverns; seeing whom, Paul, giving thanks to God, took courage.

§ 47. Paul in Rome.

¹⁶And, when we entered into Rome, it was permitted unto Paul to abide by himself, with the soldier guarding him.

¹⁷And it came to pass, after three days, that he called together unto him those who were principal [men] of the Jews; and, when they came together, he was saying unto them: **I**, men-brethren,—having done nothing contrary to the people or to the ancestral customs,—[as] a prisoner, out of Jerusalem, was given up into the hands of the Romans; ¹⁸who, indeed, having examined me, were disposed to release [me], because of there being in me no single cause of death; ¹⁹as the Jews were contradicting, however, I was compelled to appeal unto Caesar, not as though against my nation I had any accusation to make! ²⁰For this cause, therefore, I called for you, to see and to

speak with [you]; for, on account of the hope of °Israel, this °chain have I about me. ²¹But °they said unto him: **¶**neither received letters concerning thee from °Judaea, nor did anyone of the brethren come and report or speak any evil concerning thee. ²²We deem it worthy, however, that from thee we should hear what thine opinions are; for, indeed, concerning this °sect, it is known to us that everywhere it is spoken against. ²³But, having arranged with him a day, there came to him, into the lodging, a larger number; to whom he was expounding, fully bearing witness as to the kingdom of °God, also persuading them concerning °Jesus, from both the law of Moses and the prophets, from morning till evening. ²⁴And °some, indeed, were being persuaded by the things spoken; whereas °others were disbelieving. ²⁵And, not being in harmony one with another, they were for breaking up; when °Paul gave utterance to one declaration: Well did the Holy °Spirit speak, through Isaiah the prophet, unto your °fathers, ²⁶saying: "Go thy way unto this °people, and say: With hearing shall ye hear, and in no wise may understand; and, looking shall ye look, and in no wise may see. ²⁷For made gross was the heart of this °people, and with the ears heavily they heard, and their °eyes they closed; lest at any time they should see with the eyes, and with the ears should hear, and with the heart should understand, and should turn about;—and I will heal them." ²⁸Be it known to you, therefore, that to the Gentiles was sent forth this °salvation of °God: **they** shall hear also. ^[29]

³⁰And he continued a whole two-years in a private hired [house], and was making welcome all °who were coming in unto him, ³¹proclaiming the kingdom of °God, and teaching the things concerning the Lord Jesus Christ, with all freedom of speech, without hindrance.

 ACTS OF APOSTLES.

^a Is. vi. 9, etc.; Mat. xiii. 14, etc.; Jno. xii. 40, etc.

The Personality of the Holy Spirit—The reader is requested to observe that the very literal rendering, "Holy Spirit" (with no "the" prefixed—rather frequent in the "Acts.") is in no sense due to any doubt of "the personality of the Holy Spirit." The translator simply declines to admit that the idea of personality is so dominating and exhaustive as to require, by a species of English forcing, to be kept ever to the front. Over and above those precious conceptions which by consent are couched under the word "person," there are others (scarcely less important), of pervasive influence, of secret, subtle, interpenetrating and embracing energy, which *by us in our weakness* are sometimes more easily caught when the notion of personality is, for the time, in abeyance. Moreover, as the authors of *The Unseen Universe* well say (p. 173, third edition): "It ought to be remembered that here the word *person* does not mean the same thing as it does when applied to ourselves, but only denotes some distinction that may be regarded as best expressed by this word. Our idea of person or individual is derived solely from our experience of that position which we occupy in the universe."⁹

THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

CH. I. **P**AUL, a servant of Christ Jesus, a called Apostle, separated unto God's joyful-message, ² which he promised beforehand through his ^oprophets in holy^a Scriptures, ³ concerning his ^oSon—who came to be of David's seed according to flesh, ⁴ who was marked off [as] God's Son in power, according to a Spirit of Holiness, by a resurrection of such as were dead^b—Jesus Christ our ^oLord; ⁵ through whom we received favour and apostleship, for obedience of faith amongst all the Gentiles, in behalf of his ^oname; ⁶ among whom are ye also, called ones of Jesus Christ: ⁷ To all ^othose who are in Rome, beloved of God, called saints—favour to you, and peace, from God our Father, and Lord Jesus Christ.

⁸First, indeed, I am giving thanks^c to my ^oGod, through Jesus Christ, concerning all of you; because your ^ofaith is being declared in the whole world. ⁹For ^oGod is my witness,^d to whom I am rendering divine service in my ^ospirit in the joyful-message of his ^oSon, how incessantly I am making mention of you; ¹⁰at all times, upon my ^oprayers, making supplication,—if by some means even now, at any time, I shall have a way opened, in the will of ^oGod, to come^e unto you. ¹¹For I am greatly desiring to see you; that I may impart some spiritual gift to you, to-the-end ye ^omay be established; ¹²that is to say, that there may be a comforting together, among you, through our ^omutual faith—both yours and mine. ¹³But I am not wishing you to be ignorant, brethren, that many times I purposed to come unto you (and was hindered—till the present), that some fruit I might have, even among you, according as also among the other Gentiles. ¹⁴Both to Greeks and to Barbarians, both to wise and to simple, a debtor I am: ¹⁵thus, the eagerness on my part, even to you ^owho are in Rome to-deliver-the-joyful-message. ¹⁶For I am not ashamed of the

^a "In holy Scriptures"—not *in the holy Scriptures*, in which case the article must have been used; but qualitatively: *in holy writings*." (Meyer) Intro., § 17. ^b Literally: "of dead ones." See Ac. xxvi. 23. ^c 1 Co. i. 4; 1 Thes. i. 2. ^d Phil. i. 8. ^e chap. xv. 23, 32.

joyful message; for it is a power of God^a for salvation to every one who has faith; both to Jew, first, and to Greek. ¹⁷For a righteousness of God therein is being revealed—by faith, unto faith; according as it is written:^b “But the righteous one by faith shall live.”

¹⁸For there is being revealed an anger of God from heaven against all ungodliness and unrighteousness of men—those who the truth in unrighteousness are holding down; ¹⁹inasmuch as that which may be known of God is manifest among them, for God to them made [it] manifest. ²⁰For his unseen things, from a world's creation are to be clearly seen, by the things made being perceived—both his eternal power and divinity, to-the-end they might be without excuse; ²¹inasmuch as, having come to know God, not as God did they glorify [him] or give [him] thanks, but were made fruitless in their reasonings, and darkened was their undiscerning heart; ²²professing to be wise, they were made foolish; ²³and—changing—they lost the glory of the incorruptible God in a likeness of an image of corruptible man and birds and quadrupeds and reptiles. ²⁴Wherefore God gave them up, in the covetings of their hearts, unto impurity, so as to be dishonouring their bodies among them; ²⁵who, indeed, exchanged away the truth of God in the falsehood, and rendered worship and divine-service to the creature rather than unto the Creator,—who is blessed to the remotest ages. Amen. ²⁶On this account, God gave them up unto passions of dishonour; for even their females exchanged away the natural use for that beyond nature; ²⁷in like manner also, even the males, leaving the natural use of the female, were inflamed in their eager desire for one another, males in males the indeecency effecting, and the recompence of their error which was necessary, within themselves, duly receiving. ²⁸And, according as they did not approve to be holding God in acknowledgment, God gave them up unto a disapproved mind, to be doing the things not becoming, ²⁹having become filled with all unrighteousness, wickedness, greed, baseness; full of envy, murder, strife, deceit, evil disposition; ³⁰whisperers, detractors, haters of God, insolent, arrogant, vain boasters, inventors of vices, to parents unyielding, ³¹without discernment, regardless of covenants, without natural affection, unmerciful; ³²who, indeed, having acknowledged the righteous sentence of God,—that those who practise such

^a 1 Co. i. 18.^b Hab. ii. 4; Gal. iii. 11; He. x. 38.^c Je. x. 14; 1 Co. i. 20.

things as these are worthy of death,—not only are doing the things, but are even delighting together with those who are practising [them].

CH. II. Wherefore, thou art without excuse, O man!—every one who art judging; for, wherein thou art judging the other, thyself thou art condemning; for the same things thou art practising,—[thou] who art judging. ² But we know that the sentence of God is according to truth, upon those practising such things as these. ³ And art thou reckoning upon this, O man!—who art judging those practising such things as these, and art doing them—that thou shalt escape the sentence of God? ⁴ Or, the riches of his kindness and forbearance and longsuffering art thou despising, not perceiving that the kindness of God, into repentance, is leading thee on; ⁵ but, according to thine hardness and impenitent heart, art treasuring up for thyself anger in a day of anger and revelation of God's righteous judgment,—who will render to each one according to his works:—⁷ to those, on-the-one-hand, who by way of endurance of good work are seeking glory and honour and incorruption—life age-abiding; ⁸ to those, on-the-other-hand, who [are] of contention, and are not yielding to truth, but are yielding to unrighteousness—anger and wrath, tribulation and anguish, upon every soul of man who works out that which is evil, both of Jew, first, and of Greek; ¹⁰ but glory and honour and peace, to every one who works that which is good, both to Jew, first, and to Greek; ¹¹ for there is no respect of persons with God.

¹² For as many as without law sinned, without law also shall perish; and as many as in law sinned, through law shall be judged. ¹³ For not the hearers of law [are] righteous with God, but the doers of law shall be declared righteous. ¹⁴ For whensoever Gentiles—those who have no law—by nature the things of the law may be doing—these, having no law, to themselves are a law; ¹⁵ who, indeed, give proof of the work of the law, written in their hearts, their conscience bearing joint-testimony, and betwixt one another [their] reasonings accusing or even excusing, ¹⁶ in a day when God will judge the secrets of men, according to my joyful-message, through Jesus Christ.

¹⁷ But, if thou art calling thyself a Jew, and art resting thyself upon

^a Tregelles' alternative reading: "For we know." ^b Jno. iii. 15, note. ^c Ja. i. 22.

law, and art boasting in God, ¹⁸and art taking note of [his] ^owill, and art testing the things that differ, receiving oral instruction out of the law: ¹⁹art persuaded, moreover, that thou thyself^a art a guide of blind ones, a light of ^othose in darkness, ²⁰a trainer of simple ones, a teacher of babes, having the fashioning of the knowledge and the truth in the law:—²¹the one, therefore, that teaches another!—thyself art thou not teaching? the one that proclaims that [men] should not steal!—art thou stealing? ²²the one bidding [men] not be committing adultery!—art thou committing adultery? the one that abhors the idols!—art thou a temple-robber? ²³who in law art boasting—through the transgression of the law art thou dishonouring ^oGod? ²⁴“For the name” of ^oGod, “because of you, is being defamed among the Gentiles,”—according as it is written.^b ²⁵For, on-the-one-hand, circumcision is an advantage, if perchance thou be practising law; but, on-the-other-hand, if perchance thou be a transgressor of law, thy ^ocircumcision has become uncircumcision. ²⁶If, perchance, therefore, the uncircumcision be guarding the righteous-requirements of the law, shall not his ^ouncircumcision as circumcision be reckoned? ²⁷And the uncircumcision by nature, which completes the law, shall judge thee, ^owho through letter and circumcision [art] a transgressor of law. ²⁸For not he that appears a Jew is [one], nor the circumcision which appears in flesh [circumcision]; ²⁹but he [is the real Jew] who in ^osecret [is] a Jew, and [true circumcision is] a circumcision of heart, in spirit, not in letter, whose ^opraise [is] not of men but of ^oGod.

CH. III. What then [is] the pre-eminence of the Jew, or what the profit of [his] ^ocircumcision? ²Much, in every respect: first, indeed, that they were entrusted with the oracles of ^oGod. ³For what if some distrusted? Shall their ^odistrust make the trust of ^oGod void? ⁴Far be it! but let ^oGod turn out to be true, and every man false; ^c even as it is written: ^d

“To-the-end thou mightest be declared righteous in thy ^owords,

And mightest prove victorious when thou ^oenterest into judgment.”

⁵But, if our ^ounrighteousness sets off God's righteousness,—what shall we say? Surely not unrighteous [is] ^oGod ^owho inflicts ^oanger?—as a man, I am speaking. ⁶Far be it! Else how' shall ^oGod judge' the world? ⁷For if the truth of ^oGod, in my falsehood, superabounded

^a Mat. xv. 14.

^b Is. lii. 5.

^c Emphatic juxtaposition. Intro., § 8.

^d Ps. li. 4.

unto his ^oglory,—why any longer am even **I** as a sinner to be judged? ⁸And [why] not—according as we are defamed, and according as some affirm us to be saying:—Let us do the bad things, in order that the good ones may come!—whose ^osentence is just! ⁹What then? Do we screen ourselves? Not at all! for we before accused both Jews and Greeks of being all under sin,^a ¹⁰according as it is written: ^b“There is none righteous, not even one; ¹¹there is ^onone discerning, there is ^onone seeking out ^oGod; ¹²all turned aside, together they became useless: there is none doing kindness, there is not so much as one: ¹³a sepulchre opened [is] their ^othroat; with their ^otongues were they using deceit; venom of asps [is] under their ^olips; ¹⁴whose ^omouth, of cursing and bitterness is full; ¹⁵swift [are] their ^ofeet to shed blood; ¹⁶destruction and misery [are] in their ^oways; ¹⁷and a way of peace they did not get to know; ¹⁸there is no fear of God before their ^oeyes.” ¹⁹But we know that as many things as the law says, to ^othose in the law it speaks,—in order that every mouth may be stopped, and all the world may come to be under penal-sentence to ^oGod; ²⁰inasmuch as, by works of law,^c no flesh shall be declared righteous in his presence; for, through law, [is] a discovering of sin.

²¹But, now, apart from law,^d a righteousness of God^e has been manifested, being attested by the law and the prophets; ²²even a righteousness of God through faith of Jesus Christ, unto all ^owho have faith; for there is no difference; ²³for all sinned, and are coming short of the glory of ^oGod; ²⁴being declared righteous, freely, by his ^ofavour,^f through the redemption ^owhich [is] in Christ Jesus: ²⁵whom ^oGod set forth as a propitiatory-covering,^g through faith in his ^oblood; for a pointing out of his ^orighteousness, because of the passing over of the previously-committed sins, ²⁶in the forbearance of ^oGod; with a view to the pointing out of his ^orighteousness in the present season,

^a chap. xi. 32; Gal. iii. 22. ^b Ps. xiv. 3; v. 9; x. 7; Is. lix. 7, 8; Pr. i. 16; Ps. xxxvi. 1. ^c Gal. ii. 16. ^d “This position of the phrase, in the foreground of the affirmation, shews, moreover, that it is intended to bear the burden of a special emphasis. In enunciation it should be betoned” (Morison). ^e chap. i. 17. ^f “His favour.” Greek arrangement: “the of him favour.” “there is a special emphasis, not upon the word *grace*,—though a word of momentous significance in relation to the matter in hand,—but upon the pronoun *his*, as specifying the august Personality whence the ‘good and perfect gift’ descends. . . The position of the pronoun before the word *grace*, shews, as Meyer has remarked, that it is to be betoned. It is from God that the gift comes down. It is by *His* favour that believers are justified. This betoning of the pronoun is acknowledged by Philippi and von Hengel, and was noted long ago by Cardinal Cajetan” (Morison). ^g This complex idea we get partly from the word *hilasterion* itself, partly (as used in the Septuagint) from its associations in Hebrew legislation. The mind of an Israelite would be carried back to the central word *kapher* (כָּפַר): the living, covered, shielded, saved by the dying. Substitution is there; appropriation also, and acquittal—all emanating from the propitiousness of Jehovah.

to-the-end he might ^obe righteous himself' even when declaring righteous the [man] of faith of Jesus. ²⁷Where, then, [is] the boasting? It was shut out. Through what manner of law? Of ^oworks? Nay! but through a law of faith. ²⁸For^a we are reckoning^b that a man is declared righteous by faith—apart from works of law. ²⁹Or, [is God] the God of Jews only,—not of Gentiles also? Yes! of Gentiles also; ³⁰if, at least, the God [is] one who will declare-righteous circumcision by faith^c and uncircumcision through the faith.^d ³¹Law, then, are we making void through the faith! Far be it! on-the-contrary, law we are establishing.

CH. IV. What, then, shall we affirm Abraham, our ^oforefather according to flesh, to have found? ²For if Abraham by works was declared righteous, he has matter of boasting—but not towards God. ³For what does the Scripture say?^e “And Abraham believed ^oGod, and it was reckoned to him as righteousness.” ⁴But, to ^ohim who works, the reward is not reckoned by way of favour,^f but by way of debt^g; ⁵whereas, to ^ohim who works not, but places faith on ^ohim who declares-righteous the ungodly one, his^h ^ofaithⁱ is reckoned as righteousness. ⁶According, indeed, as David also affirms^j the happiness of the man to whom ^oGod reckons righteousness apart from works: ⁷“Happy! [they] whose ^olawlessnesses were forgiven, and whose sins were covered: ⁸happy! a man whose sin [the] Lord may in nowise reckon.” ⁹This ^ohappiness, then,—[comes it] on the circumcision, or also on the uncircumcision? for we are affirming [that his] “^ofaith was reckoned” to ^oAbraham “as righteousness.” ¹⁰How, then, was it reckoned? when in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision; ¹¹and a sign he received—of circumcision;^g a seal of the righteousness of the faith ^owhich [he had] in [his] uncircumcision: to-the-end he ^omight be father of all ^owho have faith throughout uncircumcision, to-the-end the righteousness ^omight be reckoned to them; ¹²and, father of circumcision, to ^othose [who are] not of circumcision only, but ^owho also walk in the steps of the faith—in uncircumcision—of our ^ofather Abraham. ¹³For

^a Tregelles' alternative reading: “We are reckoning then.” ^b Gal. ii. 16. ^c Literally: “out of faith;” or, more freely: “in consequence of faith.” “Faith” as a principle (no article); but, query, as to “the faith,” at the end of the verse. Is it “the (objective) faith;” or, “the (subjective = their) faith;” or merely, “the (aforesaid) faith?” ^d “It is easy to see the reason why the nouns *circumcision* and *uncircumcision* precede the phrases *by faith* and *through faith*. The emphasis of idea lies on them, and not *vice versa*: and hence it was befitting that they should be betoned” (Morison). ^e Ge. xv. 6. Gal. iii. 6; Ja. ii. 23. ^f Ps. lxxxiii. 1, 2. ^g Ge. xvii. 11.

not through law [was] the promise to ^oAbraham or to his ^oseed—as to his ^obeing heir of a world; but through righteousness of faith. ¹⁴For, if ^othey who are of law [are] heirs,^a—^ofaith' has been made void, and the promise' has been annulled. ¹⁵For the law works out anger; but where there is no law, neither [is there] transgression. ¹⁶For this reason, [it is] of faith, in order that [it may be] by way of favour, to-the-end the promise ^omay be firm to all the seed; not to ^othat of the law only, but to ^othat also of Abraham's faith: who is father ^b of us all, ¹⁷(according as it is written: ^c "Father of many nations have I appointed thee") before God whom he believed—^ohim who makes alive the dead, and calls the things that are not, as things that are: ¹⁸who, past hope, on hope believed, to-the-end he ^omight become father of many nations,—according to ^othat which had been said: ^d "Thus shall be thy ^oseed." ¹⁹And, not becoming weak in [his] ^ofaith, he attentively considered his own ^obody, already deadened, being even then about a hundred years old; and the deadening of the womb of Sarah;—²⁰but with respect to the promise of ^oGod he was not made to hesitate by the want of faith, but received power by [his] ^ofaith, giving glory to ^oGod; ²¹and—fully assured that what he had promised he was powerful even to perform; ²²wherefore also "it was reckoned to him as righteousness." ²³But it was not written for his sake alone, that "it was reckoned to him;" ²⁴but for our sakes also, to whom it is about being reckoned—to ^ous who place faith on ^ohim who raised Jesus our ^oLord from among [the] dead: ²⁵who was delivered up because of our ^ooffences,^e and was raised because of the declaring us righteous.

CH. V. Having, therefore, been declared righteous by faith, let us have peace towards ^oGod, through our ^oLord Jesus Christ; ²through whom the introduction also we have had, by [our] ^ofaith, into this ^ofavour in which we stand;^f and let us be boasting on hope of the glory of ^oGod. ³And not only [so], but even boasting in the tribulations,—knowing that the tribulation is working out endurance; ⁴and the endurance—a putting-to-the-test; and the putting-to-the-test—hope; ⁵and the hope is not making ashamed, because the love of ^oGod has been poured out in our ^ohearts, through Holy Spirit—^othat which was given to us. ⁶For, we being yet' weak, Christ' yet seasonably, in

^a Gal. iii. 18.^b Gal. iii. 9.^c Ge. xvii. 5.^d Ge. xv. 5.^e Is. liii. 12.^f 1 Pe. v. 12.

behalf of ungodly ones, died. ⁷ For scarcely in behalf of a righteous one will any one die; for, in behalf of the good one, peradventure, some one is even daring to die;—⁸ but ⁹ God is commending his own love unto us, in that, we yet being sinners, Christ in our behalf died. ⁹ Much more, then,—having been declared righteous, just now, in his blood,—shall we be saved, through him, from the anger. ¹⁰ For if, being enemies, we were reconciled to ¹⁰ God through the death of his Son; much more, having been reconciled, shall we be saved in his life. ¹¹ And not only [so],—but even boasting in ¹¹ God, through our ¹¹ Lord Jesus Christ; through whom, just now, the reconciliation we received. ¹² For this reason ¹²—

A) Just as, through one man,^e

¹² Sin into the world entered,

And through ¹³ sin ¹³ death,

And thus unto all men ¹⁴ death passed through,

Because all sinned:—

B) ¹³ For, until law, sin was in [the] world,

Sin, however, is not put to account should there be no law;

¹⁴ But ¹⁴ death reigned ^d from Adam unto Moses,

Even over ¹⁵ those who sinned not in the likeness of the

[transgression of Adam—

Who is a type ^e of the Coming One.^f

C) ¹⁵ But not as the fault,—

Thus also the decree of favour:

For if, by the fault of the one,

The many died,

Much rather the favour of ¹⁶ God

^a chap. i. 18. ^b Adopting Dr. John Forbes' parallelistic arrangement of this remarkable passage (*Analytical Commentary on Romans*), the eye can the more readily trace the points of contrast which are brought to the surface by the law of idiomatic emphasis. Notice how strikingly "the one man"—whether Adam or Christ—is opposed to "the world," "all men," "the many." Observe how the stress on "reigned" (v. 14) clears up the meaning of the foregoing statement: Even before the period known as that of law, sin *was* taken into account, for it even "reigned" in death; hence there must *have been* law; and, over and above any isolated law, there existed the great law of federal relation to Adam which brought death upon all without distinction. Mark further, how, from the 15th verse onwards, man's recovery is shewn to surpass his fall as respects both the original OFFENCE (C) and the original OFFENDER (D). And, finally, see how skillfully—step by step, and with augmented force of reasoning—the Apostle returns, in verses 18 to 21 (C, D, B, A), to the comparison which, in the fulness of his subject, he left unfinished in verse 12. ^c 1 Co. xv. 21. ^d Greek: "reigned death;" the verb "prefixed with emphasis: death has not perchance been powerless, no, it has *reigned*, i.e. has exercised its power which deprived of life" (Meyer). ^e 1 Co. xv. 45. ^f Or, "the Destined One," "who all along was to come."

And the free-gift in favour—the [favour] of the one
[man Jesus Christ—

For the many was more than sufficient.

D) ¹⁶ And not as through one that sinned,—
[Is] °that which is freely given.

c) For the decree of judgment, indeed, [was]

By occasion of one [fault] unto condemnation,

Whereas the decree of favour [is]

By occasion of many faults unto an establishment of
[righteousness :^a

D) ¹⁷ For if, by the fault of the one,

°Death reigned through the one,—

Much rather °they who the abounding sufficiency of
[the favour

And of the free-gift of the righteousness receive,

In life shall reign, through the one—Jesus Christ.

C) ¹⁸ Hence, then, as through one fault, [the decree was]

Unto all men, unto condemnation,—

Thus also, through one establishment of righteousness^a
[the decree is]

Unto all men, unto a righteous acquittal to life.

D) ¹⁹ For, just as through the disobedience of the one man,

The many were constituted sinners,—

Thus also, through the obedience of the one,

The many shall be constituted righteous.

B) ²⁰ But law^b gained admission,

That °fault' might abound ;

But, where °sin' abounded,

°Favour' was much more than sufficient :

A) ²¹ That, just as °sin reigned'

In °death,

Thus °favour also might reign, through righteousness,

Unto life age-abiding,^c

Through Jesus Christ our °Lord.

^a *Dikaio*-MA: a result, v. 16; a cause, v. 18 (compare Donaldson, on "nouns in -MA," *Greek Grammar*, p. 317). ^b Gal. iii. 19. ^c Jno. iii. 15, note.

CH. VI. What, then, shall we say;—Are we to continue in ^osin, that ^ofavour may abound? ²Far be it! We who died to ^osin, how any longer shall we live therein? ³Or, are ye ignorant, that we, as many as were immersed into Christ Jesus,^a into his ^odeath were immersed? ⁴We were jointly-buried, therefore, with him,^b through [our] ^oimmersion into [his] ^odeath; in order that, just as Christ was raised from among [the] dead through the glory of the Father, thus **we** also in newness of life might walk. ⁵For, if we have come to be of joint growth in the likeness of his ^odeath, certainly we shall be [in that] of [his] ^oresurrection also. ⁶Of this taking note, that our old ^oman^c was jointly-crucified, in order that the body of ^osin might be made powerless, ^othat no longer should we be in service to ^osin. ⁷For ^ohe who died has been righteously acquitted from ^osin. ⁸But, if we jointly-died with Christ,—we believe that we shall also jointly-live with him; ⁹knowing that Christ, having been raised from among [the] dead, no more' dies: death, over him, no more' has lordship. ¹⁰For, in that he died, to ^osin he died, once for all; but, in that he is living, he is living to ^oGod. ¹¹Thus be **ye** also reckoning yourselves to be dead, indeed, to ^osin; but alive to ^oGod in Christ Jesus. ¹²Let not ^osin, therefore, be reigning in your death-doomed ^obody, unto the rendering of obedience to its ^ocovetings; ¹³neither be presenting your ^omembers [as] weapons of unrighteousness to ^osin; but present yourselves to ^oGod, as if alive from among [the] dead; and your ^omembers [as] weapons of righteousness to ^oGod. ¹⁴For sin, over you, shall not have lordship; for ye are not under law, but under favour.^d ¹⁵What then? Are we to sin, because we are not under law, but under favour? Far be it! ¹⁶Know ye not that, to whom ye are presenting yourselves [as] servants for obedience—servants ye are to him unto whom ye are rendering obedience; whether, indeed, of sin, unto death; or of obedience, unto righteousness? ¹⁷But thanks to ^oGod! because ye were servants of ^osin, but ye rendered obedience out of [the] heart unto [that] mould of teaching into which ye were delivered up;^e ¹⁸but, being set free from ^osin, ye were made servants to ^orighteousness ¹⁹(in human fashion am I speaking, because of the weakness of your ^oflesh); for, just as ye presented your ^omembers [as] servants to ^oimpurity and to ^olawlessness for ^olawlessness, thus,

^a Gal. iii. 27. ^b Col. ii. 12. ^c Ep. iv. 22. ^d Gal. v. 18. ^e To be fashioned thereby.

now, present ye your ^cmembers [as] servants to ^crighteousness for sanctification. ²⁰ For when ye were servants of ^osin, ye were free as to ^crighteousness. ²¹ What fruit, then, were ye having, at that time, [in things] for which now ye are taking shame to yourselves? for the end of those things [is] death.^a ²² Whereas, now, having been set free from ^osin, but made servants to ^cGod,—ye have your ^cfruit unto sanctification, and the end life age-abiding. ²³ For the wages of ^osin [is] death, but ^cGod's ^ogift-of-favour [is] life age-abiding^b in Christ Jesus our ^oLord.

CH. VII. Or, are ye ignorant, brethren, (for to such as understand ^claw am I speaking) that the law has lordship over the man for as long a time as he is living? ² For the married woman to the living husband^d has become bound by law; but, if perchance the husband die, she has received full release from the law of the husband. ³ Hence, then, the husband being alive, she shall be called an adulteress, if perchance she become another man's; but if perchance the husband die, she is free from the law, ^oso that she is not an adulteress, though she become another man's. ⁴ So, then, my brethren, **ye** too were made dead to the law through the body of the Christ; to-the-end ye might become another's—his who from among [the] dead was raised, that we might bring forth fruit unto ^cGod. ⁵ For, when we were in the flesh, ^othose movements of ^osins ^cwhich [were] through the law used to be inwardly working themselves in our ^omembers for the bringing forth of fruit unto ^odeath. ⁶ But just now we received full release from the law, [by] dying [in that] in which we were held fast; so that we might be doing service in newness of spirit, and not in obsolescency of letter. ⁷ What, then, shall we say? [that] the law [is] sin? Far be it! On-the-contrary, I had not discovered ^osin, except through law. For I had not been aware even of coveting, if the law had not been saying: 'Thou shall not covet.'^e ⁸ But ^osin, taking occasion, through the commandment wrought out in me all manner of coveting. For, apart from law, sin [was] dead. ⁹ **It**, however, was alive, apart from law, at one time. But the commandment coming, ^osin sprang up to life: ¹⁰ **It**, however, died; and the commandment, ^othat [which was] for life, was found' by me', [to be] itself for death.^f ¹¹ For ^osin, taking occasion, through the command-

^a chap. viii. 6. ^b Jno iii. 15, note. ^c Or, "acknowledge." ^d 1 Co. vii. 39. ^e Ex. xx. 17. ^f Greek arrangement: "and was found by me, the commandment, the for life, itself for death." For other examples of "Emphatic Juxtaposition," see Intro. § 8.

ment' completely deceived me, and through it' slew [me]. ¹²So that, on-the-one-hand, the law [is] holy; and the commandment, holy and righteous and good:—¹³Did, then, °that which is good unto me become death? Far be it! On-the-contrary, [it was] °sin—that it might appear sin—through °that which was good, unto me working out death; that exceedingly' sinful °sin might become' through the commandment'.^a ¹⁴For we know that the law is spiritual; but **℥** am a creature of flesh, sold under °sin. ¹⁵For, what I am working out, I approve not. For, not what I wish, that I practise,^b but what I hate, that I do. ¹⁶If, however, what I wish not, that I do, I consent to the law that [it is] right; ¹⁷and now, no longer am **℥** working it out, but °sin that dwells in me. ¹⁸For I know that there dwells not in me, that is in my °flesh, a good thing.^c For the wishing lies near me, but the working out of °that which is right [does] not! ¹⁹For not the good' that I wish I do, but the-ill' that I wish not—that I practise. ²⁰If, however, what I wish not, that I do, no longer am **℥** working it out, but °sin that dwells in me. ²¹Hence, I find the law—when I °wish to be doing °what is right—that, to me, °what is ill lies near. ²²For I have sympathetic pleasure with the law of °God—as to the inward man; ²³but I behold a different law in my °members, warring against the law of my °mind, and taking me captive in the law of °sin °which exists in my °members. ²⁴**℥** [am] a wretched man!^d Who shall rescue me out of the body of this °death? ²⁵Thanks to °God!—through Jesus Christ our °Lord. Hence, then, **℥ myself**, with the mind, indeed, am in service to a Law of God; but, with the flesh, to a Law of Sin.

CH. VIII. Hence, [there is] now no condemnation to °those in Christ Jesus. ²For the law of the Spirit of °Life in Christ Jesus freed me from the law of °sin and of °death. ³For—°what was impossible by the law, inasmuch as it was weak through the flesh—°God, sending his own °Son, in likeness of flesh of sin, and concerning sin, condemned °sin in the flesh; ⁴that the righteous result of the law^e might be fulfilled in us—°who not according to flesh are walking but according to Spirit. ⁵For °they who according to flesh have their

^a Greek arrangement: "that might become exceedingly sinful, °sin, through the commandment." Intro. § 8. ^b Or, "pursue:" "πρῶσσω, he who presses on, *agit*, pursues the goal of his activity; ποῶω, he who does, *facit*, realises as a fact." (Meyer, on Jno. iii. 20, 21.) ^c Ge. vi. 5; viii. 21. ^d Greek arrangement: "wretched **℥** man." ^e *I. e.*, the state of righteousness which would result from perfect obedience to the law (*dikaïoma*, chap. v. 16, 18).

being, the things of the flesh are preferring; but [◦]they, according to Spirit, the things of the Spirit. ⁶For [◦]what the flesh prefers [is] death; but [◦]what the Spirit prefers, life and peace. ⁷Because [◦]what the flesh prefers [is] hostile towards God; for to the law of [◦]God it does not submit itself,—neither, in fact, can it. ⁸And [◦]they who in flesh have their being, cannot please God. ⁹But **ye** have not your being in flesh, but in Spirit,—if, at least, God's Spirit is dwelling^a in you; if, however, any one has not Christ's Spirit, the same is not his. ¹⁰But if Christ [is] in you,—the body, indeed, [is] dead because of sin, but the spirit [is] life because of righteousness. ¹¹If, moreover, the Spirit of [◦]him who raised [◦]Jesus from among [the] dead is dwelling in you, [◦]he who raised Christ from among [the] dead will make alive even your death-doomed [◦]bodies, because of his indwelling [◦]Spirit within you. ¹²Hence, then, brethren, debtors are we,—not to the flesh, according to flesh [◦]to be living; ¹³for, if according to flesh ye are living,—ye are sure to die;^b but if, in Spirit, the actings of the body ye are making dead,—ye shall live. ¹⁴For as many as by God's Spirit are being led, the same are God's sons. ¹⁵For ye received not a spirit of servitude [leading] back into fear, but ye received a Spirit of adoption,^c wherein we are exclaiming: Abba!—[◦]Oh Father! ¹⁶The Spirit itself is jointly-witnessing with our [◦]spirit that we are children of God. ¹⁷But, if children,—heirs also;—God's heirs, indeed; but Christ's joint-heirs;—if, at least, we are jointly-suffering, in order that we may be also jointly-glorified. ¹⁸For I reckon that unworthy [are] the sufferings of the present season [to be compared] with the coming glory, to be revealed through^d us. ¹⁹For the eager outlook of [◦]Creation is ardently awaiting the revealing of the sons of [◦]God ²⁰(for, to vanity, [◦]Creation was made subject, not by choice, but by reason of [◦]him who made [it] subject), in hope ²¹that even [◦]Creation itself shall be freed from the servitude of [◦]corruption into the freedom of the glory of the children of [◦]God. ²²For we know that all [◦]Creation is jointly-sighing and jointly-travailing-in-birth-throes until the present time; ²³and not only [so], but even ourselves who have the first-fruit of the Spirit—even **we** ourselves within our own selves are sighing,^e ardently waiting for adoption,—the redeeming of our [◦]body. ²⁴For in [◦]hope were we saved. But hope, if beheld, is not hope; for what one beholds, why

* 1 Co. iii. 16. ^b Literally, "on the point of dying." ^c Gal. iv. 6. ^d Greek: *tes*. ^e 2 Co. v. 2.

does he hope for? ²⁵but if, what we behold not, we are hoping for, with endurance are we ardently awaiting [it]. ²⁶But, in-the-self-same-way, the Spirit also is giving help in our °weakness; for, °what we should pray for as [we] ought, we know not, but the Spirit itself is making intercession with sighings unutterable; ²⁷and °he who searches the hearts knows what [it is] °that the Spirit prefers, because according to God it intercedes in behalf of saints. ²⁸But we do know that, to °those who love °God, all things are working together for good—to °those who, according to purpose, are called-ones. ²⁹Because whom he before approved,^a he also before marked out, conformable to the image of his °Son, to-the-end he °might be First-born among many brethren; ³⁰but whom he before marked out, the-same he also called; and whom he called, the-same he also declared righteous; and whom he declared righteous, the-same he also made glorious.

³¹What, then, shall we say to these things? If °God [is] for us, who [shall be] against us? ³²He, at least, who his own °Son did not spare, but in behalf of us all delivered him up,—how shall he not also, with him, °all things, on us, in favour bestow? ³³Who shall bring an accusation against God's chosen-ones? God, °who declares [them] righteous? ³⁴Who [is] °he that condemns? Christ, °who died, nay! rather was raised, who also is at °God's right-hand, who also is interceding in our behalf? ³⁵Who shall separate us from the love of the Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶(According as it is written:^b “For thy sake are we being put to death the-whole of the day: we were reckoned as sheep of slaughter.”) ³⁷But, in all these things, we are more than conquering through °him that loved us. ³⁸For I have become persuaded that neither death nor life, nor messengers nor principalities, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor any other created thing,^c shall be able to separate us from the love of °God °which [is] in Christ Jesus our °Lord.

CH. IX. A truth am I saying in Christ,—I am not speaking falsehood, my °conscience jointly-witnessing with me, in Holy Spirit.—²that there is great sorrow to me, and incessant travail in my °heart, ³(for I myself could have wished^d to be a curse from the Christ) in

^a Mat. vii. 23, note.^b Ps. xlv. 22.^c Intro. § 9.^d Literally, “was wishing.”

behalf of my ^obrethren, my ^ckinsmen according to flesh; ⁴who, indeed, are Israelites; whose [are] the adoption, and the glory, and the covenants,^a and the legislation, and the divine-service, and the promises; ⁵whose [are] the fathers; and of whom [is] the Christ (^cthat is, according to flesh)—he that exists over all, God, blessed to the remotest ages,^b Amen. ⁶But,—not in such sort as that the word of ^cGod has failed. For not all ^owho [are] of' Israel, the-same [are] Israel; ⁷nor yet because they are a seed of Abraham [are they] all children; but, "In Isaac ^c shall there be called to thee a seed." ⁸That is: Not the children of the flesh—the-same [are] children of ^cGod; but the children of the promise are reckoned as a seed. ⁹For, this ^oword ^g[is one] of promise: "According to this ^cseason will I come, and there shall be to ^cSarah a son." ¹⁰And not only [so], but—Rebekah also being with child from one, Isaac our ^cfather, ¹¹(for they not yet being born, neither having practised anything, good or worthless, in order that the purpose of ^cGod according to election might remain, not of works but of ^chim that was calling,)—¹²it was said ^cto her: "The greater shall be in servitude to the less;" ¹³according as it is written: ^f "°Jacob I loved; but °Esau I hated." ¹⁴What, then, shall we say? [Is there] unrighteousness with ^cGod? Far be it! ¹⁵For unto ^cMoses he says:^g "I will have mercy upon whomsoever I can ^h have mercy, and I will have compassion upon whomsoever I can ^h have compassion." ¹⁶Hence, then, [it is] not of ^ohim that pleases, nor of ^ohim that runs, but of ^cGod that has mercy. ¹⁷For the Scripture says to ^cPharaoh:ⁱ "For this very thing I raised thee up, to-the-end I might shew forth, in thee, my ^cpower; and to-the-end my ^cname might be published abroad in all the earth." ¹⁸Hence, then, upon whom he pleases, he has mercy; but, whom he pleases, he hardens. ¹⁹Thou wilt say to me, then, Why is he still finding fault? for, his ^cpurpose, who has withstood? ²⁰Nevertheless, O man! who art **thou** ^cthat art answering again unto ^cGod? Shall the thing formed say' to ^chim that formed [it]:^k Why didst thou make me thus? ²¹Or, has not the potter a right' over the clay, out of the same lump to make ^cone vessel, indeed, unto honour; but ^canother, unto dishonour? ²²But if ^cGod,—being pleased to shew forth [his] ^canger and to make

^a Trevelles' alternative reading: "the covenant." ^b Jno. iii. 15, note. ^c Ge. xxi. 12. ^d Ge. xxiii. 10. ^e Ge. xxv. 23. ^f Mal. i. 2, 3. ^g Ex. xxxii. 19. ^h The Greek permits this: the Hebrew of Ex. xxxiii. 19 favours it. ⁱ Ex. ix. 16. ^k See Intro. § 8.

known his ^opower,—bare, in much patience, with vessels of anger which had become fit for destruction; ²³and in order that he might make known the riches of his ^oglory on vessels of mercy which he prepared beforehand for glory? . . . ²⁴whom he also called, [even] us, not only from among Jews but also from among Gentiles; ²⁵as even in ^oHosea^a he says: I will call ^ohim [that was] “not my people” “my people,” and ^oher [that was] “not beloved” “beloved”; ²⁶and “it shall be, in the place where it was said: **Ye** [are] not my people^b—there shall they be called Sons of a Living God.” ²⁷Isaiah, moreover, exclaims ^cover ^oIsrael: “Even though the number of the sons of Israel may’ be as the sand of the sea,—the remnant shall be saved; ²⁸for a complete and concise account will [the] Lord make on the earth.” ²⁹Even according as Isaiah has said before: ^d “If [the] Lord of Sabaoth had not left us a seed,—as Sodom had we become, and as Gomorrah had we been made like.” ³⁰What, then, shall we say? [Why,] that Gentiles—^othose [who were] not pursuing a righteousness—laid hold of a righteousness,—a righteousness, however, ^owhich [was] by faith; ³¹whereas Israel, [though] pursuing a law of righteousness, into a law did not win their way. ³²Why so? Because—[pursuing it] not by faith, but as by works—they stumbled against the stone of ^ostumbling; ³³according as it is written: ^e “Behold! I place in Zion a stone of stumbling and rock of offence; and ^ohe that rests faith thereon shall not be put to shame.”

CH. X. Brethren! the delight, indeed, of my ^oheart, and [its] ^osupplication unto ^oGod in their behalf, [are] for salvation. ²For I bear them witness that they have a zeal of God, but not according to correct knowledge. ³For,—not knowing ^oGod’s ^orighteousness, and their own seeking to establish,—to the righteousness of God they did not submit themselves. ⁴For Christ [is] an end of law, for righteousness, to every ^oone who has faith. ⁵For Moses writes,^f as to the righteousness which [is] by law: “The man who has done them shall live in it;” ⁶whereas the righteousness by faith thus speaks:^g Thou mayest not say in thine ^oheart, “Who shall ascend into the heaven?”—that is, to bring Christ down: ⁷or, Who shall descend into the abyss?^h—that is, to bring Christ up from among [the] dead. ⁸But what says it? “Near thee is the thing spokenⁱ—in thy ^omouth

^a Ho. ii. 23. ^b Ho. i. 10. ^c Is. x. 22. ^d Is. i. 9. ^e Is. viii. 14; xxviii. 16. ^f Le. xviii. 5. ^g De. xxx. 11-14. ^h Lu. viii. 31, note. ⁱ Greek: το ρημα, compare verse 17.

and in thine ^oheart:" that is, the thing spoken of the faith—which thing we proclaim: "That, if perchance thou confess with thy ^omouth [that] Jesus [is] Lord, and have faith in thine ^oheart that ^oGod raised him from among [the] dead,—thou shalt be saved. ¹⁰For in heart one has faith unto righteousness, but by mouth one confesses unto salvation. ¹¹For the Scripture says:^a "No one ^othat rests faith thereon shall be put to shame." ¹²For there is no difference either of Jew or of Greek; for the same Lord of all [is] rich unto "all ^othat call on him. ¹³For every one—whosoever—that may call on the name of [the] Lord, shall be saved."^b ¹⁴How, then, should they call on [one] in whom they had not put faith? But how should they put faith [in one] of whom they had not heard? But how should they hear, without one to proclaim? ¹⁵But how should they proclaim, except perchance they were sent forth? According as it is written:^c "How beautiful! the feet of ^othose bringing a joyful message of good things!" ¹⁶But not all submissively heard the joyful message. For Isaiah says:^d "Lord! who had faith in ^owhat we heard?" ¹⁷Hence, ^ofaith [comes] out of what is heard; and ^othat which is heard, through something spoken of Christ.^e ¹⁸But I say, Did they not hear? Yes, indeed!—

"Into all the earth,^f went forth their ^ovoice;

And into the ends of the inhabited [world] the things they spake."

¹⁶But I say: Did Israel not get to know? First, Moses says:^g

"**¶** I will provoke you to jealousy, on account of a No-Nation;

On account of an Undiscerning Nation, will I anger you."

²⁰But Isaiah ventures quite out, and says:^h

"I was found among ^othose not seeking me:

I became manifest among ^othose not enquiring after me;"

²¹whereas, with regard to ^oIsrael, he says:ⁱ "The whole of the day stretched I forth my ^ohands unto a people unyielding and contradicting."

CH. XI. I say, then: Did "^oGod cast-off" his ^opeople"?^k Far be it! For even **¶** I am an Israelite, of Abraham's seed, of Benjamin's tribe. ²^oGod did not cast-off his ^opeople whom he before approved.^l Or, know ye not—in [the account of] Elijah—what the Scripture says,^m as he is interceding with ^oGod against ^oIsrael?

^a Is. xxviii. 16. ^b Joel ii. 32. ^c Is. lii. 7; Na. i. 15. ^d Is. liii. 1; Jno. xii. 38. ^e So Triguell's Text: *ρῆματος λόγου*, instead of *ρ. θεου*. ^f Ps. xix. 4. ^g De. xxxii. 21. ^h Is. lxx. 1. ⁱ Is. lxx. 2. ^k Ps. xciv. 14. ^l chap. viii. 29, note. ^m 1 Ki. xix. 10.

3 "Lord! thy °prophets they slew,
Thine °altars they digged down;
And **ƒ** was left alone,
And they are seeking my °soul."

4 But what says to him the response? "I left remaining for myself seven thousand men, who, indeed, bowed not a knee to °Baal."

5 Thus, then, even in the present season, a remainder, by way of an election of favour, has been brought into existence. 6 But, if by favour,—no longer [is it] of works; otherwise the favour no longer

amounts to favour. 7 What then? that which Israel is seeking after—the same it did not fall in with; but the election fell in with

[it]; whereas the rest were incrustated;—⁸ just as it is written:^b

"°God gave to them a spirit of stupor—eyes °that they should not see, and ears °that they should not hear, until this very °day." 9 And David says: "Let their °table be turned into a snare and into a gin

and into a trap and into a recompence unto them: ¹⁰ darkened be their °eyes, °that they should not see; and their °back do thou continually bow down."

11 I say, then: Did they stumble in order that they might fall? Far be it! But, by their °fault, °salvation [came]

to the Gentiles, for °provoking them to jealousy. 12 Now—if their °fault [was] a world's wealth, and their loss, Gentiles' wealth,—how much rather their °full measure?

13 But to you am I speaking—°[you] Gentiles; inasmuch, indeed, then, as **ƒ** am an Apostle of

Gentiles,—my °ministry am I glorifying; 14 if, by any means, I may provoke to jealousy my °flesh, and save some from among them.

15 For—if the casting away of them [was] a world's reconciliation,—what [shall] the receiving of them in addition [be], save life from among [the] dead?

16 If, moreover, the first-fruit [was] holy,—the lump [will be] also; and, if the root [was] holy,—the branches

[will be] also. 17 And, if some of the branches were broken out, while **thou**, being a wild-olive, wast grafted in among them, and wast made

a joint-partaker of the root and the fatness of the olive.—¹⁸ be not boasting over the branches! If, however, thou be boasting—[tis] not

thou [that] art bearing the root, but the root thee. 19 Thou wilt say, then: Branches were broken out in order that **ƒ** might be grafted in.

20 Well! by [their] °want of faith they were broken; and **thou** by

^a 1 Ki. xix. 18.

^b De. xxix. 4; Is. vi. 9: xxix. 10.

^c Ps. lxix. 22.

[thy] °faith art standing: be not regarding lofty things, but be afraid. ²¹For, if °God spared not the natural branches, neither will he spare thee. ²²See, then, God's kindness and severity: upon °those, indeed, who fell, severity; but, upon thee, God's kindness, if perchance thou abide still in the kindness, else even **thou** shalt be cut out: ²³whereas even **they**,—except perchance they abide still in [their] °want of faith,—shall be grafted in; for °God is able again to ingraft them. ²⁴For, if **thou** wast cut out from the natural wild-olive, and beyond nature wast ingrafted into a good-olive,—how much rather shall these the natural [branches] be grafted in their own °olive? ²⁵For I am not wishing you to be ignorant, brethren, as to this °mystery,—lest ye be prudent among yourselves,—that an incrustating, in part, to °Israel has happened, till when the full measure of the Gentiles may enter in; ²⁶and, thus, all Israel shall be saved; according as it is written: "The Deliverer shall have come out of Zion, he will turn away ungodliness from Jacob." ²⁷ "And ^bthis, with them, [is] the covenant from me, whensoever I may take away their °sins." ²⁸As to the joyful message, indeed,—[they are] hostile because of you; but, as to the election,—[they are] beloved because of the fathers. ²⁹For not to be regretted [are] the gifts and the calling of °God. ³⁰For, just as **pe** at one time were obstinate towards °God, but just now received mercy by the obstinacy of these; ³¹thus, these also just now were obstinate by your °mercy, in order that **they** also might receive mercy. ³²For °God shut up °all together into obstinacy, in order that upon °all he might have mercy. ³³Oh depth of God's riches and wisdom and knowledge!—how unsearchable his °judgments, and untraceable his °ways! ³⁴ "For ° who ascertained [the] Lord's mind? or who was made his counsellor?" ³⁵or who first gave to him, and it shall be recompensed to him again? ³⁶Because, of him and through him and for him, [are] °all things: to him [be] the glory, to the remotest ages.^d Amen.

CH. XII. I beseech you, then, brethren, through the compassions of °God, to present your °bodies a living, holy, well-pleasing sacrifice to °God—your rational °divine-service; ²and be not configured to this °age, but be transformed by the renewing of [your] °mind, to-

^a Is. lix. 20; xxvii. 9.^b Je. xxxi. 33.

Is. xl. 13; 1 Co. ii. 16.

^d Jno. iii. 15, note.

the-end ye may be ^oputting-to-the-test ^a what [is] the good and acceptable and perfect ^owill of ^oGod. ³For I say—through the favour ^owhich was given to me—unto every one ^othat is among you, not to be over-estimating [himself], beyond what he ought to be estimating, but to be estimating [himself] so as ^oto have a sober-estimate,—as ^oGod to each one divided a measure of faith. ⁴For, just as in one body we have many members,^b but all the members have not the same office—⁵so we, the many, are one body in Christ,^c but, ^oseverally, members one of another. ⁶Now, having gifts of favour, differing according to the favour ^owhich was given to us;—whether prophecy, . . . according to the proportion of the faith; ⁷or ministry, . . . in the ministry; or ^ohe that teaches, . . . in the teaching; ⁸or ^ohe that exhorts, . . . in the exhorting; ^ohe that imparts, . . . in simplicity; ^ohe that takes a lead, . . . in diligence; ^ohe that shews mercy, . . . in cheerfulness. ⁹[Let] love [be] without hypocrisy, loathing ^othat which is evil, cleaving to ^othat which is good; ¹⁰in ^obrotherly love, tenderly affectioned one to another; in ^ohonour, outdoing one another; ¹¹in ^obusiness, not slothful; in ^ospirit, fervent; to the Lord, doing service; ¹²in ^ohope, rejoicing; in ^otribulation, enduring; in ^oprayer, persevering; ¹³with the necessities of the saints, having fellowship; ^ohospitality, pursuing; ¹⁴be blessing ^othose persecuting you,^c be blessing and not cursing:—¹⁵to be rejoicing with such as are rejoicing, to be weeping with such as are weeping: ¹⁶the same thing, towards one another, regarding; not the lofty things regarding, but by the lowly being led along. Become not prudent in your own conceits. ¹⁷To no one rendering evil for evil—providing honourable ^d things before all men. ¹⁸If possible, ^oas far as depends on you, with all men be at peace; ¹⁹not avenging yourselves, beloved, but give place to ^oanger; for it is written:^e “To me [belongs] avenging, **I** will recompense, saith [the] Lord.” ²⁰But:^f “If perchance thine ^oenemy hunger, be feeding him; if perchance he thirst, be giving him drink; for, this doing, coals of fire shalt thou heap” on his ^ohead. ²¹Be not overcome by ^oevil, but be overcoming ^oevil with ^ogood.

CH. XIII. Let every soul, unto protecting^g authorities, be submitting itself.^h For there is no authority, save by God; but ^othose in existence have by God been arranged. ²So that ^ohe who ranges himself against

^a Ep. v. 10, 17. ^b 1 Co. xii. 12. ^c Mat. v. 44; 1 Co. iv. 12; 1 Pe. iii. 9. ^d 2 Co. viii. 21.
^e De. xxxii. 35; He. x. 30. ^f Pr. xxv. 21. ^g “Holding over” so as to protect. ^h 1 Pe. ii. 13.

the authority, to the arrangement of ^oGod opposes himself; but ^othey who oppose, shall, to themselves, receive judgment. ³For ^othey who rule, are not a terror to the good work, but to the evil. But wouldst thou not be in fear of the authority? ^oThat which is good be thou doing, and thou shalt have praise therefrom. ⁴For God's minister he is, unto thee, for ^othat which is good. But, if perchance ^othat which is evil thou be doing, be in fear; for, not in vain, the sword he bears. For God's minister he is, avenging—unto anger—^ohim who practises ^othat which is evil. ⁵Wherefore [there is] necessity to be submitting yourselves, not only on account of the anger, but also on account of the conscience. ⁶For, on account of this, are ye paying tribute also; for God's ministers of state are they, unto this very thing giving constant attendance. ⁷Render to all [their] ^odues: to ^owhom ^otribute—^otribute; to ^owhom ^otax—^otax; to ^owhom ^ofear—^ofear; to ^owhom ^ohonour—^ohonour. ⁸To no one be owing anything, save the loving of one another; for ^ohe that loves the other has fulfilled law. ⁹For ^othis:^a “Thou shalt not commit adultery, Thou shalt not commit murder, Thou shalt not steal, Thou shalt not cover;” and if [there is] any other commandment, in this ^oword is it summed up—^onamely:^b “Thou shalt love thy ^oneighbour as thyself.” ¹⁰^oLove to [one's] ^oneighbour works not ill; ^olove, therefore, [is] a fulfilment of law. ¹¹And this, knowing the right time; that [it is] an hour, already, for us out of sleep to be roused; for now [is] our ^osalvation nearer than when we believed: ¹²the night was far spent, and the day has drawn near. Let us put away, then, the works of ^odarkness, but let us put on the weapons of ^olight. ¹³As in day-time—decently—let us walk; not in revellings and drunkennesses, not in chamberings and wantonnesses, not in strife and envy; ¹⁴but put ye on the Lord Jesus Christ, and provision for the flesh be not making, for covetings.

CH. XIV. Moreover, ^ohim that is weak in [his] ^ofaith be helping, not for a deciding of doubts. ²One, indeed, has faith to eat all things; whereas ^ohe that is weak eats herbs. ³Let not ^ohim that eats despise ^ohim that eats not; and let not ^ohim that eats not judge ^ohim that eats; for ^oGod unto him gave help. ⁴Who ^oart thou ^othat art judging a stranger's domestic? to his own ^omaster he stands or falls; he shall be made to stand, however; for the Lord is powerful to make

^a Ex. xx. 13, etc.^b Le. xix. 18; Mat. xix. 18, 19; Gal. v. 14; Ja. ii. 8.^c Ja. iv. 12.

him stand. ⁵One, indeed, esteems day beyond day, whereas another esteems every day: let each one in his own mind be fully persuaded. ⁶He that regards the day, to [the] Lord regards [it]; and he that eats, to [the] Lord eats, for he gives thanks to God; and he that eats not, to [the] Lord he does not eat and give thanks to God. ⁷For not one of us to himself lives, and not one of us to himself dies: ⁸for both if perchance we be living, to the Lord are we living; and if perchance we be dying, to the Lord are we dying: both if perchance, then, we be living; and if perchance we be dying, the Lord's are we. ⁹For, to this end, Christ died and lived,—that both of dead and living he might have lordship. ¹⁰But thou, why art thou judging thy brother? Or even thou,^b why art thou despising thy brother? For we all shall present ourselves^c before the tribunal of God. ¹¹For it is written:^d “[As] I live, saith [the] Lord, To me shall bow every knee, and every tongue shall confess forth to God.” ¹²Hence, each one of us, concerning himself, shall render account to God. ¹³No longer, then, let us be judging one another; but this judge ye rather,—not to be putting a stumbling-block before [your] brother, or a snare. ¹⁴I know, and have become persuaded in [the] Lord Jesus, that nothing [is] profane by itself,—save to him who is reckoning anything to be profane—to that one [it is] profane. ¹⁵For if, because of food, thy brother is being grieved,^e—no longer according to love art thou walking:—do not by thy food be destroying that one, in whose behalf Christ died. ¹⁶Let not your good thing, then, be defamed. ¹⁷For the kingdom of God is not eating and drinking, but righteousness and peace and joy in Holy Spirit. ¹⁸For he that in this is doing service to the Christ, [is] well-pleasing to God and approved to men. ¹⁹Hence, then, the things of peace, let us be pursuing;^f and the things that belong to mutual upbuilding. ²⁰For the sake of food, be not undoing the work of God. All things, indeed, [are] pure; but [it is] ill for the man who with cause of stumbling is eating. ²¹[It is] noble not to eat flesh, nor to drink wine, nor [to do any thing] wherein thy brother is made to stumble or is ensnared or is made weak. ²²Thou! what faith thou hast, have to thyself in presence of God! Happy! he that judges not himself^g in what he

^a Or, “came to life.” Compare Lu. xv. 32; Re. ii. 8; xx. 4. “Lived, that is, after his death; = ἀνεζησαν.” (Allford.) ^b Intro. § 5. ^c 2 Co. v. 10. ^d Is. xiv. 23. ^e 1 Co. viii. 11. ^f Tregelles' alternative reading: “we are pursuing.” ^g By turning a right into a wrong.

approves. ²³But he that makes a distinction,—if perchance he eat, his condemned himself; because [it was] not of faith; now every thing that [is] not of faith is sin.

CH. XV. But we that are strong ought to be bearing the weaknesses of those who are not strong, and not be pleasing ourselves. ²Let each one of us be pleasing [his] neighbour unto that which is good, with a view to edification. ³For even the Christ pleased not himself; but—according as it is written: “The reproaches of those reproaching thee fell on me.” ⁴For as many things as were written beforehand, for our instruction were written, that through the endurance and through the consolation of the Scriptures we might have the hope. ⁵Now may the God of the endurance and of the consolation give you, the same thing to be regarding, amongst one another, according to Jesus Christ; ⁶in order that, with one accord, with one mouth, ye may be glorifying the God and Father of our Lord Jesus Christ. ⁷Wherefore, be giving help to one another, according as the Christ also gave help to you, unto God’s glory. ⁸For I affirm that Christ became a minister of circumcision, in behalf of God’s truth, that he might confirm the promises of the fathers; ⁹that the Gentiles, on-the-other-hand, in behalf of mercy, might glorify God,—according as it is written: ⁵

“For this cause will I confess forth to thee among Gentiles;
And to thy name will I sing psalms.”

¹⁰And again he says: ^c

“Be glad, ye Gentiles, with his people.”

¹¹And again: ^d

“Be giving praise, all ye Gentiles, unto the Lord;
And repeat his praises, all ye peoples.”

¹²And, again, Isaiah says: ^e

“There shall be the root of Jesse;
And he who is rising to rule Gentiles:
Upon him, Gentiles shall hope.”

¹³Now the God of the hope fill you with all joy and peace, in the exercise of faith; to-the-end ye may be superabounding in the hope, in power of Holy Spirit. ¹⁴But I have become persuaded, my brethren, even I myself, concerning you, that ye yourselves also are

^a Ps. lxxix. 9. ^b Ps. xviii. 40. ^c De. xxxii. 43. ^d Ps. cxvii. 1. ^e Is. xi. 1, 10.

full of goodness, filled with all knowledge, able also to be a ministering one another. ¹⁸ More fully, however, wrote I unto you, in part, as stirring you up to remembrance, because of the favour ¹⁹which was given me from ²⁰God, ²¹to-the-end I ²²might be a public minister of Christ Jesus unto the Gentiles, doing priestly-service with the joyful message of ²³God, in order that the offering up of the Gentiles might become well-pleasing, sanctified in Holy Spirit. ²⁴I have, then, the boasting in Christ Jesus as to the things pertaining to ²⁵God: ²⁶for I will not dare to be speaking anything of [deeds] which Christ wrought not out for himself through me, unto obedience of Gentiles, by word and work, ²⁷in power of signs and wonders, in power of Holy Spirit; so that I, from Jerusalem and in a circuit as far as ²⁸Illyricum, should have fully delivered the joyful-message of ²⁹Christ. ³⁰But thus am I ambitious to be delivering-the-joyful-message; not where Christ was named, lest upon a stranger's foundation I should be building; ³¹but according as it is written: ³²

"They to whom it was not rehearsed concerning him shall see;

And ³³they who have not heard shall understand."

³⁴Wherefore also I was being hindered ³⁵these many times from coming unto you; ³⁶but now, no longer having place in these countries, having moreover had a strong desire ³⁷to come unto you ³⁸for a considerable number of years, ³⁹whenever I might be journeying into ⁴⁰Spain;—I am hoping, in fact, when journeying through, to get a sight of you, and by you to be sent forward thither; if perchance, with you, first, in a measure, I find satisfaction. ⁴¹But now am I journeying into Jerusalem, ministering to the saints. ⁴²For well-pleased ⁴³were Macedonia and Achaia to make a certain fellowship for the destitute of the saints ⁴⁴who [are] in Jerusalem: ⁴⁵"for they were well-pleased,"—and their debtors they are. For, if in their ⁴⁶spiritual things the Gentiles had fellowship,—they ought, even in [their] ⁴⁷fleshly things, to do public-service unto them. ⁴⁸This thing, then, having finished; and having sealed to them this ⁴⁹fruit;—I will come back, through you, into Spain. ⁵⁰I know, moreover, that, when I do come unto you, in fulness of blessing of Christ I shall come. ⁵¹But I beseech you, brethren, through our ⁵²Lord Jesus Christ, and through the love of the Spirit, to agonize together with

¹ Is. lv. 15. ² Ac. xix. 21. ³ Ac. xx. 16; xxi. 17. ⁴ 1 Co. xvi. 1; 2 Co. viii. 10-19.

me, in the prayers in my behalf toward ^oGod; ³¹in order that I may be rescued from the unyielding in ^oJudæa; and [that] my ^oministry ^owhich [is] for Jerusalem may prove to be well-pleasing to the saints; ³²that in joy I may come unto you, through God's will, and may be refreshed together with you. ³³Now the God of ^opeace [be] with you all. Amen.

CH. XVI. Moreover, I commend to you Phœbe, our ^osister, as being a minister of the assembly ^othat [is] in Cenchreæ, ²that ye may give her welcome in [the] Lord in a manner worthy of the saints, and may stand by her in whatsoever matter she may, of you, have need; for even **she** became a defender of many, and of me myself. ³Salute ye Prisca and Aquilas, my ^ofellow-workers in Christ Jesus; ⁴who, indeed, in behalf of my ^osoul their own ^oneck laid under: unto whom not **I** alone give thanks, but also all the assemblies of the Gentiles; ⁵and [salute] the assembly at their house. Salute Epænetus, my ^obeloved, who is a first-fruit of ^oAsia unto Christ. ⁶Salute Mary, who, indeed, toiled much for us. ⁷Salute Andrónicus and Junias, my ^okinsmen and my fellow-captives, who indeed are of note among the Apostles, who also have got before me in Christ. ⁸Salute Ampliatus, my ^obeloved in [the] Lord. ⁹Salute Urbanus, our ^ofellow-worker in Christ, and Stachys my ^obeloved. ¹⁰Salute Apelles, the approved in Christ. Salute ^othose of the [household] of Aristobulus. ¹¹Salute Herodion, my ^okinsman. Salute ^othose of the [household] of Narcissus ^othat are in [the] Lord. ¹²Salute Tryphæna and Tryphosa, ^owho are toiling in [the] Lord. Salute Persis, the beloved, who, indeed, toiled much in [the] Lord. ¹³Salute Rufus, the chosen in [the] Lord, and his and my ^omother. ¹⁴Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them. ¹⁵Salute Philologus and Julias, Nereas and his ^osister, and Olympas, and all the saints with them. ¹⁶Salute one another with a holy kiss.^a All the assemblies of the Christ salute you.

¹⁷But I beseech you, brethren, to be marking ^othose who cause the divisions and the offences contrary to the teaching which **we** learned, and be turning away from them. ¹⁸For such as these, unto our ^oLord Christ are not doing service, but unto their own ^obelly; ^b and, through [their] ^okind words and flattering speeches, are deceiving the

^a 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Thes. v. 26; 1 Pe. v. 14. ^b Phi. iii. 19.

hearts of the simple. ¹⁹ For your °obedience reached unto all; over you, then, I rejoice; but I desire you to be wise as to °that which is good, but harmless as to °that which is evil. ²⁰ But the God of °peace will crush °Satan under your °feet with speed. The favour of our °Lord Jesus Christ [be] with you.

²¹ Timothy, my °fellow-worker, salutes you, and Lucius and Jason and Sosipater, my °kinsmen. ²² ¶ Tertius, °who wrote the epistle, salute you in [the] Lord. ²³ Gaius, the host of myself and of the whole °assembly, salutes you. Erastus, the steward of the city, salutes you; and Quartus the brother. ^[24]

²⁵ Now unto °him^a who has power to establish you,

According to my °joyful message,

Even the proclamation of Jesus Christ,

According to a revelation of a mystery,

In remote-age times kept secret,

²⁶ But made manifest just now,

Through means also of prophetic scriptures,

According to an appointment of the age-abiding God,

Unto obedience of faith,

Unto all the Gentiles made known:—

²⁷ Unto an only wise God,^b through Jesus Christ,—

Unto him [be] the glory, to the remotest^c ages. Amen.

TO THE ROMANS.

^a Jude 24; Ep. iii. 20. ^b 1 Ti. i. 17; He. xiii. 15; Jude 25. ^c Jno. iii. 15, note.

FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

CH. I. **P**AUL, a called Apostle of Christ Jesus, through God's will, and Sosthenes the brother, ²unto the assembly of ^oGod ([men] sanctified in Christ Jesus). ^owhich is in Corinth, called saints; in conjunction with all ^othose invoking the name of our ^oLord Jesus Christ in every place—their's and our's:—³favour unto you, and peace, from God our Father and Lord Jesus Christ.

⁴I am giving thanks to my ^oGod^a always concerning you, for the favour of ^oGod ^owhich was given unto you in Christ Jesus, ⁵that in every thing ye were enriched in him, in all discourse and all knowledge, ⁶according as the witness of the Christ was confirmed among you, ⁷so that ye are not coming behind in any one gift-of-favour—ardently waiting for the revealing of our ^oLord Jesus Christ; ⁸who also will confirm you^b throughout—unaccusable in the day of our ^oLord Jesus Christ. ⁹Faithful [is] ^oGod, through whom ye were called into fellowship with his ^oSon Jesus Christ our ^oLord.

¹⁰But I beseech you, brethren, through the name of our ^oLord Jesus Christ, that the same thing ye all be saying, and [that] there be not among you divisions, but [that] ye be fitly joined together in the same mind and in the same judgment. ¹¹For it was signified to me, concerning you, my brethren, by the [friends] of Chloe, that strifes among you there are. ¹²But I mean this: that each one of you is saying: ^c **Ī**, indeed, am of Paul; but **Ī**, of Apollos; but **Ī**, of Cephas; but **Ī**, of Christ. ¹³Has the Christ become divided? Was Paul crucified in your behalf? Or, into^d the name of Paul were ye immersed? ¹⁴I am giving thanks to ^oGod that none of you I immersed, save Crispus and Gaius,—¹⁵that no one may say that into ^omy name ye were immersed. ¹⁶Howbeit, I immersed the house of Stephanus also: besides [these], I know not whether any other I

^a Ro. i. 8; 1 Thes. i. 2.

^b 1 Thes. v. 23.

^c chap. iii. 4.

^d Greek: εἰς, as in Mat. xxviii. 19

immersed. ¹⁷For Christ did not send me to be immersing, but to be declaring the joyful message: not in wisdom of discourse, lest the cross of the Christ should be made void. ¹⁸For the discourse ^owhich relates to the cross,—to ^othose, indeed, who are perishing, is foolishness; whereas, to ^othose who are being saved, [even] to us, it is God's power.^a ¹⁹For it is written:—^b

“I will destroy the wisdom of the wise ones,

And the discernment of the discerning ones will I set aside.”

²⁰Where [is] a wise one? where, a scribe? where, a disputer of this ^oage? Did not ^oGod make foolish the wisdom of the world? ²¹For, seeing that, in the wisdom of ^oGod, the world did not get to know ^oGod, through [its] ^owisdom,—^oGod took delight, through the foolishness of the proclamation, to save ^othose who have faith; ²²seeing that both Jews for signs are asking, and Greeks for wisdom are seeking; ²³whereas we are proclaiming a Christ who has been crucified; unto Jews, indeed, a snare, but unto Gentiles foolishness; ²⁴nevertheless, unto the called themselves, both Jews and Greeks, a Christ—God's power and God's wisdom. ²⁵Because ^othat which is foolish of ^oGod is wiser than ^omen, and ^othat which is weak of ^oGod, mightier than ^omen. ²⁶For be looking at the calling of you, brethren, that not many wise according to flesh, not many powerful, not many noble [were chosen]; ²⁷on-the-contrary, the foolish things of the world ^oGod chose, that he might put to shame ^othose who are wise; and the weak things of the world ^oGod chose, that he might put to shame the things that are mighty; ²⁸and the ignoble things of the world, and the despised things, ^oGod chose,—the things not existing,—that the existing things he might bring to nought: ²⁹so that no flesh should boast in presence of ^oGod. ³⁰But of him ye are in Christ Jesus, who was made wisdom to us from God—even righteousness and sanctification and redemption; ³¹in order that, according as it is written: ^c“He that is boasting, in [the] Lord let him be boasting.”

CH. II. And I, when I came unto you, brethren, came not by way of excellency of discourse or wisdom, declaring to you the testimony of ^oGod. ²For I did not determine to know any thing among you, save Jesus Christ, and him, crucified.^d ³And I, in weakness and in fear and in much trembling, came to be with you; ⁴and my discourse and

^a Ro. i. 16. ^o Is. xxix. 14. ^c Je. ix. 24. ^d Or, “*him* as one who had been crucified.”

my proclamation [were] not in suasive words of wisdom, but in demonstration of Spirit and power, ⁵in order that your faith might not be in men's wisdom but in God's power. ⁶Wisdom, notwithstanding, we speak—among the full-grown: wisdom, however, not of this age, nor of the rulers of this age, who are to be set aside; ⁷but we speak God's wisdom in a mystery^a—the [wisdom] that had been concealed, which God marked out beforehand, before the ages, for our glory, ⁸which not one of the rulers of this age has come to know (for had they come to know, not, in that case, the Lord of glory had they crucified); ⁹but, according as it is written:^b “What things eye saw not, and ear heard not, and on man's heart came not up,—as many things as God prepared for those loving him”—¹⁰to us, notwithstanding,^c God revealed, through the Spirit; for the Spirit searches all things, even the deep things of God. ¹¹For who of men knows the things of the man, save the spirit of the man which [is] in him? Thus also, the things of God, no one has come to know, save the Spirit of God. ¹²But we received, not the spirit of the world, but the Spirit which [is] of God, that we might know the things which by God were given-in-favour to us; ¹³which things we also speak, not in words taught of human wisdom, but in [words] taught of Spirit—to spiritual [men] spiritual things explaining. ¹⁴But a soulical^d man welcomes not the things of the Spirit of God; for they are foolishness to him, and he cannot ascertain [them], because spiritually are they searched out. ¹⁵But the spiritual [man], indeed, searches out all things; whereas he himself by no one is searched out. ¹⁶“For who ascertained [the] Lord's mind, that will instruct him?” But we have Christ's mind.

CH. III. And **¶**, brethren, could not speak to you as to spiritual [men], but as to [men] of flesh, as to babes in Christ. ²With milk I fed you, not with meat; for not yet were ye able—nay! not even yet, now, are ye able; ³for ye are yet fleshly; for where [there are] among you jealousy and strife,^e are ye not fleshly, and in human fashion walking? ⁴For, whensoever one may be saying: **¶**, indeed,

^a Ro. xvi. 25; Ep. iii. 9. ^b Is. lxiv. 4. ^c Tregelles' alternative reading: “for to us.” ^d We might say “psychical,” if we were in the habit of using “psyche” everywhere instead of “soul.” As that usage is not likely to obtain, the only just alternative is to conform the adjective to the noun. Besides this place, *ψυχικός* occurs in the following places only:—chap. xv. 44, 46; Ja. iii. 15; and Jude 19. What “soul” is must be learnt by a study of the Hebrew *nepesh* and the Greek *psyche*. “Soulical” is “soul-related,” “soul-pervaded,” “soul-characterised,” etc., according to context. See further, on chap. xv. 44. There the word is applied to the body; here, to the man. ^e Is. xl. 13. ^f Gal. v. 20; 2 Co. xii. 20.

am of Paul: but another: **Ʒ**, of Apollos;—are ye not men? ⁵ Who, then, is Apollos, and who is Paul? Ministers through whom ye believed; even as, to each one, the Lord gave. ⁶ **Ʒ** planted, Apollos watered, but ⁶ God caused to grow. ⁷ So that neither ⁶ he that plants is anything, nor ⁶ he that waters, but ⁶ God that causes to grow. ⁸ Moreover, ⁶ he that plants and ⁶ he that waters are one; howbeit each one his ⁶ own reward shall receive, according to his ⁶ own labour. ⁹ For we are God's fellow-workers: ye are God's farm, God's building. ¹⁰ According to the favour of ⁶ God ⁶ which was given to me, as a wise master-builder, I laid a foundation, whereas another is building thereon. But let each one be taking heed how he builds thereon. ¹¹ For, other foundation,^a no one can lay, than ⁶ that which is lying, which is Jesus Christ. ¹² But if any one is building-up—on the foundation—gold, silver, precious stones, wood, hay, stubble, ¹³ each one's ⁶ work will be made manifest; for the day will set it forth; because in fire is it to be revealed; and, each one's ⁶ work—of what sort it is—the fire itself will test. ¹⁴ If any one's ⁶ work abides which he built thereon, a reward he shall receive; ¹⁵ if any one's ⁶ work shall be burned up, he shall suffer loss; **he**, however, shall be saved, but in this way—as through fire. ¹⁶ Know ye not that ye are a Temple of God,^b and the Spirit of ⁶ God is dwelling in you? ¹⁷ If any one is marring the Temple of ⁶ God, ⁶ God will mar him; for the Temple of ⁶ God is holy, which, indeed, are **ye**. ¹⁸ Let no one be deceiving himself: if any one imagines he is wise among you, in this ⁶ age, let him become foolish, in order that he may become wise. ¹⁹ For the wisdom of this ⁶ world is foolishness with ⁶ God. For it is written:^c “⁶ He who takes the wise in their ⁶ knavery.” ²⁰ And again:^d “⁶ [The] Lord takes note of the speculations of the wise, that they are vain.” ²¹ So then, let no one be boasting in men; for all things are your's, ²² whether Paul or Apollos or Cephas, or a world, or life or death, or things present or things to come—all [are] your's; ²³ but **ye** [are] Christ's; but Christ [is] God's.^e

CH. IV. Thus let a man be reckoning of us,—as officers of Christ, and stewards of God's mysteries.^f ² Here, moreover, it is required in ⁶ stewards that faithful one be found. ³ With me, however, it is for a very small thing that by you I should be searched, or by a human

^a Is. xxviii. 16; Ep. ii. 20. ^b chap. vi. 19; 2 Co. vi. 16. ^c Job v. 13. ^d Ps. xciv. 11. ^e Intro § 9. ^f A “mystery” is a religious secret; then, when told, a sacred disclosure.

day:" nay! I am not even searching myself. ⁴For of nothing to myself am I conscious. But not in this am I declared righteous. But he that searches me^b is [the] Lord. ⁵So, then, nothing before [the] season be judging, till whensoever the Lord may come, who will both throw light upon the hidden things of ^odarkness, and will make manifest the counsels of the hearts; and then, the praise shall come to each one from ^oGod. ⁶But these things, brethren, in a figure I transferred unto myself and Apollos for your sakes, that in us ye might learn the [motto]: "Not above what things are written;" that ye might not be pulling yourselves up, [each] one for the one against the other. ⁷For who makes thee to differ? but what hast thou that thou didst not receive? but if thou didst even receive [it], why art thou boasting, as not having received [it]? ⁸Already ye have become satiated, already ye became rich, apart from us ye became kings! And I would, indeed, ye had become kings, that even we, with you, might have jointly become kings. ⁹For, methinks, ^oGod exhibited us the Apostles, last, as death-devoted; because a spectacle were we made, to the world,—both to messengers and to men. ¹⁰¶¶¶ [are] foolish for Christ's sake, but we—prudent in Christ: we [are] weak, but we—mighty: we [are] all-glorious, but we—dishonoured. ¹¹Until the present hour, we are both hungering and thirsting and in nakedness, and are buffeted and are wanderers; ¹²and toil, working with our ^oown hands; being reviled, we bless; being persecuted, we hold on; ¹³being defamed, we exhort; as filth of the world were we made—off-scouring of all things,—until even now.

¹⁴Not [by way of] shaming you write I these things; on-the-contrary, as my beloved children am I admonishing [you]. ¹⁵For though perchance myriads of tutors ye may have in Christ, yet certainly not many fathers; for, in Christ Jesus, through the joyful-message, ¶ begat you! ¹⁶I beseech you, then, become imitators^c of me. ¹⁷For this cause, sent I to you Timothy, who is my child, beloved and faithful in [the] Lord, who will bring back to your remembrance my ^oways ^owhich [are] in Christ, according as, everywhere, in every assembly, I teach. ¹⁸But as though I were not coming unto you, some were pulled up. ¹⁹But I will come quickly unto you, if perchance the Lord please; and get to know, not the

^a It is the *divine* day that will search. ^b Or, "is to search me." ^c chap. xi. 1.

word of °those who have become puffed up, but the power. ²⁰For not in word [is] the kingdom of °God, but in power. ²¹What are ye wishing? With a rod should I come unto you, or in love and a spirit of meekness?

CH. V. On all hands, there is reported among you fornication; and such fornication as this, which, indeed, not even among the Gentiles [is found], as that one should have [his] °father's wife!^a ²And ye have become puffed up, and did not rather mourn, that he might be taken away out of your midst °that wrought this °work! ³For Æ, indeed, being absent in the body but present in the spirit, already have judged, as though present, °him who thus perpetrated this thing: ⁴In the name of our °Lord Jesus, ye being gathered together, and my °spirit, in conjunction with the power of our °Lord Jesus, ⁵to deliver up °such a one as this unto °Satan, for a destruction of the flesh; that the spirit may be saved in the day of the Lord Jesus. ⁶Unseemly [is] your °boast! Know ye not that a little leaven^b leavens the whole of the lump? ⁷Purge out the old leaven, that ye may be a new lump, according as ye are unleavened; for our °passover also was slain, [even] Christ. ⁸So then, let us be keeping-the-feast, not with old leaven, neither with leaven of vice and wickedness, but with unleavened [loaves] of sincerity and truth. ⁹I wrote to you, in the epistle, not to be mixing yourselves up with fornicators: ¹⁰not altogether the fornicators of this °world, or the covetous and extortioners, or idolaters: else had ye been obliged, in that case, to go out of the world. ¹¹But just now I wrote to you not to be mixing yourselves up, if perchance any one named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with °such a one as this, not even to be eating together. ¹²For what [is it] to me to be judging °those without? Do not ye judge °those within; ¹³whereas, °those without, °God judges? “Expel the wicked [man] from among yourselves.”^c

CH. VI. Dares any of you, having an action^d against the other, be suing for judgment before the unrighteous, and not before the saints? ²Or know ye not that the saints shall judge the world? And if by you the world is to be judged, are ye unworthy of very small

^a Le. xviii. 8. ^b Gal. v. 9. ^c De. xvii. 7: xxii. 21. ^d Or, “troublesome business.”

judgment-seats? ³Know ye not that we shall judge messengers?^a not, perhaps, then, things pertaining to this life! ⁴If perchance, then, on-the-one-hand, for things pertaining to this life ye have judgment-seats, the [brethren] set at nought in the assembly, these are ye seating [therein]? ⁵With a view to shame you am I speaking. So! is it possible that there is not among you even one wise [man] who shall be able to deliver a judgment between his ⁶brethren? ⁶On-the-contrary, brother with brother is suing for judgment, and that, before unbelievers! ⁷Already, indeed, therefore, it is a total defeat^b for you, that ye are having law-suits one with another. Wherefore are ye not rather taking wrong? Wherefore are ye not rather suffering yourselves to be defrauded? ⁸On-the-contrary, ye are doing wrong and defrauding, and, that, [your] brethren! ⁹Or, know ye not that wrong-doers shall not inherit God's kingdom?^c Be not deceiving yourselves. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit God's kingdom. ¹¹And, these things, some of you were; but ye had [them] bathed away, but ye were sanctified, but ye were declared righteous, in the name of the Lord Jesus Christ, and in the Spirit of our ¹²God. ¹²All things, to me, are allowable,^d but not all things are profitable: all things, to me, are allowable, but I will not be brought under authority by any one. ¹³Food for the belly, and the belly for food; but God will make useless both this and that. The body, however, [is] not for fornication, but for the Lord, and the Lord for the body. ¹⁴Moreover, God both raised the Lord; us also will he out-raise through his power.^e ¹⁵Know ye not that your bodies are members of Christ? Taking away, then, the members of the Christ, shall I make [them] a harlot's members? Far be it! ¹⁶Or, know ye not that he that unites himself to the harlot is one body? "For," says he: *f* "the two shall become one flesh." ¹⁷But he that unites himself to the Lord is one spirit. ¹⁸Flee fornication! Every sin, whatsoever a man may commit is outside the body; whereas: he that commits fornication brings sin into ^ghis own body. ¹⁹Or, know ye not that your body is a Temple^h of the Holy Spirit which is within you, which ye have

^a Lu. i. 11, note. ^b Ye are defeated by the very means ye take to gain a victory. The word *ἡττημα* means "defeat" rather than "fault;" and its employment elsewhere as a law-term renders its use here singularly happy. ^c Gal. v. 21. ^d chap. x. 23. ^e Ro. viii. 11; 2 Co. iv. 14. ^f Ge. ii. 24. ^g Literally: "sins into." ^h chap. iii. 16; 2 Co. vi. 16.

from God; and [that] ye are not your own? ²⁰Ye were bought, in fact, with a price; ^a therefore glorify °God in your °body.

CH. VII. But, concerning the things of which ye wrote to me: [it were] seemly for a man with a wife not to be entangling himself; ^b ²but, because of the fornications, let each man have his own °wife, and each woman have her own °husband. ³To the wife, let the husband, °what is due, be rendering; and, in like manner, the wife also, to the husband. ⁴The wife, over her own °body, has not authority, but the husband; and, in like manner, the husband also, over his own °body, has not authority, but the wife. ⁵Be not depriving one another, unless perchance, it may be, by consent, for a season, that ye may have leisure for °prayer, and again may be °together; lest °Satan be tempting you for your °want-of-self-control. ⁶This, however, I am saying by way of concession, not by way of injunction: ⁷further, I wish all men to be as even myself; but each one has a personal ° gift from God, °one, indeed, thus, and °another, thus. ⁸Nevertheless, I say to the unmarried and to the widows, [it is] seemly for them, if perchance they abide as even **℣**. ⁹But, if they have not self-control, let them marry; for better is it to marry than to be burning. ¹⁰To the married, however, I give charge, not **℣**, but the Lord, that a wife from a husband be not separated; ¹¹(but, if perchance she should even be separated, let her abide unmarried, or to [her] °husband be reconciled); and let not a husband send away a wife. ¹²But, to the rest, say **℣**, not the Lord: If any brother has a wife [that is] unbelieving, and **shr** also is well-pleased to dwell with him, let him not send her away. ¹³And a wife who has an unbelieving husband, and **hc** also is well-pleased to dwell with her, let her not leave [her] °husband. ¹⁴For the unbelieving °husband has become holy in the wife, and the unbelieving °wife has become holy in the brother; else, as the case is, your °children are impure, but now are they holy. ¹⁵If, however, the unbelieving [husband] is separating himself, let him be separating himself: the brother or the sister has not come into bondage in °such [cases]; but in peace has °God called us. ¹⁶For what knowest thou, O wife, whether [thy] °husband thou shalt save? Or what knowest thou, O husband, whether [thy] °wife thou shalt save? ¹⁷If not, each one as the Lord has divided to him, each one as

^a chap. vii. 23. ^b The context shews that the broad sense conveyed by this rather free rendering gives the true meaning. ^c Or, "private," "peculiar to himself."

°God has called him, thus let him be walking; and thus, in all the assemblies, am I ordering. ¹⁸ Having been circumcised, was any one called? Let him not become uncircumcised. In uncircumcision has any one been called? Let him not be getting circumcised. ¹⁹ The circumcision is nothing,^a and the uncircumcision is nothing; on-the-contrary, a keeping of God's commandments [is everything]. ²⁰ Each one, in the calling in which he was called, in the-same let him abide.^b ²¹ A bond-servant, wast thou called? Let it not cause thee concern; but, if thou hast power even to become free, rather use [it]. ²² For he who in [the] Lord was called [when] a bond-servant, is a freed-man of [the] Lord; in like manner, he who was called [when] free, is a bond-servant of Christ. ²³ With a price ye were bought: ^c be not becoming bond-servants of men. ²⁴ Let each one, in that in which he was called, brethren, in the-same abide with God. ²⁵ But, concerning ^cthose that are virgin, an injunction of [the] Lord I have not; an opinion, however, I give, as having received mercy from [the] Lord to be faithful. ²⁶ I consider this, therefore, to be seemly, in [the] circumstances,^d by reason of the existing distress, that [it is] seemly for a man thus ^cto be. ²⁷ Hast thou become bound to a wife? Be not seeking to be loosed. Hast thou become loosed from a wife? Be not seeking a wife. ²⁸ But, if perchance thou even marry, thou didst not sin; and, if perchance the virgin marry, she did not sin. Notwithstanding, ^csuch as these will have tribulation in the flesh. But **£** spare' you. ²⁹ But this I am saying, brethren (the opportunity is contracted for ^cwhat remains), in order that both ^cthose having wives may be as not having,³⁰ and ^cthose weeping as not weeping, and ^cthose rejoicing as not rejoicing, and ^cthose buying as not possessing,³¹ and ^cthose using the world as not using [it] to-the-full; for the fashion of this ^cworld is passing away.^e ³² I desire, moreover, that ye should be without anxiety. The unmarried-man is anxious as to the things of the Lord, how he may please the Lord; ³³ whereas the married-man is anxious as to the things of the world, how he may please [his] ^cwife,³⁴ and has become divided. And the unmarried woman, even the virgin, is anxious as to the things of the Lord, that she may be holy both in [her] ^cbody and in [her] ^cspirit: whereas she who is married is anxious as to the things of the world, how she

^a Gal. v. 6; vi. 15. ^b verse 24. ^c chap. vi. 20. ^d Thus rendered, a little freely, to bring out the force of the Greek *huparcho*. ^e Or, "is to pass away:" 1 Jno. ii. 17.

may please [her] ^ohusband. ³⁵This, however, with a view to your own ^oprofit, I am saying; not that a snare upon you I may cast, but with a view to ^owhat is comely and devoted to the Lord without distraction.

³⁶But if any one considers [it] to be uncomely towards his ^ovirgin,^a if perchance she be beyond-the-bloom of youth, and thus it ought to be brought about, let him do what he pleases: he is not committing sin: let them marry. ³⁷But he that is standing, in his ^oheart, steadfast, not having necessity, but has a right as regards his ^oown wish, and this has determined privately in his ^oheart,^b to keep his own virgin, will do well. ³⁸So that both he who is giving in marriage his own ^ovirgin, is doing well; and he who is not giving in marriage, will do better. ³⁹A wife has become bound for as long a time as her ^ohusband may be living; but, if perchance the husband should fall asleep, she is free to be married to whom she pleases, only in [the] Lord. ⁴⁰But happier is she, if perchance thus she abide, according to my ^oopinion; I think, moreover, that **I** also have God's Spirit.

CH. VIII. But, concerning the idol-sacrifices; we are aware, (because we all have knowledge. ^oKnowledge puffs up, but ^olove builds up. ²If any one imagines to have got to know something,^c not yet did he get to know [anything] as it behoves to get to know; ³whereas, if any one is loving ^oGod, the same has become known by him): ⁴concerning the eating, then, of the idol-sacrifices, we are aware that an idol [is] nothing in [the] world, and that [there is] no God at all, save one. ⁵For even if, indeed, there are so-called gods, whether in heaven or on earth, just as there are gods many and lords many; ⁶nevertheless, to us, [there is] one God the Father, of whom [are] ^oall things, and we for him; and one Lord Jesus Christ, through whom [are] ^oall things, and we through him. ⁷Howbeit, not in all [is] the knowledge; but some, by [their] ^ofamiliarity, until even now, with the idol, as an idol-sacrifice eat [it]; and their ^oconscience, being weak, is defiled. ⁸Food, however, will not commend us to ^oGod: neither, if perchance we eat not, do we come short; nor, if perchance we eat, have we more than enough. ⁹But be taking heed lest, by any means, your ^oright itself become a stumbling-block^d to the weak.

^a Probably "daughter" should be understood throughout this paragraph; otherwise the conclusion in verse 38 would seem to be irrelevant. ^b Greek: "in his private heart;" not the word rendered "his own," next clause. ^c Gal. vi. 3. ^d Ro. xiv. 13.

¹⁰For, if perchance any one should see thee, ^owho hast knowledge, in an idol-temple reclining [at meat], will not his ^oconscience, he being weak, be built up unto the eating of the idol-sacrifices? ¹¹For ^ohe who is weak, the brother for whose sake Christ died, is being destroyed by thy ^oknowledge. ¹²But, in thus sinning against the brethren, and smiting their ^oconscience, which is weak, against Christ are ye sinning. ¹³Wherefore, in any case, if food is ensnaring my ^obrother, in nowise may I eat flesh to the latest age, lest my ^obrother I ensnare.

CH. IX. Am I not free? Am I not an Apostle? Jesus our ^oLord, have I not seen? Are not **ye** my ^owork in [the] Lord? ²If to others I am not an Apostle, certainly at least to you I am. For the seal of mine ^oapostleship, **ye** are in [the] Lord. ³My ^odefence to ^othose examining me is this: ⁴Have we not a right to eat and to drink? ⁵Have we not a right to be leading about a sister, a wife, as also the rest of the Apostles, and the brethren of the Lord, and Cephas? ⁶Or have only **I** and Barnabas not a right to forbear working? ⁷Who serves as a soldier at his own charges at any time? Who plants a vineyard, and the fruit of it does not eat? Or, who shepherds a flock, and of the milk of the flock does not eat? ⁸As a man, am I speaking these things? Or, is not even the law^a the same things saying? ⁹For in the law of Moses it is written:^b "Thou shalt not muzzle a thrashing ox." For the oxen, is ^oGod caring? ¹⁰Or, for our sakes altogether, is he saying [it]? Why! for our sakes it was written; because, in hope, ought ^ohe that ploughs to be ploughing, and ^ohe that thrashes, in hope of ^opartaking. ¹¹If **we**, for you, the spiritual things^c sowed: [is it] a great thing if **we** your ^ofleshly things reap? ¹²If others of the right over you are partaking, not rather **we**? But we availed not ourselves of this ^oright; but all things are we covering, lest any hindrance we give to the joyful message of the Christ. ¹³Know ye not that ^othey who conduct the holy [rites], eat of the [provisions] out of the holy [place]? [that] ^othey who at the altar wait, with the altar share?^d ¹⁴Thus, also, the Lord arranged, that ^othose who the joyful message are declaring, out of the joyful message should be living. ¹⁵**I**, however, have not availed myself of any one of these things; moreover, I wrote not these things, that thus it should be done in my case; for, [it were] seemly for me, rather to

^a Intro. § 9. ^b De, xxv, 4; 1 Th. v, 18. ^c Ro, xv, 27. ^d Nu, xviii, 31; De, xviii, 1.

die, than that any one should make my boast void. ¹⁶For, if perchance I be telling-the-joyful-message, it is not to me a matter-of-boasting; for necessity, upon me, is lying; for, alas for me, it is, if perchance I be not telling-the-joyful-message. ¹⁷For if, by choice, this thing I pursue, I have a reward; but if, not by choice, with a stewardship I have been entrusted, ¹⁸what, then, is my reward? that, in telling-the-joyful-message, free of cost I may put the joyful message; to-the-end I may not be fully-using my right in the joyful message. ¹⁹For, though free from all, to all myself I enslaved, that the more I might win. ²⁰And I became to the Jews as a Jew, that Jews I might win: to those under law, as under law, not being myself under law, that those under law I might win: ²¹to those without law, as without law, not being without law of God, but in law of Christ, that I might win those without law. ²²I became, to the weak, weak,^a that the weak I might win: to all men have I become all things, that, by all means, some I might save. ²³But all things am I doing for the sake of the joyful message, that a joint-partaker thereof I may become. ²⁴Know ye not that they who in a race-course run, all, indeed, run; whereas, one receives the prize? So be running, that ye may lay hold! ²⁵But every one contending-in-the-games, in all things uses self-control, **They**, indeed, therefore, that a corruptible crown they may receive; but **we**, an incorruptible. ²⁶**I**, therefore, thus am running, as not uncertainly; thus am boxing, as not thrashing air; ²⁷but am beating my body under, and leading it into servitude, lest by any means, to others having proclaimed [the contest], I myself should become disapproved.

CH. X. For I wish not that ye should be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea; ²and all immersed themselves into Moses,^b in the cloud and in the sea; ³and all ate the same spiritual food, ⁴and all drank the same spiritual drink (for they were drinking out of a spiritual, following, rock; the rock, however, was the Christ). ⁵Nevertheless, not with the majority of them was God well-pleased; for they were strewed along in the wilderness. ⁶But, in these things, they were made types of us, to-the-end we should not be covetous of evil things, according as **they** also coveted. ⁷Neither become ye idolaters, according as some

^a Tregelles' alternative reading prefixes "as," doubtfully, to second "weak." ^b Tregelles' alternative reading: "were immersed" (ἐβαπτισθησαν in margin, for ἐβαπτισατο in text).

of them; just as it is written:^a "The people sat down to eat and to drink, and rose up to be making sport."⁸ Neither let us commit fornication, according as some of them committed fornication, and there fell, in one day, three-and-twenty thousands.^b ⁹Neither let us be tempting out the Lord,^c according as some of them tempted,^d and by the serpents were perishing. ¹⁰Neither be ye murmuring, even as some of them murmured, and perished by the destroyer. ¹¹But these things typically were happening to those; they were written, moreover, with a view to our admonition, unto whom the ends of the ages have reached along. ¹²So that he who thinks to be standing, let him be looking lest he fall. ¹³A temptation has not taken you, save a human; faithful, moreover [is] God, who will not suffer you to be tempted above what ye are able, but will make, with the temptation, also the way of escape, ^othat [ye] may be enabled to hold out. ¹⁴Wherefore, my beloved, flee from idolatry; ¹⁵as to prudent [men] I am speaking, judge ye what I am saying. ¹⁶The cup of blessing, which we bless! is it not a fellowship of the blood of the Christ? The loaf which we break! is it not a fellowship of the body of the Christ? ¹⁷Because one loaf, one body, we the many are; for we all of the one loaf partake. ¹⁸Be looking at the Israel according to flesh: are not they who eat the sacrifices, in fellowship with the altar? ¹⁹What, then, am I saying? that an idol-sacrifice is anything? or that an idol is anything? ²⁰On-the-contrary, that, "what things the Gentiles sacrifice, to demons and not to God they sacrifice;"^e and I wish not that ye should become fellows with the demons. ²¹Ye cannot be drinking a cup of [the] Lord and a cup of demons: ye cannot be partaking of a table of [the] Lord and a table of demons. ²²Or are we to provoke the Lord to jealousy?^f Are we mightier than he? ²³All things are allowable,^g but not all things are profitable: all things are allowable, but not all things build up. ²⁴Let no one be seeking that which is his own,^h but, ^othat which is the other's. ²⁵Whatever in market is sold, eat! nothing questioning, for-the-sake of the conscience; ²⁶"for the earth [is] the Lord's, and the fulness thereof."ⁱ ²⁷If any one of the unbelieving is inviting you, and ye are wishing to go, ^owhatever is set before you, eat! nothing questioning, for-the-sake of the conscience. ²⁸If, perchance, however, anyone

^a Ex. xxvii. 6. ^b Nu. xxxv. 1, 9. ^c Tregelles' alternative reading: "Christ." ^d Nu. xxi. 5. ^e De. xxxii. 17. ^f De. xxxii. 21. ^g chap. vi. 12. ^h Phil. ii. 4. ⁱ Ps xxiv. 1.

should say to you: This is a holy-sacrifice! do not eat, for-the-sake of ^ohim that informed [thee], and of the conscience. ²⁹ But conscience, I say, not ^othine own, but the other's^o. For to what purpose is my ^ofreedom to be judged by another conscience? ³⁰ If **I** with gratitude am partaking, why am I to be defamed [concerning that] over which **I** am giving thanks? ³¹ Whether, therefore, ye are eating or drinking, or are doing anything, be doing all things unto God's glory.^a ³² Become void of offence, both to Jews and to Greeks, and to the assembly of ^oGod; ³³ according as **I** too, in all things, am pleasing all; not seeking mine own ^oprofit, but ^othat of the many, that they may be saved.

CH. XI. Become imitators of me,^b according as **I** also of Christ. ² But I praise you, that, in all things, ye have remembrance of me; and, according as I delivered over to you the instructions, ye are holding [them] fast.

³ I wish you to know, however, that the head of every man is the Christ;^c whereas a woman's head [is] the man; and the Christ's head, ^oGod. ⁴ Every man praying or prophesying, having [anything] on [his] head, puts to shame his ^ohead; ⁵ whereas, every woman praying or prophesying with [her] ^ohead unveiled, puts to shame her ^ohead; for it is one and the same with [her] ^ohaving been shaven. ⁶ For if a woman does not veil herself, let her hair be cut short also. But, if [it is] shameful in a woman ^oto have her hair cut short or to be shaven, let her be veiled. ⁷ For a man, indeed, ought not to be veiling [his] ^ohead, seeing that he is God's image and glory; but the woman is man's glory. ⁸ For man is not of woman, but woman of man. ⁹ For neither was man created for-the-sake of the woman, but woman for-the-sake of the man. ¹⁰ For this reason, ought the woman to have permission^d upon [her] ^ohead, because of the messengers. ¹¹ Notwithstanding, neither [is] woman apart from man, nor man apart from woman in [the] Lord. ¹² For, just as the woman [is] of the man, so also [is] the man through the woman; but ^oall things of ^oGod. ¹³ Among your own selves judge ye: Is it becoming for a woman, unveiled, to be praying to ^oGod? ¹⁴ Does not even ^onature herself teach you that a man, indeed, if perchance he have long hair, it is a

^a Col. iii. 17. ^b chap. iv. 16. ^c Ep. v. 23. ^d A sign of permission to appear in public.

dishonour to him; ¹⁵ whereas a woman, if perchance she have long hair, it is a glory to her? Because the long hair instead of a veil has been given to her. ¹⁶ If, however, any one thinks to be contentious, **we**, such a custom as this, have not, nor yet the assemblies of °God.

¹⁷ But, I give this charge, not as praising [you];^a because, not for the better, but for the worse, are ye coming together.

¹⁸ For, first, indeed, although ye do come together in assembly, I hear that divisions, among you, are springing up; and, in some measure, I believe [it]. ¹⁹ For it befores that even parties, among you, there should be, in order that the approved themselves may become manifest among you. ²⁰ Although, therefore, ye do come together into °one [place], it is not to eat a Lord's supper! ²¹ For each one, his °own supper, takes beforehand, in the eating; and one, indeed, is hungry, while another is drunken! ²² What! have ye not houses for the eating and drinking? Or, the assembly of °God, despise ye, and put to shame °those who have nothing? What am I to say to you? Am I to praise you in this? I praise you not. ²³ For **I** received from the Lord that which I also delivered over to you: That the Lord Jesus,^b in the night in which he was being betrayed, took a loaf; ²⁴ and, giving thanks, brake [it], and said, This is my °body °that is for you: this be doing for the remembering of me. ²⁵ In-the-same-manner, the cup also, after the taking of supper, saying: This °cup is the new covenant^c in my °blood: this be doing, as often soever as ye may be drinking [it], for the remembering of me. ²⁶ For, as often soever as ye may be eating this °loaf, and the cup may be drinking, the death of the Lord are ye declaring, until what [time] he may come. ²⁷ So that whosoever may be eating the loaf or drinking the cup of the Lord in an unworthy manner, shall be responsible for the body and the blood of the Lord. ²⁸ But let a man be putting himself to-the-test; and, thus, of the loaf let him be eating, and, of the cup let him be drinking. ²⁹ For °he that is eating and drinking, judgment nnto himself is eating and drinking, [if he be] not setting apart^d the body. ³⁰ For this reason, among you, many [are] weak and sickly, and there are falling asleep considerable numbers!

^a Fregelles' alternative reading: "But in giving you *this* charge, I praise [you] not."
^b Lu. xxii. 19, etc.; Mt. xxvi. 26, etc.; Mar. xiv. 22, etc. ^c *The Revised English Bible* has "New Covenant"; "testament" obscures the reference to Ex xxiv. 8. ^d The primary meaning of the word. In the light of the disorder just reproved, the meaning plainly appears to be this: Not setting apart one loaf as the body of the Lord. See on verse 31.

³¹If, however, we had been setting ourselves apart,^a we had not, in that case, been coming under judgment. ³²But, being brought under judgment, by the Lord are we being disciplined, lest with the world we be condemned. ³³So then, my brethren, [in] coming together for the eating, unto one another be giving welcome. ³⁴If any one is hungry, at home let him be eating, lest for judgment ye be coming together; but, the remaining things, whensoever I may come, I will set in order.

CH. XII. But, concerning ^cthose that are spiritual, brethren, I am not wishing you to be ignorant. ²Ye know that, when ye were Gentiles, unto the dumb ^cidols, howsoever ye were being led, [ye were] being seduced. ³Wherefore, I give you to know, that no one, speaking in God's Spirit, affirms Jesus [to be] accursed; and no one can affirm Jesus [to be] Lord, save in Holy Spirit. ⁴But distributions of gifts ^b there are, yet the same Spirit; ⁵and distributions of ministries there are, and the same Lord; ⁶and distributions of inward workings there are, but ^c the same God ^cthat inwardly works ^call things in all.

⁷But, to each one, is given the manifesting of the Spirit, with a view to ^cwhat is profitable.

⁸For, to one, indeed, through the Spirit, is given, a word of wisdom;

But, to another, a word of knowledge, according to the same

⁹To a different one, faith, in the same Spirit; [Spirit:

But, to another, gifts of healings, in the one Spirit;

¹⁰But, to another, inward workings of deeds of power:

To another, prophesying:

To another, discriminations of spirits:

To a different one, kinds of tongues;

But, to another, translation of tongues:

¹¹But, all these, inwardly works the one and the same Spirit, distributing peculiarly to each one, according as it is disposed. ¹²For, according as the body is one, and has many members,^d but all the members of the body, many as they are, are one body, thus also the Christ. ¹³For, in ^cone Spirit also, we all into one body were immersed,^f whether Jews or Greeks, whether bond or free; and all one

^a Same word as in verse 29. When, setting ourselves apart as sacred, we partake of the one sacred loaf, the feast is likely to be well kept. ^b Ro. xii. 6. ^c Tragedies' alternative reading: "and." ^d Ro. xii. 4, 5. ^e "In such passages as 1 Co. xii. 13, the Hebrew or instrumental sense of *ἐν* is indefensible" (Lightfoot, *Fresh Revision*, p. 126). For *συνήχθησαν* with *ἐν* of element, see Mat. iii. 11; Mar. i. 8; Lu. iii. 16; Jno. i. 26, 31, 33; Ac. i. 5; xi. 16. ^f Gal. iii. 28; Col. iii. 11.

Spirit were made to drink. ¹⁴For the body also is not one member, but many. ¹⁵If perchance the foot should say: Because I am not a hand, I am not of the body, is it therefore not of the body? ¹⁶And, if perchance the ear should say: Because I am not an eye, I am not of the body, is it therefore not of the body? ¹⁷If the-whole of the body [were] an eye, where [were] the hearing? If the-whole [were] hearing, where [were] the smelling? ¹⁸But, now, ^oGod did set the members, each one of them, in the body, according as he pleased. ¹⁹If, however, ^oall had' been one member, where [had been] the body? ²⁰Whereas, now, [there are] many members, indeed, yet one body. ²¹Moreover, the eye cannot say to the hand: I have no need of thee; nor, again, the head to the feet: I have no need of you. ²²On-the-contrary, much more the members of the body which seem to be weaker are necessary; ²³and, the parts of the body which we deem to be less honourable, about these, much more abundant honour are we putting; and our ^ouncomely parts have much more abundant comeliness; ²⁴whereas our ^ocomely parts have no need. But ^oGod tempered together the body, unto ^othat which was lacking giving much more abundant honour; ²⁵that there might not be a division in the body, but [that] the members might have the same care over one another. ²⁶And if one member is suffering anything, all the members are jointly-suffering; or if a member is being glorified, all the members are jointly-rejoicing. ²⁷But we are Christ's body, and members in part; ²⁸whom also, indeed, ^oGod set in the assembly: " first, apostles; second, prophets; third, teachers; after that, works of power; after that, gifts of healings; helpings, guidings, kinds of tongues. ²⁹Are all apostles? all prophets? all teachers? all [doers of] works of power? ³⁰Have all gifts of healings? Do all speak with tongues? Do all translate? ³¹But be envying the greater ^ogifts;^b and yet, a more excellent way, to you I point out.

CH. XIII. If perchance with the tongues of ^omen I be speaking, and of ^omessengers,^c but have not love, I have become sounding brass or a clanging cymbal. ²And if perchance I have [the gift of] prophesying, and know all the mysteries and all the knowledge, and if perchance I have all the faith, so as to be removing mountains, but have not love, I am nothing. ³And if perchance I morsel out^d all my ^ogoods, and if

^a Ep. iv. 11. ^b chap. xiv. 1. ^c Lu. i. 11, note. ^d To the greatest number of the hungry.

perchance I deliver up my ^obody that I may be burned, and have not love, nothing am I profited. ⁴Love is patient, is gracious: ^olove is not envious: ^olove vaunts not itself, is not puffed up, ⁵behaves not unseemly, seeks not her own ^othings, is not exasperated, imputes not ^othat which is base, ⁶rejoices not over ^ounrighteousness, but jointly-rejoices with ^otruth, ⁷all things covers, all things believes, all things hopes, all things endures. ⁸Love at no time fails. But whether prophesyings, they shall be laid aside; or tongues, they shall cease; or getting knowledge, it shall be laid aside. ⁹For in part are we getting to know, and in part are we prophesying; ¹⁰but, whensoever that which is complete may come', that which is in part shall be laid aside. ¹¹When I was a child, I used to talk as a child, to prefer as a child, to reason as a child: now I have become a man, I have laid aside the things of the child. ¹²For we are beholding, as yet, through a mirror obscurely; but then, face to face: as yet, I am getting to know in part, but then shall I fully know,^a according as I was also fully known. ¹³But now abide faith, hope, love; these ^othree; howbeit, [the] greater of these [is] ^olove.

CH. XIV. Be pursuing ^olove: nevertheless, be envious of the spiritual [gifts],^b but rather that ye may be prophesying. ²For he that is speaking with a tongue, not to men is speaking, but to God; for no one is listening; yet, in Spirit, he is speaking mysteries. ³But he that is prophesying, to men is speaking, edification and exhortation and comfort. ⁴He that is speaking with a tongue is building up himself, whereas he that is prophesying is building up an assembly. ⁵Notwithstanding, I wish you all to be speaking with tongues, but rather that ye may be prophesying; moreover, greater [is] ^ohe that is prophesying than ^ohe that is speaking with tongues, unless indeed he be translating, that the assembly may receive upbuilding. ⁶But now, brethren, if perchance I come unto you, speaking with tongues, what shall I profit you, except perchance I should speak to you, either in revelation, or in knowledge, or in prophesying, or in teaching? ⁷In like manner, the things without life, giving sound, whether pipe or harp, except perchance a distinction in the notes they give, how shall it be ascertained ^owhat is piped or ^owhat is harped? ⁸For if perchance also a trumpet give an uncertain' sound, who shall prepare himself for

^a Or, "know by inspection," "know at a glance" (*epi-ginosko*).

^b chap. xii. 31.

battle? ⁹Thus, ye perchance give incomprehensible discourse, how shall it be ascertained what is spoken? for ye will be speaking but signs. ¹⁰There may happen to be as many kinds of languages in the world, and not one unspoken. ¹¹If perchance, then, I know not the meaning of the language, ¹²I shall be, to him that is speaking, a foreigner, and he that is speaking, a foreigner with me. ¹³Thus, ye perchance, since ye are envious of spirits, be seeking that unto the upbuilding of the assembly ye may be pre-eminent. ¹⁴Wherefore, let him that is speaking with a tongue pray that he may be translating. ¹⁵But, if perchance I be praying in a tongue, my spirit is praying, but my mind is unfruitful. ¹⁶What, then, is it? I will pray with the spirit, but I will pray also with the mind; I will sing psalms with the spirit, but I will sing psalms also with the mind. ¹⁷Else, if perchance thou be blessing in spirit, how shall he that fills up the place of the private person say the "Amen" upon thy thanksgiving; since, indeed, what thou art saying he knows not? ¹⁸For thou, indeed, art giving thanks well, but the other is not being built up.

¹⁹I give thanks to God [that], more than all of you, with a tongue I am speaking. ²⁰But, in an assembly, I desire to speak five words with my mind, that others also I may instruct, than myriads of words in a tongue. ²¹Brethren, do not become children in [your] understandings; but in classeness become babes, while in [your] understandings ye become full-grown. ²²In the law it is written: ²³"With other tongues, and with lips of others, will I speak to this people; and not even so will they listen to me, saith [the] Lord." ²⁴So that the tongues are for a sign, not to those that have faith, but to those that have not faith; whereas prophesying [is] not for those that have not faith, but for those that have faith. ²⁵If perchance, then, the whole assembly come together for the same thing, and all be speaking with tongues, and there come in private persons or unbelievers, will they not say that ye are raving? ²⁶But, if perchance all be prophesying, and there come in one, an unbeliever or a private person, he is convicted by all, he is searched by all; the secrets of his heart are being made manifest; ²⁷and thus, falling down on [his] face, he will worship God, reporting that, in reality, God is among you.

⁹ Literally, "power of the voice." ¹⁰ Tregelles' alternative reading: "I would," or, "Let me." ¹¹ Tregelles' alternative reading: "tongues." ¹² Is. xxiii. 11, 12.

²⁶What, then, is it, brethren? Whensoever ye may be coming together, each one has a psalm, has a teaching, has a revelation, has a tongue, has a translation: let all things with a view to upbuilding be done. ²⁷Whether, in a tongue, any one is speaking, [let it be] by two, or at the most three, and by turns; and let one be translating; ²⁸but, if perchance there be not a translator, let him keep silence in assembly: howbeit, to himself let him be speaking, and to ^cGod. ²⁹But, as for prophets, let two or three be speaking, and let the others be discriminating; ³⁰but, if perchance to another a revelation be made as he is sitting, let the first keep silence. ³¹For, one by one, ye can all be prophesying, that all may be learning and all receiving consolation. ³²And spirits of prophets unto prophets are subject; ³³for ^cGod is not [a God] of confusion, but of peace: as in all the assemblies of the saints. ³⁴As for the wives, in the assemblies let them keep silence,^a for it is not permitted them to be speaking, but let them be in submission, according as even the law says.^b ³⁵But if anything they are wishing to learn, at home, their own ^chusbands let them question: for it is a shame for a wife to be speaking in assembly. ³⁶Or, from you, did the word of ^cGod go forth? or, unto you only did it extend? ³⁷If any one imagines he is a prophet, or spiritual, let him acknowledge what things I am writing to you, that they are [the] Lord's commandment; ³⁸but, if any one is ignorant, let him be ignorant. ³⁹So then, my brethren, be envious of ^cprophesying, and do not forbid the speaking with tongues; ⁴⁰but let all things, with comeliness and by arrangement, be done.

CH. XV. ¹I make known to you, moreover, brethren, the joyful message which I myself announced to you, which also ye received, in which also ye are standing, ²through which also ye are being saved,^c if ye are holding fast to [the] word in which I announced [the] joyful message unto you, unless, indeed, in vain ye believed. ³For I delivered over to you, among first [matters], what also I received, that Christ died over our ^csins, according to the Scriptures; ⁴and that he was buried; and that he has been raised,^d on the third ^cday, according to the Scriptures; ⁵and that he appeared to Cephas; afterwards, to the twelve; ⁶after that he appeared to above five hundred

^a 1 Ti. ii. 11. ^b Ge. iii. 16. ^c Or, "kept safe." ^d Perfect tense: abiding result.

brethren, once for all, of whom the majority remain until even now, but some fell asleep. ⁷After that he appeared unto James; afterwards, unto all the Apostles; ⁸but last of all, just as if unto the untimely birth, he appeared even unto me! ⁹For **I** am the least of the Apostles,^a who am not fit to be called an Apostle, because I persecuted the assembly of ^oGod. ¹⁰But by favour of God I am what I am; and his ^ofavour ^othat [was] unto me was not made void; but much more abundantly than they all did I toil; howbeit, not **I**, but the favour of ^oGod with me. ¹¹Whether, therefore, **I**, or **they**, thus we proclaim, and thus ye believed.

¹²Now, if Christ is being proclaimed, that from among [the] dead he has been raised, how are some among you saying: "Resurrection of [the] dead there is none"? ¹³But, if "Resurrection of [the] dead there is none," not even Christ has been raised. ¹⁴But, if Christ has not been raised, void, after all, [is] our ^oproclamation; void, also, your ^ofaith. ¹⁵Furthermore, we are found even false witnesses of ^oGod; because we ourselves bare witness against ^oGod that he raised the Christ, whom he raised not, if, indeed, after all, [the] dead are not raised; ¹⁶for, if [the] dead are not raised, not even Christ has been raised. ¹⁷But, if Christ has not been raised, to no purpose [is] your ^ofaith; still are ye in your ^osins! ¹⁸Hence, also, ^othey who fell asleep in Christ perished. ¹⁹If, in this ^olife, in Christ we have hoped, and there is no more,^b we are of all men most to be pitied.

²⁰But now Christ has been raised from among [the] dead, a first-fruit of ^othose who have fallen asleep. ²¹For, since indeed through a man [came] death, through a man also [comes] resurrection of [the] dead; ^c²²for, just as, in the Adam, all die, thus also, in the Christ, all shall be made alive. ²³Each one, however, in his ^oproper rank: a first-fruit, Christ; after that, ^othey who are the Christ's, at his ^oarrival; ^d²⁴afterwards,^e the end, whensoever he may be delivering up the kingdom to [his] ^oGod and Father, whensoever he may do away all rule and all authority and power; ²⁵for he must needs be reigning, until what [time] he may put all the enemies under his ^ofeet. ²⁶As a last enemy, Death is to be done away. ²⁷"For all things he made subject under his ^ofeet." ^f But, whensoever one may

^a Ep. iii. 8. ^b This rather free rendering seems necessary to convey the force of word *monon*, "alone," used absolutely of the whole matter in hand, and not to be construed with the word "life" merely, with which, indeed, it does not agree. ^c Ro. v. 12, 18. ^d 1 Thes. ii. 19, note. ^e Not *tote*, "then;" but *eita*, as twice, Mar. iv. 28. ^f Ps. viii. 6; He. ii. 8.

say: "All things have been made subject," [it is] evident that [there is] an excepting of the One who made subject, to him, the all things. ²⁸But, whensoever may be made subject to him the all things, then, the Son himself shall become subject to the One who made subject, to him, the all things, that God may be all things in all.

²⁹Else, what will they do, who are being immersed in behalf of the dead. If not at all are [the] dead to be raised, why are they even being immersed in their behalf? ³⁰Why are we also running into peril every hour? ³¹Day by day am I dying, yea! by the boasting of you, brethren, which I have in Christ Jesus our Lord! ³²If, in human fashion, I fought with wild beasts in Ephesus, what to me the profit? If [the] dead are not to be raised, "Let us eat and drink," for to-morrow we die." ³³Be not deceiving yourselves: "Evil communications corrupt gentle manners." ³⁴Wake up to sobriety, righteously: and be not committing sin; for some have an ignorance of God! For shame to you am I speaking.

³⁵But some one will say: How are the dead to be raised: and with what sort of body are they to come? ³⁶Simple one! what thou sowest is not made alive, except perchance it die; ³⁷and what thou sowest, not the body that shall come into existence dost thou sow, but a naked kernel; if it so happen, of wheat, or of any of the rest; ³⁸howbeit, God gives it a body according as he pleased, and, to each of the seeds, an appropriate body. ³⁹Not all flesh [is] the same flesh; but one, indeed, [is flesh] of men; and another, flesh of beasts; and another, flesh of birds; and another, of fishes. ⁴⁰And [there are] bodies heavenly, and bodies earthly. But, of one kind, indeed, [is] the glory of the heavenly; and of another kind, that of the earthly. ⁴¹[There is] one glory of a sun, and another glory of a moon, and another glory of stars. Nay! star, from star, differs in glory. ⁴²Thus, also, the resurrection of the dead: It is sown in corruption, it is raised in incorruption; ⁴³it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴it is sown a soulical ^b body, it is raised a spiritual body. If there is a soulical body, there is also a

^a Is. xxii. 13.

^b A word necessary to disclose the force of the Apostle's illustration from Ge. i. 7: as the mere anchoring of the original words may shew: "If there is a *psychical* body, there is also a *pneumatical*. Thus also it is written: 'The first man Adam became a living *psyche*;' the last Adam a life-giving *pneuma*." As the adjective "pneumatical" is related to the noun "pneuma," so is the adjective "psychical" related to the noun "psyche;" and why the one pair should reveal their relationship and the other pair hide it, seems hard to say. Let us make our choice, and render, either: "There is a *natural* body . . . and so it is written, The first man Adam became a living *natural*!" or, "There is

spiritual. ⁴⁵Thus, also, it is written: ^a “The first man Adam became a living soul!” the last Adam, a life-giving spirit. ⁴⁶Howbeit, not first, the spiritual, but, the soulical: after that, the spiritual: ⁴⁷the first man, of ^b [the] ground, earthly; the second man, of ^b heaven. ⁴⁸As the earthly one, such also ^othey that are earthly; and as the heavenly one, such also ^othey that are heavenly. ⁴⁹And, according as we bare the image of the earthly one, let us also bear the image of the heavenly one. ⁵⁰But this I say, brethren, because flesh and blood cannot inherit God’s kingdom; neither is ^ocorruption to inherit ^oincorruption. ⁵¹Behold! I tell you a mystery: All of us shall not fall asleep; but all shall be changed, ⁵²in a moment, in a twinkling of an eye, at the last trumpet: for it shall sound; ^c and the dead shall be raised, incorruptible; and we shall be changed. ⁵³For this ^ocorruptible must needs clothe itself with incorruption, and this ^omortal clothe itself with immortality. ⁵⁴But whenever this ^ocorruptible may clothe itself with incorruption, and this ^omortal may clothe itself with immortality, then, shall be brought to pass the word ^othat is written: ^d “Death was swallowed up into victory.” ⁵⁵“Where, O Death, thy ^ovictory? Where, O Death, thy ^osting?” ⁵⁶Now the sting of ^oDeath [is] ^osin; and the power of ^osin, the law; ⁵⁷but to ^oGod [be] thanks, to ^ohim who gives us the victory through our ^oLord Jesus Christ. ⁵⁸So then, my brethren beloved, become ye steadfast, immovable, superabounding in the work of the Lord at-all-times, knowing that your ^otoil is not in vain in [the] Lord.

CH. XVI. But, concerning the collection ^owhich [is] for the saints, just as I directed the assemblies of ^oGalatia, thus also do ye. ²On [the] first of [the] week, let each one of you put by itself, treasuring up, whatsoever he may be prospered with; lest, whenever I may come, then collections may be in progress. ³But, whenever I may arrive, whomsoever ye may approve, the-same will I send with letters to bear away your ^ofavour into Jerusalem. ⁴But, if perchance it be worthy ^othat I also be journeying, with me shall they journey. ⁵But I will come unto you, whenever I may pass through Macedonia.

an *animal* body . . . and so it is written, The first man Adam became a living *animal*! or, let us adopt some such rendering as that here offered, courageously helping to find and familiarise the needful word: but let us not conceal the Apostle’s argument, and then think we are reverent students of his Epistles. See further on, *ψυχικός*, chap. ii. 14. ^a *Ge. ii. 7.*
^b 2 *Co. v. 2*, note. ^c 1 *Thes. iv. 16.* ^d *Is. lxxv. 8; Ho. xiii. 14; 2 Co. v. 2-4.*

For I do pass through Macedonia; ⁶and, with you, perhaps I may sojourn, or even winter; that **ye** may send me forward whithersoever I may be journeying. ⁷For I do not wish to see you just now in passing; for I am hoping to remain some time with you, if perchance the Lord permit. ⁸But I will remain in Ephesus until the Pentecost; ⁹for a door unto me has opened, great and effectual, and opposers [are] many.

¹⁰But, if perchance Timothy come, see that without fear he may come to be with you; for the work of [the] Lord is he working, even as **I**. ¹¹Let no one, then, despise him; but send ye him forward in peace, that he may come unto me; for I am expecting him with the brethren. ¹²But, concerning Apollos, the brother, much did I beseech him that he would come unto you with the brethren; and not at all was he willing that now he should come; he will come, nevertheless, whensoever he may have fitting opportunity. ¹³Be watching, be standing fast in the faith, be men, be strong. ¹⁴Let all your affairs in love be carried on. ¹⁵And I beseech you, brethren: ye know the house of Stephanas, that it is a first-fruit of Achaia, and [that] unto a ministry to the saints did they set themselves: ¹⁶that even **ye** be submitting yourselves to ^osuch as these, and to every one ^othat is jointly-working and toiling. ¹⁷I rejoice, moreover, on account of the arrival of Stephanas and Fortunatus and Achaicus; because, your ^odeficiency, these filled up; ¹⁸for they gave rest to my ^ospirit and to your's. Be ye, then, acknowledging ^osuch as these.

¹⁹The assemblies of ^oAsia salute you: Aquilas and Prisca, together with the assembly [meeting] at their house, salute you much in [the] Lord. ²⁰All the brethren salute you. Salute ye one another with a holy kiss.

²¹The salutation, with my ^ohand, of Paul. ²²If any one is not loving the Lord, let him be accursed, Maran Atha!^a ²³The favour of the Lord Jesus [be] with you. ²⁴My ^olove [be] with you all in Christ Jesus.

FIRST TO CORINTHIANS.

^a Two Aramaic words, signifying, "The Lord cometh." They are left untranslated in the text, on the ground that, even to the first readers of the Greek, they were foreign words. Why the Apostle should have resorted to them is not very clear. It is further observable that the verb for "love," in this verse, is *philein*, carrying with it the notion of fondness. Compare Jno. xxi. 17, note.

SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

CH. I. **P**AUL, an Apostle of Christ Jesus, through God's will, and Timothy the brother, to the assembly of °God °which is in Corinth, in conjunction with all the saints °that are in the-whole of °Achaia: ²favour to you, and peace, from God our Father and Lord Jesus Christ.

³Blessed [be] the God and Father of our °Lord Jesus Christ,^a the Father of °compassions and God of all consolation, ⁴°who consoles us upon all our °tribulation, to-the-end we may °be able to be consoling °those [who are] in any tribulation through the consolation with which we are being consoled, ourselves, by °God. ⁵Because, according as the sufferings of the Christ are overflowing towards us, thus, through the Christ, is overflowing our °consolation also. ⁶But, whether we are in tribulation,^b [it is] in behalf of your °consolation and °salvation, °which is inwardly working itself in an endurance of the same sufferings which **we** also are suffering, and our °hope [is] steadfast in your behalf: whether we are being consoled, [it is] in behalf of your °consolation and salvation; ⁷knowing that, as ye are joint-partakers of the sufferings,^c thus, of the consolation also.

⁸For we do not wish you to be ignorant, brethren, concerning our °tribulation °which happened in °Asia; that, exceedingly, beyond power, were we weighed down, so that we despaired even of °life; ⁹but we ourselves, within our own selves, the sentence of °death have had, that we might not repose confidence on ourselves, but on °God °who raises the dead, ¹⁰who, out of so great a death, rescued us; and will rescue, in whom we have fixed our hope^d that even yet he will rescue, ¹¹ye also jointly-rendering-assistance in our behalf by [your] °supplication:^e that, the gift of favour by many persons' [supplications

^a Ep. i. 3. ^b Tregelles' alternative reading: "Whether we are being consoled, [it is] in behalf of *your* consolation, which is inwardly working itself in an endurance of the *same* sufferings which we also are suffering, and *our hope* [is] steadfast in your behalf." ^c Phi. iii. 10. ^d Or, "into whom we have turned our hope." ^e Ro. xv. 30.

granted] unto us, may, through many, be thankfully acknowledged in our behalf. ¹²For our ^cboasting is this, the witness of our ^cconscience, that in sanctity and ^csincerity of ^cGod, not in fleshly wisdom, but in God's favour, we had our behaviour in the world, but much more abundantly towards you. ¹³For no other things are we writing to you than what ye either are reading or even acknowledging; I hope, however, that throughout ye will acknowledge; ¹⁴according as ye did also acknowledge us in part, that we are your theme of boasting, even as ye also [shall be] our's in the day of the Lord Jesus.

¹⁵And in this ^cconfidence was I disposed before to come unto you, that a second favour^a ye might have; ¹⁶and through you to pass into Macedonia,^b and again from Macedonia to come unto you, and by you to be sent forward into ^cJudæa. ¹⁷This, then, being disposed [to do], perhaps, after all, with ^clightness of mind I acted? or, what things I purpose, according to flesh I purpose, that there should be with me the "yes, yes," and the "no, no"? ¹⁸But faithful [is] ^cGod, in that our ^cdiscourse ^cwhich [was spoken] unto you is not "yes" and "no." ¹⁹For the Son of ^cGod, Jesus Christ,^c ^cwho, among you, through us, was proclaimed, through me and Silvanus and Timothy, did not become "yes" and "no;" but "yes," in him, it has become. ²⁰For, however many God's promises [are], in him [is] the "yes;" wherefore, also, through him [be] the "Amen" unto ^cGod for glory through us. ²¹But ^che who confirms us,^d jointly with you, for Christ, and who anointed us, [is] God; ²²^cwho also sealed us for himself, and gave the earnest of the Spirit in our ^chearts. ²³But **I** invoke ^cGod as a witness against my ^csoul, that [by way of] sparing you, not yet came I into Corinth. ²⁴Not that we have lordship over your ^cfaith, but are co-workers of your ^cjoy; for by [your] ^cfaith ye stand.

CH. II. Moreover,^c I determined this to myself, ^cnot again in sorrow unto you to come. ²For, if **I** make you sorry, who then [is] ^che that is to gladden me, save ^che that is being made sorry by me? ³And I wrote this very thing, lest, if I came, I should have sorrow from those [over] whom I ought to have been rejoicing; having become confident towards you all, that my ^cjoy is [the joy] of you all. ⁴For out of much tribulation and anguish of heart wrote I unto you, through many tears; not that ye might be made sorry, but that ye might get

^a Tregelles' alternative reading: "joy." ^b 1 Co. xvi. 5. ^c Tregelles' alternative reading: "Christ Jesus." ^d 1 Co. i. 8. ^e Tregelles' alternative reading: "For."

to know the love which I have much more abundantly toward you. ⁵If, however, any one has caused sorrow, not unto me has he caused sorrow; but, in part (that I may not bear heavily), unto you all. ⁶Sufficient to ⁶such a one as he, ⁶this ⁶rebuke, ⁶which by the majority [was inflicted]; ⁷so that, on the contrary, it is rather^b for you to forgive and console; lest, by any means, by [his] ⁶excessive sorrow, ⁶such a one as he should be swallowed up. ⁸Wherefore, I beseech you, to confirm, unto him, love. ⁹For, to this end, I also wrote; that I might get to know the proof of you, whether respecting all things ye are obedient. ¹⁰Now, to whom ye forgive anything, ~~¶~~ also! for even ~~¶~~, what I have forgiven, if I have forgiven anything, for your sakes, in Christ's person [have I forgiven it]; ¹¹that we may not be overreached by ⁶Satan, for of his ⁶devices we are not ignorant.

¹²Moreover, although I came to ⁶Troas for the joyful message of the Christ, and a door unto me has opened in [the] Lord, ¹³I have had no relief in my ⁶spirit, by my not ⁶finding Titus my ⁶brother; but, bidding them adieu, I went forth into Macedonia. ¹⁴But to ⁶God [be] thanks, ⁶who at all times leads us in triumph in the Christ, and the fragrance of the knowledge of him makes manifest, through us, in every place, ¹⁵that, of Christ, a grateful odour are we unto ⁶God, in ⁶those being saved, and in ⁶those being lost; ¹⁶[in] these, indeed, a fragrance out of death into death; but [in] those, a fragrance out of life into life; and, for these things, who [is] sufficient? ¹⁷For we are not, as the many, adulterating the word of ⁶God; but as of sincerity, but as of God, before God, in Christ we speak.

CH. III. Are we to begin, again, ourselves to commend? Or have we need, like some, of commendatory letters unto you or from you? ²Our ⁶letter **¶** are, inscribed in our ⁶hearts, noted and read by all men; ³manifesting yourselves that ye are a letter of Christ ministered by us; inscribed, not with ink, but with Spirit of a Living God, not in tablets of stone, but in tablets, [even] in hearts, of flesh. ⁴But, such confidence as this have we, through the Christ, towards ⁶God. ⁵Not that, from our own selves, sufficient are we to reckon anything as of ourselves, but our ⁶sufficieny [is] of ⁶God; ⁶who also made us sufficient [to be] ministers of a new covenant, not of letter, but of Spirit; for the letter slays, whereas the Spirit makes alive. ⁷But if

^a 1 Co. v. 5, 11. ^b Tregelles' alternative reading omits "rather."

the ministry of ^odeath, in letter,^a engraven in stones, was brought into existence in glory, so that the sons of Israel were unable to look steadfastly into the face of Moses, because of the glory of his face^b ^owhich was to be^c done away, ⁸how shall not, rather, the ministry of the Spirit be in glory? ⁹For if with the ministry of ^ocondemnation [was] glory, much rather does the ministry of ^orighteousness superabound with glory. ¹⁰For ^othat which has been made glorious has not even been made glorious, in this ^orespect, on account of the surpassing glory. ¹¹For if ^othat which was to be done away [came] with^d glory, much rather, ^othat which is to abide [is] in glory. ¹²Having, then, such hope as this, great openness of speech are we using; ¹³and not exactly as Moses kept putting a veil upon his ^oface,^e so that the sons of Israel should not ^olook steadfastly to the end of ^othat which was to be^c done away. ¹⁴But their ^oconceptions were incrusted. For, even until ^othis very day, the same veil upon the reading of the old covenant abides, not to be removed, because in Christ it is to be done away. ¹⁵But, until this day, whensoever Moses is being read, a veil upon their ^oheart is lying; ¹⁶howbeit, whensoever it may turn about towards [the] Lord, the veil is to be lifted off. ¹⁷Now the Lord is the Spirit; but where the Spirit of [the] Lord [is, there is] freedom. ¹⁸And we all, with unveiled face reflecting^f the glory of [the] Lord, into the same image are being transformed, from glory into glory, exactly as from [the] Lord [the] Spirit.

CH. IV. Wherefore, having this ^oministry, according as we received mercy, we are not fainthearted; ²but renounced the hidden things of ^oshame, [and are] not walking in craftiness, nor yet counterfeiting the word of ^oGod; but, by the manifesting of the truth, commending ourselves unto every conscience of men in presence of ^oGod. ³But if our ^ojoyful message has even become veiled, in ^othose who are perishing has it become veiled; ⁴in whom the god of this ^oage blinded the conceptions of the unbelieving, lest [they] ^oshould discern the radiancy of the joyful message of the glory of the Christ, who is ^oGod's image.^g

⁵For not ourselves are we proclaiming, but Christ Jesus,^h [as] Lord; and ourselves [as] your servants for Jesus' sake. ⁶Because the

^a Tregelles' alternative reading: "letters." ^b Ex. xxxiv. 28-30. ^c Or, "was being."
^d Greek: "through," as in Ro. viii. 25. ^e Ex. xxxiv. 35. ^f If we could say so, "mirroring;" both "receiving" and "reflecting." ^g Col. i. 15. ^h Tregelles' alternative reading: "Jesus Christ;" perhaps = "Jesus as Christ and Lord," or, "Jesus as anointed Lord."

God ^othat said: ^a Out of darkness, light shall shine! [is he] who shone in our ^chearts, for a radiancy of the knowledge of the glory of ^oGod in Christ's face.

⁷But we have this ^otreasure in earthen vessels, that the exceeding greatness of the power may be ^cGod's and not of us: ⁸on every [side] pressed hard, but not hemmed in; without a way, but not without a by-way; ⁹pursued, but not abandoned; thrown down, but not destroyed: ¹⁰at all times the putting to death of ^oJesus in the body bearing about; that the life also of ^oJesus, in our ^cbody may be made manifest. ¹¹For, evermore, we the living, unto death are being delivered up, for Jesus' sake; that the life also of ^oJesus may be made manifest in our mortal ^cflesh. ¹²So that ^cdeath in us is inwardly working itself, but ^clife in you. ¹³Nevertheless, having the same spirit of ^cfaith, according to ^cthat which is written: ^b "I had faith, wherefore I spake;" we also have faith, wherefore we also speak; ¹⁴knowing that he that raised the Lord Jesus, us also jointly with Jesus will raise, and will present jointly with you. ¹⁵For all things [are] for your sakes, in order that, the favour abounding, through means of the larger number it may cause the thanksgiving to superabound unto the glory of ^oGod. ¹⁶Wherefore we are not faint-hearted; but even though our outward man is corrupting, nevertheless ^cour inward is renewing ^d day by day. ¹⁷For the momentary lightness of our ^ctribulation, in a manner yet more and more excelling, is working out for us an age-abiding weight of glory; ¹⁸so long as we are not looking out for the visible things, but the invisible; for the visible things [are] but for a season, whereas the invisible [are] age-abiding.

CH. V. For we know that if perchance our earthly ^ctent-^odwelling should come down, ^cwe have a building of God, a dwelling not made by hand, age-abiding, in the heavens. ²And verily, herein ^f we sigh, ^g earnestly desiring to clothe ourselves over with our ^chabitation ^owhich is of ^cheaven. ³although even clothing ourselves ⁱ we shall not be found naked. ⁴And verily, we who are in the tent do sigh, being weighed down; while yet we are not wishing to unclothe ourselves,

^a Ge. i. 3. ^b Ps. cxvi. 10. ^c 1 Co. vi. 14. ^d Or, "being renewed." ^e Literally: "be loosed down." ^f That is, either, "in this respect" or, "in this [tent]." ^g Ro. viii. 23.
^h *Ek*, as twice in 1 Co. xv. 47, denoting origin. ⁱ Or, "if we do but clothe ourselves," "do but put [it] on"; the prefix for "over" being here dropped, though present in verses 2 and 4. Note that the word each time is middle not passive; and aorist, shewing an act, not a state.

but to clothe ourselves over, that what is mortal may be swallowed up by life.^a ⁵But he who wrought us out for this very thing [is] God, who also gave to us the earnest of the Spirit. ⁶Having good courage, therefore, at all times, and knowing that, remaining at home in the body, we are away from home from the Lord,⁷ for through faith are we walking, not through sight, ⁸we have good courage, nevertheless, and are well pleased rather to go from home out of the body and to come home unto the Lord.^b ⁹Wherefore, also, we are ambitious, whether at home or away from home, to be well-pleasing to him. ¹⁰For we all must needs be made manifest before the tribunal^c of the Christ, that each one may get back, as to the things [done] through means of the body,^d corresponding with what things he practised, whether good or corrupt. ¹¹Knowing, then, the fear of the Lord, we persuade men, but unto God have been made manifest; I hope, however, even in your consciences to have been made manifest. ¹²Not again ourselves we commend to you, but as giving you an occasion for a boast in our^e behalf, that ye may have [something] suited to those in appearance boasting, and not in heart. ¹³For, whether we were beside ourselves, [it was] for God; or are sober-minded, [it is] for you. ¹⁴For the love of the Christ constrains us, ¹⁵having judged this: Because one in behalf of all died, by consequence they all died; and in behalf of all died he, that the living no longer to themselves might be living, but to him who in their behalf died and arose. ¹⁶So that we, from the present, know no one according to flesh: if we have even been getting to know Christ according to flesh; on-the-contrary, now no longer are we getting to know [him]. ¹⁷So that, if any one [is] in Christ, [there is] a new creation: ^fthe old things passed away, behold! there have come into existence new things. ¹⁸But they all [are] of God, who reconciled us to himself through Christ, and gave unto us the ministry of the reconciliation; ¹⁹how that God was, in Christ, reconciling a world to himself, not reckoning to them their offences; and did put in us the word of the reconciliation. ²⁰For Christ, then, we are ambassadors, as if God were beseeching through us: we entreat, for Christ, Be reconciled unto God! ²¹Him who knew not sin, for

^a 1 Co. xv. 53, 54. ^b Phi. i. 23. ^c Ro. xiv. 10. ^d Tregelles questions whether we should not, with several ancient authorities, read: "get back the body's own things," "the things peculiar to the body" (τα δία, instead of τα δια: a difference of a single letter).
^e Tregelles' alternative reading: "your." ^f Or, "a creating afresh:" Gal. vi. 15.

us he made [to be] sin, that **we** might become a righteousness of God in him.

CH. VI. But, as fellow-workers, we also beseech that, not in vain, the favour of ^cGod ye welcome: ²(For he says:^a

“ In an approved season, I hearkened to thee,
And, in a day of salvation, I succoured thee:”

Behold! now, a season well-approved; behold! now, a day of salvation); ³(Giving no single occasion of stumbling in any thing, that the ministry be not blamed); ⁴but, in everything, commending ourselves as God's ministers: in much endurance, in tribulations, in necessities, in straits, ⁵in stripes, in imprisonments, in tumults, in tollings, in watchings, in fastings, ⁶in chastity, in knowledge, in long-suffering, in graciousness, in Holy Spirit, in love unfeigned, ⁷in discourse of truth, in power of God, through the weapons of ^crighteousness of the right [hand] and left, ⁸through glory and dishonour, through bad-report and good-report, as deceivers and true, ⁹as unknown and well-known, as dying and behold! we live, as being disciplined and not being put to death, ¹⁰as sorrowing yet ever rejoicing, as destitute yet enriching many, as holding nothing and holding all things fast.

¹¹Our ^cmonth is opened towards you, Corinthians! our ^cheart is enlarged: ¹²ye are not straitened in us, but are straitened in your ^chearts' affections. ¹³But for the same recompense, as to dear children am I speaking, enlarged be **ye** also.

¹⁴Be not getting diversely-yoked with unbelievers; for what partnership [have] righteousness and lawlessness? or what fellowship [has] light towards darkness? ¹⁵But what concord of Christ towards Beliar?^b or what part [has] a believer with an unbeliever? ¹⁶But what agreement [has] a Temple of God with idols? for **we** ^care a Temple of God, a Living [God]; according as ^cGod said:^d “ I will dwell in them and walk in [them], and will be their God, and **they** shall be my people. ¹⁷Wherefore, come ye forth out of their midst, and be separated,” saith [the] Lord,^e “ and with one impure be not coming into contact; and **I** will give you welcome, ¹⁸and will be to you for a Father, and **ye** shall be to me for sons and daughters, saith [the] Lord Almighty.”^f

^a Is. xlix. 8. ^b Probably “worthless one,” a name of Satan. 1 Co. x. 20, 21. ^c Trevelles' alternative reading: “**ye**.” ^d Le. xxvi. 12. ^e Is. lu. 11, 12. ^f Je. xxxi. l. 9; 2 Sa. vii. 14.

CH. VII. Having, then, these ^opromises, beloved, let us purify ourselves from all pollution of flesh and spirit, perfecting holiness in fear of God.

²Make room for us: no one did we wrong, no one did we corrupt, no one did we defraud. ³Unto condemnation am I not saying [it]; for I have said before that in our ^ohearts are ye, for [our] ^odying together and living together. ⁴Great [is] my freedom of speech towards you, great my boasting on your behalf: I have become full with the consolation, I am greatly superabounding with the joy, on account of all our ^otribulation. ⁵For, even when we came into Macedonia, no relief at all had our ^oflesh, but in every [way] were we in tribulation: without, fightings; within, fears! ⁶But he who consoles the lowly consoled us, [even] ^oGod, by the arrival of Titus. ⁷Yet, not only by his ^oarrival, but also by the consolation with which he was consoled on account of you, [when] rehearsing to us your earnest desire, your lamentation, your zeal in my behalf, so that I rather rejoiced. ⁸Because, if I even made you sorry by the letter, I am not regretting, if even I was regretting: I see that that ^oletter, if even for an hour, made you sorry. ⁹Now am I rejoicing, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry according to God, that in nothing might ye receive damage from us. ¹⁰For the sorrow according to God works repentance unto salvation, not to be regretted; but the world's sorrow works out death. ¹¹For, behold! this very thing, the being made sorry according to God: what manner of diligence it wrought out in you, nay, defence; nay, sore displeasure; nay, fear; nay, earnest-desire; nay, zeal; nay, avenging: in everything, ye evinced yourselves to be chaste in the matter. ¹²Hence, if I even wrote you, [it was] not for the sake of ^ohim that did wrong, nor for the sake of ^ohim that suffered wrong, but for the sake of your ^odiligence, ^owhich [was displayed] in our behalf, being made manifest unto you in presence of ^oGod. ¹³On this account have we been consoled; but, in addition to our ^oconsolation, much more abundantly rather did we rejoice on account of the joy of Titus, that his ^ospirit has received refreshment from you all; ¹⁴that, if anything to him in your behalf I have boasted, I was not put to shame, but as all things in truth we told you, thus also our boasting before Titus turned out to be truth. ¹⁵And his tender-affections are much more abundantly towards you, when he

calls to mind the obedience of you all, how with fear and trembling ye gave him welcome. ¹⁶I rejoice that in everything I have good-courage respecting you.

CH. VIII. But we make known to you, brethren, the favour of ^oGod ^owhich has been given in the assemblies of ^oMacedonia, ²that, in a great testing of tribulation, the superabundance of their ^ojoy and their deep ^odestitution ⁴superabounded unto the riches of their ^oliberality; ³that, according to power, I bear witness, and beyond power, of their own accord, ⁴with much exhortation entreating us as to the favour and the fellowship of the ministry ^owhich [was] for the saints; ⁵and, not according as we hoped, but themselves gave they first to the Lord, and to us through God's will, ⁶that we should exhort Titus, in order that, according as he before made a beginning, thus also should he complete to you this ^ofavour also. ⁷But, just as in everything ye are superabounding, in faith and discourse and knowledge and all diligence, and in the love which ye bear to us, that in this ^ofavour also ye might be superabounding. ⁸Not by way of injunction ^b am I speaking, but through others' ^odiligence, and the genuineness of your ^olove putting-to-the-test. ⁹(For ye perceive ^c the favour of our ^oLord Jesus Christ, in that for your sakes he became destitute, although he was rich; in order that ye, by his ^odestitution, might become rich.) ¹⁰And an opinion in this am I giving; for this to you is profitable; who, indeed, not only of the doing, but also of the desiring, made for yourselves a beginning beforehand a year ago. ¹¹But now the doing also complete ye, that, even according to the eagerness of the desiring, thus [may be] the completing, out of ^owhat ye have. ¹²For, if the eagerness is set forth according to whatsoever it may have, [it is] well-approved, not according to what it has not. ¹³For, not that others should have relief and ye tribulation [do I speak]; but, by equality: in the present season, your ^osurplus for their ^odeficiency; ¹⁴that their ^osurplus also may come to be for your ^odeficiency; that there may come to be an equality; ¹⁵according as it is written: ^d " He that [gathered] the much had not more than enough, and ^che that [gathered] the little had not less." ¹⁶But, thanks to ^oGod, ^owho is giving the same diligence in your behalf in the heart of Titus; ¹⁷in

^a Intro. § 16. ^b 1 Co. vii. 6. ^c Or, "understand." ^d Ex. xvi. 18.

that, [though] the exhortation, indeed, he welcomed, yet, being already more diligent, of his own accord he set forth unto you. ¹⁸But we conjointly sent, along with him, the brother whose ^opraise in the joyful message [is] through all the assemblies. ¹⁹(Not only [so], however; but who also was appointed by the assemblies as our fellow-traveller in this ^efavour ^owhich is being ministered by us with a view to the Lord's ^oglory and our eagerness) ²⁰Arranging this, lest any one blame us in this ^oabundance ^owhich is being ministered by us. ²¹For we are providing honourable ^a things, not only in presence of [the] Lord, but also in presence of men. ²²But we conjointly sent, with them, our ^obrother whom we put-to-the-test in many things many times, he being diligent; but, now, much more diligent with great confidence, the [confidence] towards you. ²³Whether in behalf of Titus—a partner of mine, and unto you a fellow-worker: or our brethren—apostles of assemblies, and a glory of Christ; ²⁴exhibiting,^b therefore, to [the] face of the assemblies, the exhibition of your ^olove and our boasting in your behalf unto them.

CH. IX. For, indeed, concerning the ministry ^owhich [is] for the saints, it is superfluous for me ^oto be writing unto you. ²For I know your ^oeagerness, as to which, in your behalf, I am boasting to Macedonians, that Achaia has been ready since last year, and your ^ozeal stirred up the majority. ³But I sent the brethren, lest our ^oboast, the [boast] in your behalf, should be made void in this ^orespect; that, according as I was saying, ye might be ready; ⁴lest by any means, if perchance there came in conjunction with me Macedonians, and found you unready, **we** (that we may not be saying **ye**) should be put to shame in this ^oconfidence. ⁵Necessary, therefore, I esteemed [it] to exhort the brethren, that they might go forward unto you, and pre-adjust this your before-promised ^oblessing, that it might be prepared, thus, as a blessing, and not as a thing extorted. ⁶But, as to this: ^oHe that sows sparingly, sparingly also shall reap; and ^ohe that sows with blessings, with blessings also shall reap.^c ⁷Each one, according as he has predetermined in [his] ^oheart, not out of sorrow nor out of necessity; “for a cheerful giver, ^oGod loves.” ⁸But ^oGod has power to cause every kind of favour to superabound unto you, in order that, in every thing, at every time, having every sort of sufficiency of your

^a Ro. xii. 17. ^b Tregelles' alternative reading: “ye exhibited.” ^c Gal. vi. 8; Pr. xxii. 8.

own," ye may be superabounding unto every good work: ⁹according as it is written,^b "He dispersed abroad, he gave to the poor, his righteousness abides to the remotest age." ¹⁰Now he who supplies "seed to him who is sowing, and bread for eating,"^c will supply and multiply your ⁹seed, and will cause to grow the products of your ⁹righteousness; ¹¹in everything being enriched unto all liberality; which, indeed, is working out, through us, thanksgiving to ⁹God; ¹²because the ministry of this public-service not only is towards filling up the deficiencies of the saints, but is also superabounding through thanksgivings of many unto ⁹God: ¹³[of many] who through the test of this ⁹ministry [are] glorifying ⁹God on account of the subjection of your ⁹confession unto the joyful message of the Christ, and [for the] liberality of the fellowship for them and for all; ¹⁴they also, with supplication in your behalf, greatly longing after you, because of the surpassing favour of ⁹God upon you. ¹⁵Thanks to ⁹God for his indescribable ⁹bounty!

CH. X. But **I**, Paul, myself, beseech you, through the meekness and considerateness of the Christ; who, as to appearance, indeed, [am] lowly among you, but being absent am courageous towards you; ²I entreat, however, that being present I may not ⁹be courageous with the assurance wherewith I reckon to be bold against some ⁹who reckon of us as though according to flesh we were walking. ³For [though] in flesh walking, not according to flesh are we warring, ⁴(for the weapons of our warfare [are] not fleshly, but powerful with ⁹God for pulling down strongholds) ⁵when we are pulling down calculations and every height that is lifting itself up against the knowledge of ⁹God, and are bringing captive every intent into the obedience of the Christ, ⁶and are holding [ourselves] in readiness to avenge all disobedience, whensoever your ⁹obedience may be fulfilled.

⁷The things according to appearance are ye looking upon? If any one has come to trust in himself that Christ's he is, this let him reckon again with himself, that according as **he** [is] Christ's, thus also [are] **we**. ⁸For if perchance much more abundantly I should boast something concerning our ⁹authority, which the Lord gave for building up and not for pulling you down, I shall not be put to shame: ⁹that **I**

^a Or, "independence?" see Phi. iv. 11. ^b Ps. cxii. 9. ^c Is. lv. 10.

may not seem as though perchance I would be terrifying you through the letters. ¹⁰Because: "The letters, it is true, (says one) [are] weighty and mighty; but the presence of the body [is] weak, and the discourse contemptible!" ¹¹This let ^osuch a one reckon, that of what sort we are in [our] ^oword, through letters, being absent, of such sort also [are we], being present, in [our] ^owork. ¹²For we make not bold to class or compare ourselves with some ^owho commend themselves. But they, among ^a themselves measuring themselves and comparing themselves with themselves, are without discernment. ¹³℞tc, however, not as regards the unmeasured things, will boast ourselves; but, according to the measure of the rule which ^oGod allotted to us by measure, to reach as far as even you. ¹⁴For, not as though [we were] not reaching unto you, are we unduly stretching ourselves out; for as far as even to you were we beforehand with the joyful message of the Christ: ¹⁵not as regards the unmeasured things boasting, in other men's toils; but having hope, by a growing of your ^ofaith, of being among you enlarged, according to our ^orule for something over and above, ¹⁶into the regions beyond you to-carry-the-joyful-message; not, by another man's rule, regarding the prepared things to boast ourselves. ¹⁷"But ^ohe that boasts, in [the] Lord ^b let him boast;" ¹⁸for not the one who himself commends he is approved, but whom the Lord commends.

CH. XI. I would ye were bearing with me as to some little imprudence; but, indeed, ye are bearing with me. ²For I am jealous of you with a jealousy of God; for I myself betrothed you to one husband, to present a chaste virgin to the Christ; ³but am afraid lest, by any means, as the serpent completely deceived ^c Eve in his ^oknavery, ^d your ^oconceptions should be corrupted from the singleness and the chastity ^owhich [are] for the Christ. ⁴For it, indeed, ^ohe that is coming is proclaiming another Jesus, ^e whom we proclaimed not, or a different Spirit ye received, which ye had not received; or a different joyful message, which ye had not welcomed; well were ye bearing with [me]. ⁵For I reckon to have come nothing short of the exceeding overmuch apostles. ⁶But, if even uncultured in [my] ^odiscourse, certainly not in [my] ^oknowledge; but in every [way] we made [it] manifest in all things unto you. ⁷Or, a sin did I commit,

^a Or, "within." ^b Je. ix. 24; 1 Co. i. 31. ^c 1 Ti. ii. 14. ^d Ge. iii. 4. ^e Gal. i. 8.

myself humbling that ye might be exalted, in that, gratuitously, ^cGod's joyful message I delivered to you? ⁸Other assemblies I despoiled, receiving supplies with a view to the ministering^a unto you'. ⁹And, being present with you and having come short, I was not burdensome to any one; (for, my ^cdeficiency, the brethren, coming from Macedonia, helped to make up) and, in everything, without burden to you, I kept myself, and will keep. ¹⁰There is truth of Christ in me, in that this ^cboasting shall not be silenced unto me, in the regions of ^cAchaia. ¹¹Wherefore? Because I love you not? ^cGod knows! ¹²But, what I am doing, I will also do; that I may cut off the occasion of ^cthose desiring occasion; that, wherein they are boasting themselves, they may be found according as even **we**. ¹³For ^csuch as these [are] false-apostles, deceitful workers, transfiguring themselves into apostles of Christ. ¹⁴And no marvel! for ^cSatan himself is transfiguring himself into a messenger of light. ¹⁵No great thing, then, if his ^cministers also are transfiguring themselves as ministers of righteousness: whose ^cend shall be according to their ^cworks.

¹⁶Again I say: Let no one imagine me to be imprudent; but otherwise, at least, even perchance as imprudent give me welcome, in order that **I** too, some little, may boast myself. ¹⁷What I am saying, not according to [the] Lord am I saying; but as in imprudence, in this ^cconfidence of ^cboasting. ¹⁸Since many are boasting themselves according to flesh, **I** too will boast myself. ¹⁹For gladly do ye bear with the imprudent, being [yourselves] prudent. ²⁰For ye bear with [him], if any one is enslaving^a you, if any one is devouring, if any one is receiving, if any one is lifting himself up, if any one, into [your] face, is smiting^a you'. ²¹By way of dishonour I am speaking, as that **we** have become weak! But in whatsoever any one is bold (with imprudence am I speaking) bold am **I** too. ²²Hebrews are they? **I** too! Israelites are they? **I** too! Seed of Abraham are they? **I** too! ²³Ministers of Christ are they? (as one deranged am I talking) **I** more! in toils, much more abundantly; in imprisonments, much more abundantly; in stripes, beyond measure; in deaths, oft; ²⁴from Jews, five times, forty save one I received; ²⁵thrice was I beaten with rods; once was I stoned; thrice was I shipwrecked; a day and night in the deep have I spent: ²⁶in journeyings oft; in perils of rivers; in perils of robbers; in perils from countrymen; in perils from Gentiles;

in perils in city; in perils in desert; in perils in sea; in perils among false brethren; ²⁷in toil and hardship; in watchings, oft; in famine and thirst; in fastings, oft; in cold and nakedness: ²⁸apart from the things without, ^cthat which is imposed on me ^cday by day, the anxiety of all the assemblies. ²⁹Who is weak, and I am not weak? who is being ensnared, and **I** am not burning? ³⁰If to be boasting is needful, of the things of my ^cweakness will I boast. ³¹The God and Father of the Lord Jesus knows—^che who is blessed to the remotest ages—that **I** am not speaking falsely. ³²In Damascus, the national-governor, under Aretas the king, was guarding the city of Damascenes to apprehend me; ³³and through a door in a basket was I let down through the wall,^a and fled out of his ^chands.

CH. XII. To be boasting is needful: [it is] not profitable, indeed; nevertheless I will come to visions and revelations of [the] Lord. ²I know a man in Christ, who fourteen years ago (whether in [the] body I know not, or out of the body I know not, ^cGod knows) was caught away, ^csuch a one as this, as far as a third heaven. ³And I know ^csuch a man as this, (whether in [the] body, or apart from the body, I know not, ^cGod knows) ⁴that he was caught away into ^cParadise, and heard unutterable^b utterances, which it is not allowable for a man to speak. ⁵In behalf of ^csuch a one as this will I boast, but in behalf of myself will I not boast, save in [my] ^cweaknesses. ⁶For if perchance I should desire to boast myself, I shall not be imprudent; for truth will I speak; but I forbear, lest any one unto me should reckon above what he beholds me [to be], or hears from me.

⁷Wherefore, also, lest by the exceeding greatness of the revelations I should be unduly lifted up, there was given unto me a thorn in the flesh, a messenger of Satan, that he might be buffeting^c me'. ⁸In this behalf, thrice besought I the Lord, that it might depart from me. ⁹And he has said to me: Sufficient for thee is my ^cfavour; for [my] ^cpower, in weakness, is made complete. Most gladly, therefore, will I rather boast myself in my ^cweaknesses, that there may be spread over me (as a tent) the power of the Christ. ¹⁰Wherefore I am well-pleased in weaknesses, in insults, in necessities, in persecutions, in straits, in behalf of Christ; for, whensoever **I** may be weak, then am I powerful. ¹¹I have become imprudent! **ye** compelled^c me'. For **I**

^a Ac. ix. 25. ^b That is, either "that cannot" or "that may not be uttered."

ought by you to have been commended; for in nothing came I short of the exceeding overmuch apostles, if even nothing I am. ¹²The signs, indeed, of the apostle^a were wrought out among you, in all endurance, in signs and wonders and works of power. ¹³For what is it as to which ye were made inferior to the rest of [the] assemblies, save that **Ƒ** myself was not burdensome to you? Forgive me this ^owrong! ¹⁴Behold, this third [time] am I holding in readiness to come unto you; and I will not be burdensome; for I am not seeking ^oyour's, but you. For the children ought not to be laying up treasure for the parents, but the parents for the children; ¹⁵but **Ƒ** most gladly will spend and be fully spent in behalf of your ^osouls; though, while much more abundantly loving you, [the] less I am loved. ¹⁶Let it be! however: **Ƒ** did not burden you. But, being a knave to begin with, with guile I took you! ¹⁷Was there any one, of those whom I have sent forth unto you, through whom I overreached you? ¹⁸I besought Titus, and I sent forth in conjunction with [him] the brother: surely Titus did not overreach you? Was it not in the same spirit that we walked? was it not in the same steps? ¹⁹Long ago ye are supposing that unto you we are making apology! . . . Before God, in Christ, we are speaking; but ^oall things, beloved, in behalf of your ^oupbuilding. ²⁰For I am afraid lest, by any means, having come, not such as I desire should I find you; and **Ƒ** should be found by you such as ye do not desire; lest, by any means, strifes, envy, ebullitions of wrath, factions, evil speakings, whisperings, swellings, seditions [be found]: ²¹lest, I having again come, my ^oGod shall humble me towards you, and I shall lament many of ^othose who had previously sinned, and repented not on account of the impurity and fornication and wantonness which they perpetrated.

CH. XIII. This third [time] am I coming unto you.^b “At [the] mouth of two witnesses and three,^c shall every declaration be established.” ²I have said beforehand, and am saying beforehand, as present the second [time] and absent now, to ^othose having previously sinned, and to all the rest: That, if perchance I come ^oagain, I will not spare. ³Since a proof ye are seeking of the speaking in me of Christ (who towards you is not weak, but is powerful among you; ⁴for he was indeed crucified out of weakness; nevertheless he is living

^a 1 Co. ix. 2. ^b Or, “am I to come unto you?” ^c De. xix. 15.

out of God's power; for **wc** too are weak in^a him, but we shall live in conjunction with him out of God's power towards you), ⁵be trying yourselves, whether ye are in the faith: be putting yourselves to-the-proof. Or do ye not recognise yourselves? because Christ Jesus [is] in you, except perhaps disapproved ye are! ⁶But I hope ye shall get to know that **wc** are not disapproved. ⁷But we pray unto ^cGod that ye may not do anything bad; not in order that **wc** may appear approved, but that **pc** may be doing ^owhat is comely, whereas **wc** may be as disapproved. ⁸For we have not power as to anything against the truth, but in behalf of the truth. ⁹For we rejoice whensoever **wc** may be weak, but **pc** may be powerful: for this also we pray, your ^orestoration to order. ¹⁰For this reason, these things, while absent, am I writing; that when present I may not deal severely according to the authority which the Lord gave me for building up and not for pulling down.

¹¹Finally, brethren, be rejoicing; be getting restored to order; be receiving consolation; the same thing be regarding; be living in peace; and the God of love and peace shall be with you. ¹²Salute ye one another with an holy kiss.^b All the saints salute you. ¹³The favour of the Lord Jesus Christ, and the love of ^cGod, and the fellowship of the Holy Spirit,^c [be] with you all.

SECOND TO CORINTHIANS.

^a Tregelles' alternative reading: "with." ^b Ro. xvi. 16. ^c It is satisfactory to find *The Revised English Bible* substituting the word "Spirit" for the venerable but objectionable word "Ghost." Objectionable, certainly, the latter is; notwithstanding that, in many minds, it is clustered about with sacred associations, and is by some strangely regarded as a very bulwark of orthodoxy. The primary objection to it ranges high above any question of taste; and is derived from the circumstance that it makes, in English, an artificial, unfounded distinction, which separates passages which ought to be closely linked together by uniformity of rendering. For example, we here read, in the Authorized Version, of "the communion of the Holy Ghost;" but, in Phi. ii. 1, of the "fellowship of the Spirit," a double break, it will be observed, jerking the reader from "communion" to "fellowship," and from "Ghost" to "Spirit," although in the Greek the one passage is the very echo of the other. And this brings us to a subordinate, though very weighty, objection to "Ghost," namely, the essential incongruity of the word at this time of day. For, mark: should any one think to restore the broken link by a reverse movement, that is to say, by extending *Ghost* to both passages ("If there be, therefore, any fellowship of the Ghost"), would he not be instantly beaten back by a general cry of dismay? It remains to add this only: Given, devout persons who for years have intelligently preferred and used "Spirit," and in *them* a strong revulsion of feeling unites with a clear decision of judgment to decline, as bordering on profanity, any voluntary application of the term "Ghost" to the mighty and gracious Spirit of the Living God.

EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.

CH. I. **P**AUL, an Apostle, not from men nor through man, but through Jesus Christ and God [the] Father °who raised him from among [the] dead, ²and all the brethren with me, to the assemblies of °Galatia: ³Favour to you and peace from God [the] Father and our Lord Jesus Christ, ⁴°who gave himself for our °sins,^a that he might take us for himself out of the present °age, [which is] an evil one,^b according to the will of our °God and Father, ⁵to whom [be] the glory to the ages of the ages. Amen.

⁶I marvel that thus quickly ye are making a change from °him who called you in Christ's favour, unto a different ° joyful message, ⁷which is not another, . . . save that some there are °who are troubling you ^dand wishing to change the joyful message of the Christ. ⁸But even if perchance we, or a messenger out of heaven, should be delivering a joyful message to you, aside from what we delivered to you, accursed let him be! ⁹As we have said before, even now also again I say: If any one is delivering unto you a joyful message, aside from what ye received, accursed let him be! ¹⁰For, even now, am I persuading men, or °God? Or am I seeking to please men? If still I were pleasing men, Christ's servant had I not been.

¹¹For I make known to you, brethren, as to the joyful message °which was delivered by me, that it is not according to man; ¹²for neither did **I** from man receive it, nor was taught [it by man], but through a revealing of Jesus Christ. ¹³For ye heard, as to my °behaviour at one time in °Judaism,^c that exceedingly was I persecuting the assembly of °God, and laying it waste; ¹⁴and was making advancement in °Judaism above many contemporaries among my °kindred, being already much more abundantly zealous of my paternal

^a Tit. ii. 14. ^b Mat. xii. 32, note. ^c As much as to say: "So diverse as not to be another of the same kind equally valid: which indeed is *nothing at all save* etc." Note the fine distinction between *heteron* and *allo*. ^d chap. v. 10. ^e Ac. viii. 3; ix. 21.

instructions.^a ¹⁵But when °God, °who set me apart out of my mother's womb and called [me] through his °favour, was well-pleased ¹⁶to reveal his °Son in me, that I might be delivering-the-joyful-message regarding him among the Gentiles, straightway I conferred not with flesh and blood, ¹⁷neither went I up into Jerusalem unto °those [who were] apostles before me; but I went away into Arabia, and again returned into Damascus. ¹⁸Then, after three years, I went up into Jerusalem to become acquainted with Cephas, and continued with him fifteen days. ¹⁹But other of the apostles I saw not, save James the brother of the Lord. ²⁰Now, as to what things I am writing to you, behold! in presence of °God, I am not speaking falsely. ²¹After that, I went into the regions of °Syria and °Cilicia. ²²I was, moreover, unknown by the face to the assemblies of °Judæa °which [are] in Christ, ²³but only they were hearing: "°He who was persecuting us at one time is now delivering-the-joyful-message of the faith, which at one time he was laying waste." ²⁴And they were glorifying °God in me.

CH. II. After that, fourteen years later, again went I up into Jerusalem, along with Barnabas; taking with [me] Titus also. ²But I went up according to revelation; and put before them the joyful message which I proclaim among the Gentiles; privately, however, to °those of repute, lest by any means in vain I should be running or had run. ³But not even Titus °who [was] with me, though he was a Greek, was compelled to be circumcised. ⁴But [this was] because of the false-brethren secretly-introduced,^b who, indeed, came in secretly to spy out our °freedom which we have in Christ Jesus, that they might bring us into bondage: ⁵to whom not even for an hour gave we place by the [required] submission, that the truth of the joyful message might still abide with you. ⁶But, from °those reputed to be something (whatever at one time they were, makes no difference to me: God does not accept a man's person): to me, in fact, °those of repute added nothing further; ⁷but, on the contrary, seeing that I had been entrusted with the joyful message of the uncircumcision, according as Peter, of the circumcision (for °he that inwardly wrought in Peter for an apostleship of the circumcision, inwardly wrought in me also for the Gentiles); ⁸and, perceiving the favour °which was given to me,

^a Ac. xxii. 3.

^b Meaning perhaps: "We therefore resisted; else we could have yielded."

James and Cephas and John, who were reputed to be pillars, gave unto me and Barnabas a right hand of fellowship, that **we** [should go] unto the Gentiles, and **they** unto the circumcision: ¹⁰only, that we should be mindful of the destitute; as to which I was even zealous, this very thing to do. ¹¹But when Cephas came into Antioch, to [the] face, him I withstood, because he had become worthy of blame. ¹²For, before the coming of certain from James, with the Gentiles he was eating; but, when he ^a came, he was withdrawing and separating himself, fearing ^othose of circumcision; ¹³and the remaining Jews were using hypocrisy together with him, so that even Barnabas was carried away by their ^ohypocrisy. ¹⁴But, when I saw that they were not walking uprightly towards the truth of the joyful message, I said unto ^oCephas before all: If **thou**, though a Jew to begin with, in a Gentile and not Jewish manner dost live; how dost thou compel the Gentiles to be Judaizing? ¹⁵**We** by nature [are] Jews, and not sinners from among Gentiles; ¹⁶knowing, however, that a man is not declared righteous by works of law, ^b [nor at all] save perchance through faith of Christ Jesus, even **we** in Christ Jesus put faith, that we might be declared righteous by faith of Christ and not by works of law; because, by works of law, no flesh shall be declared righteous. ^c ¹⁷If, however, though seeking to be declared righteous in Christ, even we ourselves were found sinners, [is] Christ, by consequence, a minister of sin? Far be it! ¹⁸For if, what things I pulled down, these, again I am building up, a transgressor I shew myself to be. ¹⁹For **I**, through law, unto law died; that unto God I might live. ²⁰In conjunction with Christ, I have become crucified; nay, living no longer am **I**, but living in me is Christ: ^d while so far as I now live in flesh, in faith I live, the [faith] of ^oGod and Christ ^e who loved me and gave himself up in my behalf. ²¹I am not setting aside the favour of ^oGod; for if, through law, [is] righteousness, after all, Christ needlessly died.

CH. III. O, thoughtless Galatians! who fascinated¹ you, before whose very eyes^f Jesus Christ was openly set forth as a crucified one? ²This only I wish to learn from you: By works of law, received ye the Spirit; or by hearing of faith? ³So thoughtless are ye? Having

^a Tregelles' alternative reading: "they." ^b chap. iii. 11; Ro. iii. 20. ^c Ps. cxliii. 2. ^d "Living is the emphatic theme of both clauses; the contrast is between I and Christ in relation to this life" (Eadie). ^e Tregelles' alternative reading: "the Son of ^oGod" (instead of "^oGod and Christ"). ^f Literally: "to whom, in the direction of eyes" (quite un-English).

made a beginning in Spirit, are ye now in flesh to get perfected?

⁴Such things suffered ye in vain? if at least [it is] even in vain.

⁵He, then, who was supplying to you the Spirit and inwardly working deeds of power in you, by works of law or by hearing of faith [did he it]? ⁶According as "Abraham believed in ^oGod," and it was reckoned to him as righteousness." ⁷Ye perceive, then, that they of faith, these are sons of Abraham. ⁸But the Scripture, foreseeing that by faith ^oGod would declare the Gentiles righteous, fore-announced the good-tidings to ^oAbraham: "They shall be blessed in thee,^b [even] all the Gentiles." ⁹So that they of faith are being blessed in conjunction with the faithful Abraham. ¹⁰For as many as are of works of law, are under a curse; for it is written:^c "Accursed [is] every one who continues not in all the things which are written in the scroll of the law, to do them." ¹¹But, that, in law, no one is declared righteous with ^oGod, [is] evident; because^d "the righteous one by faith shall live." ¹²But the law is not by faith; on-the-contrary,^e "He who did them shall live in them." ¹³Christ bought us off out of the curse of the law, becoming in our behalf a curse; (because it is written:^f "Accursed [is] every one hung on a tree;") ¹⁴that, unto the Gentiles, the blessing of ^oAbraham might be brought about, in Jesus Christ; that the promise of the Spirit we might receive, through the faith.

¹⁵Brethren! in human fashion am I speaking: yet still, a man's confirmed covenant no one sets aside or adds to. ¹⁶Now unto ^oAbraham^g were spoken the promises, and unto his ^oseed. It does not say: And to [thy] ^oseeds, as of many; but as of one: "And to thy ^oseed," which is Christ. ¹⁷But this I say: A covenant previously confirmed by ^oGod, the law, which after four hundred and thirty years has been brought into existence, does not annul, that it ^oshould make the promise of no effect. ¹⁸For if by law [is] the inheritance, no longer [is it] by promise; but, unto ^oAbraham, through promise, has ^oGod favoured [it]. ¹⁹Why, then, the law? Because of the transgressions it was added, until what [time] the seed to whom it has been promised should come; which [law] was given in charge through messengers, at [the] hand of a mediator. ²⁰But the mediator is not of one; but ^oGod is one. ²¹[Was] the law, then, against the promises of

^a Ge. xv. 6; Ro. iv. 3; Ja. ii. 23. ^b Ge. xii. 3. ^c De. xxvii. 26. ^d Hab. ii. 4; Ro. i. 17; He. x. 38. ^e Le. xviii. 5; Ro. x. 5. ^f De. xxi. 23. ^g Ge. xiii. 15; xvii. 8; xxii. 18.

°God? Far be it! for if a law had been given °which had power to make alive, in reality, by law, in that case, had been the righteousness; ²²but the Scripture shut up °all things under sin,^a that the promise by faith of Jesus Christ might be given to °those having faith. ²³But, before the coming of the faith, under law were we being guarded, being shut up unto the faith about to be revealed. ²⁴So that the law has become our child-conductor unto Christ, that by faith we might be declared righteous. ²⁵But, the faith having come, no longer under a child-conductor are we. ²⁶For ye all are sons of God through the faith in Christ Jesus; ²⁷for ye, as many as into Christ were immersed, did put Christ on. ²⁸There is not allowed Jew or Greek, there is not allowed bond or free, there is not allowed male and female; for all ye, together, are one in Christ Jesus. ²⁹But if ye [are] of Christ, by consequence ye are °Abraham's seed; according to promise, heirs.

CH. IV. But I say, for as long a time as the heir is an infant, he differs nothing from a servant, though he is lord of all: ²but is under guardians and stewards until the [day] fore-appointed of the father. ³Thus we also, when we were infants, under the elements of the world had been placed in servitude.

⁴But, when the fulness of the time came, °God sent forth his °Son, who came to be of a woman, who came to be under law, ⁵that °those under law he might buy off, that the adoption of sons we might duly receive. ⁶Moreover, because ye are sons, °God sent forth the Spirit of his °Son into our °hearts,^b exclaiming, Abba! °Oh Father! ⁷So that no longer art thou a servant, but a son; and, if a son, also an heir, through God.

⁸But then, indeed, not knowing God, ye were in servitude to °those that by nature were not Gods; ⁹whereas, now, having acknowledged God, rather, indeed, having been acknowledged by God, how are ye turning about again unto the weak and beggarly elements, in which, again, anew, ye are wishing to be in servitude? ¹⁰Days ye are narrowly observing,^c and months and seasons and years! ¹¹I am afraid of you, lest by any means in vain I have toiled for you. ¹²Become ye as I, because I also [became] as ye. Brethren! I entreat you. In nothing did ye wrong me. ¹³But ye know that by reason of a weakness^d of the flesh I myself declared-the-joyful-message to you

^a Ro. xi. 32.^b Ro. viii. 15.^c Ro. xiv. 5; Col. ii. 16.^d "In weakness" (Darby).

formerly, ¹⁴and your temptation in my flesh^a ye despised not, neither spat ye [in disgust]; but, as a messenger of God, ye welcomed me, as Christ Jesus. ¹⁵Where, then, [is] your happiness? For I bear you witness that, if possible, your eyes had ye dug out and given to me. ¹⁶So then, your enemy I have become, [by] dealing truthfully with you! ¹⁷They are zealous respecting you, not nobly; but are wishing to shut you out, in order that ye may be zealous respecting them. ¹⁸But [it is] noble to be zealously affected in a noble [thing] at all times, and not only while I am present with you. ¹⁹My children! for whom again I am in birth-pangs, until what [time] Christ be formed' in you: ²⁰howbeit, I could wish to be present with you even now, and to change my voice, because I am perplexed with you.

²¹Be telling me! ye that under law are wishing to be: the law do ye not hear? ²²For it is written: Abraham had two sons,^b one by the bondmaid, and one by the free woman. ²³But the one, indeed, by the bondmaid, after-the-manner of flesh has been born; whereas the one by the free woman, through means of a promise. ²⁴Which things, indeed, are suggestive of another meaning. For these women are two covenants; one, indeed, from mount Sinai, into servitude bringing forth, which, indeed, is Hagar²⁵ (for the "Hagar" is mount Sinai in Arabia); she resembles, however, the present Jerusalem, for she is in servitude along with her children. ²⁶But the Jerusalem above^c is free, which, indeed, is our mother; ²⁷for it is written: "Be gladdened, O barren one, that wast not giving birth; break thou forth and shout, that wast not in birth-pangs; because many [are] the children of the deserted one, rather than of her that used to have the husband." ²⁸But ye,^d brethren, after-the-manner of Isaac, are children of a promise; ²⁹but, just as then the one that after-the-manner of flesh was born kept persecuting the one after-the-manner of spirit, thus also now. ³⁰But what says the Scripture?^e "Cast out the bondmaid and her son, for in nowise shall the son of the bondmaid inherit' along with the son of the free." ³¹Wherefore, brethren, we are not a bondmaid's children, but the freewoman's.

CH. V. With [her] freedom, Christ made us free: stand ye, then, and not again with a yoke of servitude be held fast.

^a The weakness was his, the temptation (to turn from him) was theirs. ^b Ge. xxi. 2, 9.
^c He. xii. 22; Re. iii. 12; Is. lv. 1. ^d Tregelles' alternative reading: "ye."
^e Ge. xxi. 10, 12.

²See! **I** Paul say to you, that if perchance ye be getting circumcised, Christ will profit you nothing; ³but I call to witness again, to every man getting circumcised, that he is a debtor to do the whole of the law. ⁴Ye were set aside from Christ, ye who in law are for being declared righteous; out of [his] ^ofavour ye fell: ⁵for **we**, in Spirit, by faith, for a hope of righteousness are ardently waiting. ⁶For, in Christ Jesus, neither circumcision avails anything,^a nor uncircumcision, but faith, through love, inwardly working itself. ⁷Ye were running well: who hindered' you', that with truth ye should not be complying? ⁸The compliance [is] not of ^ohim who [was] calling you. ⁹A little leaven leavens the whole of the lump.^b ¹⁰**I** have become persuaded respecting you in [the] Lord, that nothing else will ye regard; but ^ohe that is troubling you shall bear the judicial sentence, whoever perchance he may be. ¹¹But **I**, brethren, if circumcision I still am proclaiming, why still am I persecuted? after all, the snare of the cross has come to nothing. ¹²Would that they may even cut themselves off ^othat are unsettling you! ¹³For ye in freedom were called, brethren: only [turn] not [your] ^ofreedom into an occasion to the flesh, but through [your] ^olove be serving one another. ¹⁴For the entire law in one word is summed up, in ^othis: ^c "Thou shalt love thy ^oneighbour as thyself." ¹⁵But if one another ye are biting and devouring, be taking heed lest by one another ye be consumed.

¹⁶I say, on-the-other-hand: By Spirit be walking, and fleshly coveting in no wise may ye fulfil. ¹⁷For the flesh covets against the Spirit, and the Spirit against the flesh; for these to one another are opposed, that ye may not do the things ye chance to wish.^d ¹⁸But, if by Spirit ye are being led, ye are not under law. ¹⁹Manifest, however, are the works of the flesh; which, indeed, are: Fornication, impurity, wantonness, ²⁰idolatry, enchantment, enmities, strife, jealousy, wraths, factions, divisions, parties, ²¹envyings, murders, drunkennesses, revellings, and ^osuch things as these; as to which I foretell you, according as I foretold [you], that ^othey who practice ^osuch things as these shall not inherit God's kingdom. ²²But the fruit of the Spirit^e is: Love, joy, peace, long-suffering, graciousness, goodness, faithfulness, ²³meekness, self-control: against ^osuch things as these, there is no law.

^a chap. vi. 15; 1 Co. vii. 19. ^b 1 Co. v. 6, 8. ^c Le. xix. 13; Mat. xxii. 39; Ro. xiii. 8, 9.
^d Literally: "that not whatsoever things ye may be wishing, these ye should be doing."
The higher coveting holds the lower in check: *decide* for the higher. ^e Ep. v. 9.

²⁴But ^othey who are of ^oChrist Jesus, crucified the flesh, together with [its] ^oaffections and ^ocovetings. ²⁵If we are living by Spirit, by Spirit let us also be walking. ²⁶Let us not be getting vain-glorious, one another' challenging, one another' envying.

CH. VI. Brethren, if perchance a man even be overtaken in any fault, ye, the spiritual, be restoring ^osuch a one as this, in a spirit of meekness; looking to thyself, lest even thou be tempted. ²One another's ^oburdens be bearing, and thus fill up^a the law of the Christ. ³For if any one is imagining to be something, being nothing, he is mentally deceiving himself. ⁴But, his own ^owork, let each one be putting-to-the-test; and, then, for himself alone, the matter of boasting shall he have, and not for the other. ⁵For each one his proper ^oload shall bear. ⁶Nevertheless, let ^ohim that is being orally-instructed in the word be having fellowship with ^ohim that is orally-instructing, in all good things. ⁷Be not deceiving yourselves: God is not to be mocked; for whatsoever a man may be sowing, the-same shall he also reap; ⁸because ^ohe that sows into his own ^oflesh, out of the flesh shall reap corruption; whereas, ^ohe that sows into the Spirit, out of the Spirit shall reap life age-abiding. ⁹But, [in] doing ^othat which is noble, let us not be desponding; for, in due season, we shall reap, if we are not fainting. ¹⁰Hence, then, as we have opportunity, let us be working ^owhat is good towards all, but especially towards the family of the faith.

¹¹See! with what large letters I wrote unto you with my own ^ohand. ¹²As many as are wishing to show a fair face in flesh, the-same are compelling you to be getting circumcised, only that for the cross of the Christ they may not be suffering persecution. ¹³For not even ^othey who are getting^b circumcised are themselves observing law, but are wishing you to be getting circumcised, that in your ^oflesh they may boast themselves. ¹⁴But, with me! far be it to be boasting, save in the cross of our ^oLord Jesus Christ; through which, to me, a world has become crucified, and **I** to a world.^c

¹⁵For,^d neither circumcision is anything, nor uncircumcision,^e but a new creation. ¹⁶And, as many as by this ^orule^f are walking, peace on them, and mercy, and on the Israel of ^oGod! ¹⁷For the rest,

^a Tregelles' alternative reading: "ye shall fill up." ^b Tregelles' alternative reading: "who have got." ^c Indefinite, directing attention to its character. ^d Tregelles' alternative reading: "in Christ Jesus neither," etc. ^e chap. v. 6. ^f Phil. iii. 16.

annoyances to me, let no one be offering; for **I**, the brandmarks of ^oJesus, in my ^obody am bearing.

¹⁸The favour of our ^oLord Jesus Christ [be] with your ^ospirit, brethren! Amen.

UNTO GALATIANS.

EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.

CH. I. **P**AUL, an Apostle of Christ Jesus through God's will, to the saints ^othat are in Ephesus and faithful in Christ Jesus: ²Favour to you, and peace, from God our Father and Lord Jesus Christ.

³Blessed ^a [be] the God and Father of our ^oLord Jesus Christ, ^owho blessed us in every spiritual blessing in the heavenlies in Christ, ⁴according as he chose us in him before a founding of a world, that we might be holy and blameless in his presence; in love ⁵marking us out beforehand unto adoption of sons through Jesus Christ unto him, according to the good pleasure of his ^owill, ⁶unto [the] praise of [the] glory of his ^ofavour wherewith he favoured us in the Beloved One; ⁷in whom we have the redemption ^b through his ^oblood, the remission of the offences, according to the riches of his ^ofavour ⁸which he made to superabound toward us; in all wisdom and prudence ⁹making known to us the mystery of his ^owill, according to his ^ogood pleasure which he purposed in him, ¹⁰for ^dan administration of the fulness of the seasons to reunite for himself under one head the all things in the Christ, the things on the heavens and the things on the earth, in him; ¹¹in whom also we were taken as an inheritance, being marked out beforehand according to a purpose of ^ohim who is inwardly-working the all things according to the counsel of his ^owill; ¹²that we ^omight

^a2 Co. i. 3. ^b Col. i. 14. ^c chap. iii. 3; Col. i. 26. ^d Or, "with a view to."

be unto [the] praise of his glory, °we who had before hoped in the Christ; ¹³in whom ye also, hearing the word of the truth, the joyful message of your °salvation, in whom also believing, were sealed^a with the Spirit of the promise, the Holy [Spirit]: ¹⁴who is an earnest of our °inheritance, unto a redemption of the acquisition, unto [the] praise of his °glory.

¹⁵On this account, **I** also, having heard^b of the faith on your part in the Lord Jesus, and the love °which [ye have] unto all the saints, ¹⁶cease not giving thanks in your behalf, making mention^c upon my °prayers, ¹⁷in order that the God of our °Lord Jesus Christ, the Father of °glory, may give you a Spirit of wisdom and revelation in gaining full knowledge of him; ¹⁸the eyes of your °heart having been enlightened, that ye °may know what is the hope of his °calling, what the riches of the glory of his °inheritance in the saints, ¹⁹and what the surpassing greatness of his °power unto us °who have faith, according to the inward working of the strength^d of his °might ²⁰which he inwardly wrought in the Christ, raising him from among [the] dead,^e and seating [him] at his right-hand in the heavenlies, ²¹over-above all^f principality and authority and power and lordship and every name that is named, not only in this °age, but also in the coming one; ²²and “made all things subject^g beneath his °feet;” and gave him [as] head over all things to the assembly; ²³which, indeed, is his °body,^h the fulness of °him who the all things in all is for himself filling up.

CH. II. You, too, being deadⁱ by your °offences and °sins: ²in which at one time ye walked,^j according to the age of this °world, according to the prince of the authority of the air, of the spirit °that now is inwardly working in the sons of °obstinaey; ³among whom even **we** all had our behaviour at one time in the covetings of our °flesh, doing the desires of the flesh and of the thoughts; and were children, by nature, of anger,^k as even the rest; ⁴but °God, being rich in mercy, by reason of his great °love wherewith he loved us, ⁵even though we were dead by [our] °offences,^l made us alive conjointly with the Christ (by favour ye have been saved), ⁶and conjointly raised [us] up, and conjointly seated [us] in the heavenlies,^m in Christ Jesus; ⁷that he might

^a chap. iv. 30; 2 Co. i. 22. ^b Col. i. 9. ^c Ro. i. 9; Phi. i. 3, 4; 1 Thes. i. 2. ^d Or, “grasp.” ^e chap. ii. 6. ^f Ps. viii. 6; 1 Co. xv. 27; He. ii. 8. ^g Col. i. 18. ^h Col. ii. 13. ⁱ Col. iii. 7. ^k Col. iii. 6. ^l Col. ii. 13. ^m chap. i. 20; compare i. 3; iii. 10; vi. 12.

point out, in the ages ^othat should come after, the surpassing riches of his ^ofavour, in graciousness on us in Christ Jesus. ⁸For, by [his] ^ofavour ye have been saved through faith, and this [has come to pass] not from you, God's the free gift! ⁹not from works, lest any should boast; ¹⁰for his workmanship are we, having been created in Christ Jesus for good works, which ^oGod before prepared, that therein we might walk.

¹¹Wherefore, keep in remembrance, that at one time ye, the Gentiles in flesh, ^othose called uncircumcision ^a by the so-called circumcision in flesh, hand-made, ¹²that ye were, in that ^oseason, separate from Christ, having become alienated from the citizenship of ^oIsrael, and [being] strangers to the covenants of the promise, not having hope, and godless, in the world; ¹³but, just now, in Christ Jesus, ye, ^owho at one time were afar off, were made near in the blood of the Christ. ¹⁴For he is our ^opeace ^owho made ^oboth one, and the middle-wall of the enclosure broke down; ¹⁵the enmity, in his ^oflesh, [even] the law of the commandments in decrees,^b bringing to nought; that the two he might create in him into one man of new mould, making peace; ¹⁶and might fully-reconcile ^cthem both, in one body, unto ^oGod, through the cross, slaying the enmity thereby; ¹⁷and, coming, he delivered-the-joyful-message of "peace to you the far off,^d and peace to the near;" ¹⁸because, through him, we have the introduction,^e ^owe both, in one Spirit, unto the Father. ¹⁹Hence, therefore, no longer are ye strangers and sojourners; but are fellow-citizens of the saints, and members of ^oGod's household; ²⁰having been built up on the foundation of the Apostles and Prophets, Christ Jesus himself being chief-corner-stone; ²¹in whom an entire building, in process of being fitly conjoined together, is growing into a holy Temple in [the] Lord; ²²in whom ye also are being conjointly builded^f into a habitation of ^oGod in Spirit.

CH. III. For this cause. I Paul, the prisoner of ^oChrist Jesus in behalf of you, the Gentiles: ²if, at least, ye heard of the administration of the favour of ^oGod^g ^owhich was given unto me for you, ³that by way of revelation was made known to me the mystery, according as I before wrote^h in brief, ⁴respecting which ye are able, [by] reading, to perceive my ^odiscernment in the mystery of the Christ, ⁵which in

^a Ro. ii. 26. ^b Col. ii. 14. ^c Col. i. 20, 22. ^d Is. lvii. 19. ^e chap. iii. 12; Ro. v. 2. ^f 1 Pe. ii. 5. ^g See, "administration of the mystery," verse 9. ^h Probably in chap. i. 9, 10.

other generations was not made known to the sons of men as just now it was revealed to his holy Apostles and Prophets in Spirit: ⁶That the Gentiles should be joint-heirs and a joint-body and joint-partners in the promise, in Christ Jesus, through the joyful message; ⁷of which I was made a minister^a according to the free-gift of the favour of God which was given to me according to the inward working of his power: ⁸unto me, the less-than-least of all saints, was given this favour, to deliver unto the Gentiles the joyful-message of the untraceable riches of the Christ, ⁹and to enlighten all as to what [is] the administration of the mystery^b which had been hid away from the ages in God who created the all things: ¹⁰in order that now might be made known to the principalities and the authorities in the heavenlies, through means of the assembly, the manifold wisdom of God; ¹¹according to a plan of the ages which he made in Christ Jesus our Lord, ¹²in whom we have the freedom of utterance^c and introduction^d with assurance through the faith of him. ¹³Wherefore I am asking that [ye] may not faint in my tribulations in your behalf; which, indeed, is your glory.

¹⁴For this cause, I bow my knees unto the Father, ¹⁵from whom an entire family^e in [the] heavens and on earth is named, ¹⁶that he may give you, according to the riches of his glory, with power to receive strength, through his Spirit, into the inner man; ¹⁷to have the Christ dwell, through the faith, in your hearts, ¹⁸in love having become rooted and founded, that ye may be full mighty to grasp firmly, conjointly with all the saints, what [is] the breadth and length and height and depth, ¹⁹and to get to know the knowledge-surpassing love of the Christ, that ye may be filled up to all the fulness of God. ²⁰But to him who has power^f above all things to do, exceeding abundantly above what things we are asking or conceiving, according to the power that is inwardly working itself in us, ²¹to him [be] the glory, in the assembly and in Christ Jesus, to all the generations of the age of ages. Amen.

CH. IV. I exhort you, therefore, **I**, the prisoner in [the] Lord, to walk in a manner worthy^g of the calling wherewith ye were called; ²with all lowliness of mind and meekness,^h with long-suffering, bearing with one another in love,ⁱ ³giving diligence to keep the oneness of the

^a Col. i. 25. ^b Col. i. 26. ^c He. iv. 16, note. ^d chap. ii. 18; Ro. v. 2. ^e Or, "every family." ^f Ro. xvi. 25, 26. ^g Col. i. 10. ^h Col. iii. 12. ⁱ Or, "in love giving diligence."

Spirit in the uniting-bond of peace: ⁴one Body and one Spirit, according as ye were also called in one Hope of your ⁵calling; ⁶one Lord, one Faith, one immersion, ⁷one God and Father of all, ⁸who [is] over all and through all and in all. ⁹But to each one of us was given favour, according to the measure of the free-gift of the Christ. ¹⁰Wherefore he says: "Ascending on high, he made captive captivity, and gave gifts unto men." ¹¹But ¹²this: "He ascended," what means it, save that he also descended into the under parts of the earth. ¹³The one who descended, **he** is the one who also ascended over-above all the heavens, that he might fill up ¹⁴all things. ¹⁵And **he** gave ¹⁶some, indeed, [as] apostles, and ¹⁷some [as] prophets, and ¹⁸some [as] evangelists, and ¹⁹some [as] shepherds and teachers; ²⁰with a view to the fitting of the saints for work of ministry, for an upbuilding of the body of the Christ; ²¹until we all advance into the oneness of the faith and of the full-knowledge of the Son of ²²God, into a man of full growth, into a measure of stature of the fulness of the Christ; ²³that we may no longer be infants, billow-tossed and shifted round with every wind of ²⁴teaching, in the craft of ²⁵men, in knavery, suited to the artifice of ²⁶error; ²⁷but pursuing truth, in love may grow into him in ²⁸all things, who is the head, ²⁹Christ; ³⁰out of ³¹whom all the body, fitly framing itself together and connecting itself through means of every joint of ³²supply, according to an inward working in measure of each single part, is securing the growth of the body unto an upbuilding of itself in love.^d

³³This, therefore, am I saying and attesting in [the] Lord, that ye may no longer be walking, according as the Gentiles also are walking, in aimlessness of their ³⁴mind, ³⁵having become darkened in their ³⁶intention, estranged from the life of ³⁷God by reason of the ignorance ³⁸which exists within them, by reason of the incrustating of their ³⁹heart; ⁴⁰who, indeed, having become past feeling, delivered themselves up with ⁴¹wantonness unto making a trade of all impurity with greed. ⁴²**Ye**, however, not in this way learned the Christ, ⁴³if, at least, him ye heard, and in him were taught, according as truth is ⁴⁴in ⁴⁵Jesus, ⁴⁶that ye should strip off, as to the former behaviour, the old man ⁴⁷who [was] corrupting himself according to the covetings of ⁴⁸deceit; ⁴⁹but should be growing young again in the spirit of your

^a Ps. lxxiii. 18.^b Col. i. 18.^c Or, "by virtue of."^d Col. ii. 19.^e Col. iii. 9.

mind; ²⁴and should put on the man^a of new mould, ^cwho according to God, was created in righteousness and sacredness of the truth. ²⁵Wherefore, stripping off ^cwhat is false, “be speaking truth,^b each one with his neighbour,” because we are members one of another. ²⁶“Be ye angry^c and not committing sin:” let not the sun be going down upon your angry-mood; ²⁷neither be giving place unto the adversary. ²⁸He [that was] stealing, no longer let him be stealing, but rather let him be toiling, working with his own hands at ^owhat is good, that he may have, to be giving away to ^chim that has need. ²⁹Let no putrid discourse out of your ^omouth be going forth; but, if anything [is] good, with a view to an upbuilding of the need, that it may give a favour to ^othose who are listening. ³⁰And be not making sorrowful the Holy ^oSpirit of ^oGod, in which ye were sealed to a day of redemption.^d ³¹All bitterness and wrath and anger and outcry and defamation, let it be taken away from you,^e with all baseness; ³²and become ye gracious one to another, tenderly affectionate, in favour forgiving one another, according as ^oGod also, in Christ, in favour forgave you.^f

CH. V. Become ye, therefore, imitators of ^oGod, as children beloved; ²and be walking in love, according as the Christ also loved you and delivered himself up in our behalf, an offering and a sacrifice to ^oGod for a fragrance of sweet smell. ³But fornication and all impurity, or greed, let it not even be named among you, according as becomes saints; ⁴and shamelessness, and foolish talking, or jesting: which are beneath [you]: but rather giving of thanks. ⁵For this ye know, taking note, that no fornicator or impure or greedy [person], which is an idolater, has an inheritance in the kingdom of the Christ and God.^g ⁶Let no one be deceiving you with empty words; for, because of these things, is coming the anger of ^oGod upon the sons of ^oobstinacy.^h ⁷Do not, then, become co-partners with them. ⁸For ye were at one time darkness, but now [are ye] light in [the] Lord:ⁱ as children of light be walking ^o(for the fruit^k of the light [is] in all goodness and righteousness and truth); ¹⁰putting-to-the-test what is well-pleasing to the Lord. ¹¹And be not joining in fellowship in the unfruitful ^oworks of the darkness, but rather be even reproving [them]. ¹²For, the secret things being brought to pass by them, it is shameful even to

^a Col. iii. 10. ^b Zec. viii. 16. ^c Ps. iv. 4. ^d chap. i. 13. ^e Col. iii. 8. ^f Tregelles' alternative reading: “us.” ^g 1 Co. vi. 9. ^h Col. iii. 6. ⁱ 1 Thes. v. 5. ^k Gal. v. 22.

be telling. ¹³But all those things which are being reproved, by the light are being made manifest; for all that which of itself makes manifest is light. ¹⁴Wherefore he says: "Up! ^cthou sleeping one, and rise from among the dead, and the Christ will shine upon thee." ¹⁵Be taking heed, then, how strictly ye are walking, not as unwise, but as wise, ¹⁶buying out for yourselves the opportunity,^a because the days are evil. ¹⁷For this reason, be not getting simple, but be discerning what the will of the Lord [is]. ¹⁸And be not getting drunk with wine, in which is dissoluteness, but be getting filled in Spirit, ¹⁹speaking to yourselves in psalms and hymns and spiritual songs,^b singing and making music in your ^oheart to the Lord; ²⁰giving thanks,^c at all times, in behalf of all things, in [the] name of our ^oLord Jesus Christ, to [your] ^oGod and Father, ²¹submitting yourselves one to another, in fear of Christ.

²²Let the wives,^d to their ^oown husbands, be submitting themselves, as to the Lord; ²³because a husband is head of the wife, as the Christ also [is] head of the assembly: he [is] saviour of the body. ²⁴But, as the assembly submits herself to the Christ, thus, the wives also to [their] ^ohusbands, in everything.

²⁵^oYe husbands,^e be loving [your] ^owives, according as the Christ also loved the assembly, and delivered himself up in her behalf, ²⁶that her he might sanctify, purifying [her] by the bath of the water, in declaration,^f ²⁷that he might present, to himself, all-glorious, the assembly, not having spot or wrinkle or any of ^osuch things, but that she might be holy and blameless. ²⁸Thus ought the husbands also to be loving their own ^owives as their own ^obodies. He that loves his own ^owife loves his own self; ²⁹for no one, at any time, his own ^oflesh hated, but nourishes up and cherishes it, according as the Christ also, the assembly. ³⁰Because members are we, of his ^obody.^g ³¹"For this cause, will a man leave behind' father and mother, and be united to his ^owife,^h and the two shall become' one flesh." ³²This mystery is great: but I am speaking with respect to Christ and with respect to the assembly. ³³Nevertheless, ye also, be ^oye individually, each one, thus loving his own ^owife, as his own self; but the wife, that she be reverencing the husband.

^a Col. iv. 5. ^b Col. iii. 16. ^c Col. iii. 17. ^d Col. iii. 18; 1 Pe. iii. 1. ^e Col. iii. 19; 1 Pe. iii. 7.
^f That is, "by way of declaration;" "declaratively;" qualifying the statement. ^g Tregelles' alternative reading adds doubtfully: "of his flesh, and of his bones."
^h Ge. ii. 24.

CH. VI. °Ye children,^a be obedient to your °parents in [the] Lord ;^b for this is right. ²“ Honour thy °father and °mother,” which, indeed, is a first commandment ° with promise, ³“ that it may come to be well with thee, and thou shalt be long-lived upon the land.”

⁴And °ye fathers,^d be not provoking to anger your °children, but be nourishing them up in discipline and admonition of [the] Lord.

⁵°Ye servants,^e be obedient to [your] °masters according to flesh, with fear and trembling, in singleness of your °heart, as to the Christ.

⁶Not by way of eye-service as man-pleasers, but as servants of Christ, doing the will of °God out of [the] soul, ⁷with good-will doing service as to the Lord and not men, ⁸knowing that each one, whatsoever good he may do, the-same shall he receive back from [the] Lord, whether bond or free.

⁹And °ye masters,^f the same things be doing unto them, dismissing the threat, knowing that both their and your °master is in [the] heavens, and respect of persons exists not with him.^g

¹⁰For the rest : Be getting empowered in [the] Lord, and in the strength^h of his °might. ¹¹Put on the complete-armour of °God, with a view to your °having power to stand against the strategies of the adversary. ¹²Because ourⁱ °struggle is not against blood and flesh ; but against the principalities, against the authorities, against the world-holders, of this °darkness ; against the spiritual [forces] of °evil in the heavenlies. ¹³On this account, take up the complete-armour of °God, that ye may have power to withstand in the evil °day, and, all things having accomplished, to stand. ¹⁴Stand, then, having girt about your °loins with truth, and having put on the breast-plate^k of °righteousness, ¹⁵and having shod [your] °feet with a readiness of the joyful message of °peace : ¹⁶in all, having taken up the shield of the faith, in which ye shall have power all the ignited °darts of the evil one to quench ; ¹⁷and the helmet of °salvation^k welcome ye ; and the sword of the spirit, which is what God has spoken :^l ¹⁸with all prayer and supplication praying, in every opportunity, in Spirit : and thereunto watching with all perseverance and supplication, concerning all the saints, ¹⁹and in behalf of me,^m that to me may be given discourse in an opening of my °mouth, with freedom of utterance to

^a Tregelles marks “ in the Lord ” as doubtful. ^b Col. iii. 20. ^c Ex. xx. 12. ^d Col. iii. 21. ^e Col. iii. 22. ^f Col. iv. 1. ^g Col. iii. 25. ^h Or, “ grasp.” ⁱ Tregelles’ alternative reading : “ your.” ^j 1 Thes. v. 8. ^k Any divine utterance : compare Ro. x. 8, 17. ^l Col. iv. 3.

make known the mystery of the joyful message, ²⁰in behalf of which I am conducting an embassy in a chain, that therein I may use freedom of utterance, as it is needful for me to speak.

²¹But, that **pe** also may know the things relating to me, ^awhat I am effecting, Tychicus, the beloved brother and faithful minister in [the] Lord, will make all things known to you: ²²whom I sent unto you for this very purpose, that ye might get to know the things concerning us, and he might console your ^chearts. ²³Peace to the brethren, and love, with faith, from God [our] Father and Lord Jesus Christ. ²⁴^cFavour [be] with all ^cthem that love our ^cLord Jesus Christ in incorruption.

UNTO EPHESIANS.

EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.

CH. I. **P**AUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus ^cthat are in Philippi, together with overseers and ministers: ²Favour to you, and peace, from God our Father and Lord Jesus Christ.

³I am giving thanks ^bto my ^cGod upon all [my] ^cremembrance of you, ⁴at all times, in every supplication of mine, in behalf of you all, with joy, the supplication making, ⁵on account of your ^cfellowship for ^cthe joyful message, from the first day until the present: ⁶having become persuaded of this very thing, that he who began in you a good work, will fully complete [it], until a day of Christ Jesus; ⁷according as it is right in me to have this regard in behalf of you all, because of your ^chaving me in [your] ^cheart, both in my ^cbonds and in the defence and confirmation of the joyful message, all of you being joint-partakers of my ^cfavour. *For ^cGod [is] my witness,^d how I am

^a Col. iv. 7. ^b Ro. i. 8. ^c Or, "unto," "directed to:" compare verse 7. ^d Ro. i. 9.

earnestly longing after you all in tender affections of Christ Jesus
 9 And this I pray, that your love yet more and more may be super-
 abounding in full-knowledge and all perception, ¹⁰to-the-end ye may
 be putting-to-the-test the things that differ,^a that ye may be incorrupt
 and without offence for Christ's day, ¹¹having become full with fruit of
 righteousness, ^othat which is through Jesus Christ, unto glory and
 praise of God.

¹²But I am disposed ye should be getting to know, brethren, that
the things relating to me, rather unto an advancement of the joyful
 message, have come; ¹³so as that my bonds should become manifest
 in Christ, in the-whole of the praetorian camp, and to all the rest;
¹⁴and [so as that] the majority of the brethren, having become assured
 in [the] Lord, by my bonds, should be much more abundantly bold,
 fearlessly to be speaking the word of God. ¹⁵Some, indeed, even
 because of envy and strife, whereas some, even because of good-will,
 are proclaiming the Christ. ¹⁶These, indeed, out of love, knowing
 that for a defence of the joyful message I am set; ¹⁷but those, out of
 factiousness, are declaring the Christ, not chastely, supposing to rouse
 up tribulation with my bonds. ¹⁸What then? Notwithstanding,
 because in any way, whether in pretext or in truth, Christ is being
 declared, even in this I rejoice, yea, and will rejoice. ¹⁹For I know
 that this, to me, shall turn out for salvation, through your supplication
 and a supply of the Spirit of Jesus Christ; ²⁰according to my eager-
outlook and hope, that in nothing shall I be put to shame; but, with
all freedom of speech, as at all times, now also, Christ shall be
magnified in my body, whether by life or by death. ²¹For, to me,
living [is] Christ; and dying, gain'. ²²But, if living in flesh [is
 Christ], this, to me, [is] a fruit of work; and what I shall choose I
 am not for making known; ²³but ^bI am held in constraint by reason
 of the two, having the strong desire ^oto be released and to be with
Christ,^c for [this were] far, far better; ²⁴but the abiding still in the
flesh [is] more needful for your sake. ²⁵And, of this having become
assured, I know that I shall abide and stay behind with you all, for
your faith's advancement and joy; ²⁶that your matter of boasting
 may be more abundant in Christ Jesus in reference to me, through
my presence again with you.

^a Ro. ii. 18. ^b Tregelles' alternative reading (doubtful); "for." ^c Literally: "the strong desire having for the unloosing and with Christ being."

²⁷Only, in a manner worthy of the joyful message of the Christ, be using your citizenship; in order that, whether coming and seeing you, or being absent, I may be hearing of the things concerning you, that ye are standing fast in one spirit, with one soul joining-for-the-combat, with the faith of the joyful message; ²⁸and not being terrified in any thing by ^cthose opposing themselves: which, indeed, is, for them, a token of destruction, but of your salvation, and this from God; ²⁹because, unto you was it given as a favour, ^cIn behalf of Christ, not only in him ^cto be putting faith, but also in his behalf ^cto be suffering: ³⁰having the same contest, such as ye saw in me, and now are hearing of in me.

CH. II. If, then, [there is] any' exhortation in Christ, if any' solace of love, if any' fellowship of Spirit, if any' tender-affections and compassions, ²fill ye up my' ^cjoy, that the same thing ye be regarding, the same love possessing; joined-in-soul, the one thing regarding; ³nothing by way of factiousness, nor yet by way of empty-glory; but, in [your] ^clowliness of mind, esteeming one another superior to yourselves: ⁴not to your own ^cthings individually looking, but individually to the things of others.^a ⁵The-same thing esteem in yourselves, which also in Christ Jesus [ye esteem]; ⁶who, in God's form subsisting, not a thing to be seized on esteemed the being equal with God; ⁷but emptied himself, taking a servant's form, coming to be in men's likeness; and, in fashion being found as a man, ⁸humbled himself, becoming obedient as far as death, yea, death on a cross! ⁹Wherefore also ^cGod' uplifted him far on high, and favoured him with the name ^cwhich [is] above every name; ^b ¹⁰in order that, in the name of Jesus, every knee should bow,^c of beings in heaven and on earth and underground, ¹¹and every tongue should confess forth that Jesus Christ [is] Lord, unto God [the] Father's glory.

¹²So, then, my beloved, according as at all times ye obeyed, not as in my ^cpresence only, but now much more in my ^cabsence, with fear and trembling your own ^csalvation be working out; ¹³for God it is ^cwho is inwardly working within you both the willing and the inward working, in behalf of [his] ^cgood-pleasure. ¹⁴All things be doing apart from murmurings and disputings; ¹⁵that ye may become^d faultless and inviolate, "children" of God, "blameless," amidst "a crooked

^a 1 Co. x. 24. ^b Must not this be 7177, "he who will become"? ^c Is. xlv. 23; Ro. xiv. 11; Re. v. 13. ^d Trevelles' alternative reading: "be," ^e De. xxxii. 5.

and perverted generation;" among whom shew yourselves as luminaries in [the] world, ¹⁶a world of life holding forth, for a theme of boasting to me unto Christ's day, that not in vain I ran, nor in vain I toiled. ¹⁷But, if I am even to be poured out upon the sacrifice and public-service of your ^ofaith, I rejoice and jointly-rejoice with you all; ¹⁸but, as to the same thing, be ye also rejoicing and jointly-rejoicing with me.

¹⁹But I am hoping in [the] Lord Jesus, shortly to send Timothy unto you; that even I may be of cheerful soul, having ascertained the things concerning you. ²⁰For no one have I of equal soul, who, indeed, will be genuinely anxious as to the things concerning you; ²¹for ^othey all, their own ^othings, are seeking, not the things of Jesus Christ. ²²But the proof of him ye understand, that, as a child with a father, together with me he served for the joyful message. ²³His, indeed, therefore, am I hoping to send (whenever I may look away from the things which concern me) at once. ²⁴But I trust in [the] Lord that I myself shortly shall come. ²⁵Yet I esteemed [it] necessary to send unto you Epaphroditus, my ^obrother and fellow-worker and fellow-soldier; but your apostle and public-minister of my ^oneed; ²⁶seeing that he was earnestly longing after you all, and in great distress, because that ye heard that he was sick. ²⁷And, in fact, he was sick, near unto death; but ^oGod had mercy on him, yet not on him only, but on me also, lest sorrow upon sorrow I should have. ²⁸More urgently, then, I sent him; that, seeing him again, ye might rejoice, and I less sorrowful might be. ²⁹Be preparing to welcome him, then, in [the] Lord, with all joy; and, ^osuch as these, in honour be holding; ³⁰because, for-the-sake of the work of Christ, unto death he drew near, running hazard with [his] ^osoul, that he might fill up your ^olack of the public-service towards me.

CH. III. As to ^owhat remains, my brethren: Be rejoicing in [the] Lord. To be writing the same things to you, to me, indeed, [is] not irksome, while for you [it is] safe. ²Beware of the dogs, beware of the mischievous workers, beware of the mutilation.^a ³For we are the circumcision,^a ^owho in God's Spirit are doing divine service, and are boasting in Christ Jesus, and not in flesh placing confidence! ⁴although, indeed, I [be] possessed of confidence even in flesh. If

^a Greek: *katatomee, peritomee*: freely, "cutting up (hacking)," "cutting round (halloving)."

any other imagines to place confidence in flesh, **¶** rather! ⁵In circumcision, [a child] of eight days; from Israel's race; of Benjamin's tribe; a Hebrew from Hebrews; as to law, a Pharisee; ⁶as to zeal, persecuting the assembly; as to righteousness, ⁶that in law, having become faultless. ⁷But, whatever things to me were gain, the-same have I esteemed, for-the-sake of the Christ, loss! ⁸But, indeed, doubtless, I am even esteeming all things to be loss, because of the superiority of the knowledge of Christ Jesus my ⁹Lord; because of whom the-loss of ⁹all things I suffered, and am esteeming [them] refuse, that Christ I may win, ⁹and be found in him, not having my righteousness, ⁹that from law, but ⁹that through faith of Christ, the righteousness from God upon ⁹this faith: ¹⁰to get to know him, and the power of his ⁹resurrection and fellowship of his sufferings, becoming conformed to his ⁹death; ¹¹if, by any means, I may advance into the out-resurrection, ⁹that from among [the] dead: ¹²not that already I received, or already have reached perfection; but I am pressing on, if also I may lay hold [of that] for which also I was laid hold of by Christ. ¹³Brethren! **¶**, as to myself, am not ⁶reckoning to have laid hold; ¹⁴but one thing [I do], the things behind, indeed, forgetting, but ⁹those before reaching after, by a mark am I pressing on, for the prize of the calling on high, of ⁹God in Christ Jesus. ¹⁵As many, therefore, as [are] of full growth, let this be our resolve; and if somewhat differently ye are resolved, even this, ⁹God to you' will reveal; ¹⁶nevertheless, whereunto we got in advance, [let us resolve] to keep in the same rank.

¹⁷Joint-imitators of me, become ye, brethren; and be marking ⁹those who thus are walking, according as ye have us for a model. ¹⁸For many walk, of whom I oft was telling you; but now, even weeping, do tell; the enemies of the cross of the Christ! ¹⁹whose ⁹end [is] destruction, whose ⁹God [is] the belly, and [whose] ⁹glory [is] in their ⁹shame, ⁹who on the earthly things are resolved. ²⁰For our ⁹enrollment as citizens is ready in [the] heavens', wherefore ^ba Saviour also are we ardently awaiting, [the] Lord Jesus Christ, ²¹who will transfigure the body of our ⁹humbling,^c of like form with the body of his ⁹glory, according to the inward working ⁹whereby he has power even to subject the all things to himself'.

^a Tregelles' alternative reading: "not yet." ^b Literally: "out of which" (*fact*; singular number). ^c That is: "the body which humbles us," "wherein we are humbled."

CH. IV. So then, my brethren, beloved and earnestly longed for, my joy and crown, thus stand fast in [the] Lord, beloved. ²Euodia I exhort, and Syntyche I exhort, on the same thing to be resolved in [the] Lord: ³yea, I request thee also, genuine yokefellow, be thou helping these [women], who, indeed, in the joyful message, maintained-the-combat conjointly with me; along with Clement also, and my remaining ^ofellow-workers, whose ^onames [are] in a book of life.

⁴Rejoice in [the] Lord always: again I will say: Rejoice.^a ⁵Let your ^oconsiderateness^b become known unto all men: the Lord [is] near! ⁶For nothing be anxious; but, in every thing, by [your] ^oprayer and ^osupplication with thanksgiving, let your ^orequests be made known unto ^oGod; ⁷and the peace of ^oGod, ^owhich rises above every mind, shall guard your ^ohearts and your ^othoughts in Christ Jesus.

⁸For the rest, brethren: As many things as are true, as many as [are] dignified, as many as [are] righteous, as many as [are] chaste, as many as [are] lovely, as many as [are] of good report, if [there is] any' virtue, and if any' praise, the-same be taking into account: ⁹what things ye both learned and received and heard and saw in me, the-same be practising; and the God of ^opeace will be with you.^c

¹⁰I was made to rejoice, however, in [the] Lord greatly, that now at last ye flourished again in ^oyour care for me; although indeed ye were caring, but were lacking opportunity. ¹¹Not that as to coming short am I speaking; for **℥** learned, in what [circumstances] I am, to be independent.^d ¹²I know both how to be brought low, and I know how to have more than enough: in every [way] and in all [things] have I been initiated, both to be well-fed and to be hungering, both to have more than enough and to be coming short. ¹³I am mighty enough for all things, in ^ohim who empowers me. ¹⁴Notwithstanding ye did nobly, in having joint-fellowship with me in the tribulation. ¹⁵But ye know, even **Ϣ** Philippians, that in a beginning of the joyful message, when I went forth from Macedonia, not even one assembly with me had fellowship, as regards an account of giving and receiving, save **Ϣ** alone: ¹⁶that, even in Thessalonica, both once and again unto my ^oneed ye sent. ¹⁷Not that I seek after the gift, but I seek after the fruit ^othat is to abound unto your account. ¹⁸But I have all things in

^a chap. ii. 18; iii. 1.^b Or, "reasonableness."^c Ro. xv. 33.^d Compare 2 Co. ix. 8.

full, and have more than enough; I have been filled up, having welcomed from Epaphroditus the things from you, a fragrance of sweet smell, an acceptable sacrifice, well-pleasing to °God. ¹⁹But my °God will fill up your every need, according to his °riches in glory in Christ Jesus. ²⁰But to our °God and Father [be] the glory, to the ages of °ages. Amen.

²¹Salute ye every saint in Christ Jesus. The brethren joined with me salute you. ²²All the saints salute you, but especially °they of Caesar's °house.²

²³The favour of the Lord Jesus Christ [be] with your °spirit.

UNTO PHILIPPIANS.

EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

CH. I. **P**AUL, an Apostle of Christ Jesus, through God's will, and Timothy the brother, ²to the holy and faithful brethren in Christ in Colossæ: Favour to you, and peace, from God our Father.

³We are giving thanks ^b to the God and Father of our °Lord Jesus Christ, at all times in your behalf praying, ⁴having heard ^c of your °faith in Christ Jesus, and the love which ye have unto all the saints, ⁵because of the hope °that is lying by for you in the heavens, as to which ye heard before in the word of the truth of the joyful message, ⁶°which is present among you, according as in all the world also it is bearing fruit and growing, according as among you also, from what day ye heard [it] and gained full-knowledge of the favour of °God in truth: ⁷according as ye learned [it] from Epaphras, our beloved °fellow-servant, who is a faithful minister of the Christ for us,^d ⁸°who

^a chap. i. 13. ^b Phi. i. 3; 1 Thes. i. 2; 2 Thes. i. 3. ^c Ep. i. 15; Phile. 5; verse 9.
^d Literally: "in our behalf." Tregelles' alternative reading: "for you," "in your behalf."

also made evident to us your ^olove in spirit. ⁹For this reason, **we** also, from what day we heard [of it],^a cease not in your behalf praying and asking, in order that ye may be filled up to the full-knowledge of his ^owill, in all wisdom and spiritual discernment; ¹⁰to walk in a manner worthy^b of the Lord unto all pleasing, in every good work bearing fruit and growing by the full-knowledge of ^oGod; ¹¹in all power being made powerful, according to the strength of his ^oglory, for all endurance and patience with joy; ¹²giving thanks to the Father ^owho made us^c fit for the part of the lot of the saints in the light, ¹³who rescued [us] out of the authority of the darkness, and translated [us] into the kingdom of the Son of his ^olove: ¹⁴in whom we have the redemption,^d the remission of the sins: ¹⁵who is an image of the unseen ^oGod, a first-born of an entire creation; ¹⁶because in him were created the all things in the heavens, and the things upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities, ^othey all, through him and for him, have been created; ¹⁷and **he** is before all, and ^othey all in him hold together: ¹⁸and **he** is the head of the body, the assembly: who is a beginning, a first-born, from among the dead, that he may become among all him-self pre-eminent; ¹⁹because in him was well-pleased all the fulness to dwell, ²⁰and through him to reconcile fully the all things unto him, making peace through the blood of his ^ocross, whether the things upon the earth, or the things in the heavens; ²¹and you, at one time having been estranged and hostile in [your] ^ointention in [your] ^oevil ^oworks, yet just now did he^e fully reconcile^f ²²in the body of his ^oflesh through [his] ^odeath, to present you holy and blameless and unaccusable in his presence; ²³if, at least, ye are still abiding in the faith, founded and firm, and not being moved away from the hope of the joyful message which ye heard, ^owhich was proclaimed in an entire creation, ^othat under the heaven, of which **Æ** Paul became a minister.^g

²⁴Now am I rejoicing in the sufferings on your behalf, and am filling up the deficiencies of the tribulations of the Christ, in my ^oflesh, in behalf of his ^obody, which is the assembly: ²⁵of which **Æ** became a minister according to the administration^h of ^oGodⁱ

^a Ep. i. 15. ^b Ep. iv. 1; 1 Thes. ii. 12. ^c Tregelles' alternative reading: "you."
^d Ep. i. 7. ^e Tregelles' alternative reading: "ye were fully reconciled." ^f Ep. ii. 16; iv. 18.
^g Ep. iii. 7. ^h Ep. iii. 2, 3, 5, 9. ⁱ Ep. iii. 2 ("of the favour"), 9 ("of the mystery").

°which was given to me for you, to fill up the word of °God, ²⁶the mystery °which had been hid away from the ages and from the generations, but just now was made manifest to his °saints; ²⁷to whom °God willed^a to make known, what the riches of the glory of this °mystery in the Gentiles, which is Christ in you, the hope of the glory: ²⁸whom **we** are declaring, admonishing every man and teaching every man in all wisdom, that we may present every man complete in Christ; ²⁹whereunto I am also toiling, contending according to his °inward-working °which is inwardly-working itself in me with power.

CH. II. For I desire you to know how great a contest I am having in behalf of you, and °those in Laodicea, and as many as have not seen my °face in flesh; ²in order that their °hearts may be consoled,^a being knit together in love, even unto all the riches of the full assurance of the understanding, unto a full-knowledge of the mystery of °God, [even] Christ; ³in whom are all the treasures of the wisdom and knowledge hid away. ⁴But this am I saying, that no one may reason you aside with plausible discourse; ⁵for if even in the flesh I am absent, nevertheless in the Spirit am I conjoined with you,^b rejoicing and beholding your °order, and the solid structure of your °faith towards Christ.

⁶As, therefore, ye received °Christ Jesus the Lord, in him be walking; ⁷having become rooted and being built up in him, and being established in the faith, according as ye were taught, overflowing^c with thanksgiving. ⁸Be taking heed lest some one there shall be °that is making of you a spoil, through the philosophy and empty deceit, according to the instruction of °men, according to the elements of the world, and not according to Christ: ⁹because in him dwells all the fulness of the Godhead^d in bodily form; ¹⁰and ye in him^e have been made full, who^f is the head of all principality and authority: ¹¹in whom ye were also circumcised with a circumcision not hand-made, in the stripping off of the body of the flesh, in the circumcision of the Christ, ¹²being jointly-buried with him in [your] °immersion,^g in which ye were also jointly-raised through the faith of^h the inward-working of °God °who raised him from among the dead; ¹³and you, being dead by the offences and the uncircumcision of your °flesh, he

^a See Intro., § 5. ^b 1 Co. v. 3. ^c Tregelles' alternative reading adds doubtfully: "therem." ^d chap. i. 19. ^e Or, "it." ^f Tregelles' alternative reading: "which," referring apparently to "fulness," verse 9. ^g Ro. vi. 4. ^h Genitive of object. (Alford.)

jointly made you alive together with him, in favour forgiving us all the offences; ¹⁴blotting out the hand-writing against us, in the decrees,^a which was contrary to us, and took it away out of the midst, nailing it up to the cross: ¹⁵stripping off from himself^b the principalities and the authorities, he made an example [of them] openly, celebrating a triumph over them thereby.

¹⁶Let not any one, therefore, be judging you in an eating or in a drinking, or in respect of a feast or a new moon or sabbaths, ¹⁷which are a shadow of the coming things,^c but the body [is] of the Christ. ¹⁸Let no one against you be arbitrating, [though] desiring [to do it] in lowliness of mind and a worshipping of the messengers; upon what things he has seen insisting; becoming vainly puffed up by the mind of his ^oflesh; ¹⁹and not holding fast the head,^d out from which all the body, through the joints and uniting bands receiving supply and connecting itself together, is growing the growth of ^oGod. ²⁰If ye died jointly with Christ from the elements of the world, why, as living in a world, are ye submitting to decrees ²¹(“Thou mayest not handle,” “neither mayest thou taste,” “neither mayest thou touch,” ²²which are all for corruption in the using up), according to the commandments and teachings of ^omen? ²³Which, indeed, are things, on-the-one hand, having a shew of wisdom in self-devised worship and lowliness of mind and ill treatment of body: not in any honour: with a view to a satisfying of the flesh.

CH. III. If, therefore, ye were jointly-raised with the Christ, the things on high be seeking, where the Christ is, on ^oGod's right-hand sitting: ²on the things on high be resolved, not on ^othose upon the earth. ³For ye died, and your ^olife has become hid, jointly with the Christ, in ^oGod: ⁴whenever the Christ may be made manifest, your ^olife, then ye also, jointly with him, shall be made manifest in glory.

⁵Make dead, therefore, [your] ^omembers as to the things upon the earth: ^ffornication, impurity, passion, base coveting, and ^ogreed, which, indeed, is idolatry; ⁶on account of which things^g is coming the anger of ^oGod; ⁷in which ye also walked at one time when ye were living in the-same. ⁸But now do ye also put ^othem all away:^h anger, wrath, vice, defamation, shameful-talk out of your ^omouth: ⁹be not

^a Ep. ii. 15. ^b Or, “himself stripping the principalities,” etc. ^c He. x. 1. ^d Ep. iv. 15.
^e Trevelles' alternative reading: “our.” ^f Ep. v. 3. ^g Ep. v. 6; Ro. i. 18. ^h Ep. iv. 31.

speaking falsely one to another, having stripped off from you the old man together with his ^opractices, ¹⁰and having put on you the new ^owho is being moulded afresh into full-knowledge, according to an image of ^ohim that created him: ¹¹where there is not allowed Greek and Jew,^a circumcision and uncircumcision, foreigner, Scythian, bond, free; but, the all things and in all, Christ! ¹²Put on you, therefore, as chosen ones of ^oGod, holy and beloved, tender-affections of compassion,^b graciousness, lowliness of mind, meekness, long-suffering: ¹³(bearing with one another, in favour forgiving one another, if perchance any one, against any one, have a complaint: according as the Lord also in favour forgave you, thus also pc!) ¹⁴but over all these things, ^olove, which is a uniting-bond of ^ocompleteness. ¹⁵And let the peace of the Christ be acting as umpire in your ^ohearts, unto which also ye were called in one body; ^cand become ye thankful.

¹⁶Let the word of the Christ be indwelling within you richly, in all wisdom teaching and admonishing yourselves, with psalms, hymns, spiritual songs; ^din [your] ^ogratitude singing in your ^ohearts to ^oGod. ¹⁷And, every thing,^e whatever ye may be doing, in word or in work, [do] all in [the] name of [the] Lord Jesus, giving thanks to [your] ^oGod and Father through him.

¹⁸^oYe wives,^f be submitting yourselves to [your] ^ohusbands, as is becoming in [the] Lord.

¹⁹^oYe husbands,^g be loving [your] ^owives, and be not embittered against them.

²⁰^oYe children,^h be obedient to [your] ^oparents in all things; for this is well-pleasing in [the] Lord.

²¹^oYe fathers,ⁱ be not irritating your ^ochildren, lest they be disheartened.

²²^oYe servants,^k be obedient in all things to [your] ^omasters according to to flesh, not with eye-service as man-pleasers, but in singleness of heart, fearing the Lord. ²³Whatsoever ye may be doing, out of [the] soul be working at [it], as to the Lord and not to men; ²⁴knowing that from [the] Lord shall ye duly receive the recompence of the inheritance: to the Lord Christ are ye doing service. ²⁵For the

^a Gal. iii. 28. ^b Ep. iv. 2, 32. ^c Ep. iv. 3, 4. ^d 1 Co. xiv. 26; Ep. v. 19. ^e Ep. v. 20.
^f Ep. v. 22; 1 Pe. iii. 1. ^g Ep. v. 25; 1 Pe. iii. 7. ^h Ep. vi. 1. ⁱ Ep. vi. 4.
^j Ep. vi. 5; 1 Ti. vi. 1; Tit. ii. 9; 1 Pe. ii. 18.

that is doing unrighteously shall get back what he unrighteously did and there is no respect of persons.

CH. IV. ^oYe masters,^a ^ojustice and ^oequity unto [your] ^oservants be rendering; knowing that ye also have a Master in heaven.

²Unto ^oprayer be devoting yourselves, watching therein^b with thanksgiving; ³praying at-the-same-time concerning us also, that ^oGod may open to us a door for the word, to speak the mystery of the Christ, because of which^c I have even become bound, ⁴that I may make it manifest as I ought to speak. ⁵In wisdom be walking towards ^othose outside; the opportunity^d buying out for yourselves; ⁶your ^odiscourse at all times [being] with benefit, with salt seasoned, that ye may know how ye ought unto each one to be giving answer. ⁷All the things which relate to me,^e Fychicus will make known to you, the beloved brother and faithful minister and fellow-servant in [the] Lord; ⁸whom I sent unto you for this very purpose, that ye might get to know the things which concern us, and [that] he might console your ^ohearts; ⁹together with Onesimus,^f the faithful and beloved brother, who is from among you: all the things here will they to you make known. ¹⁰Aristarchus, my ^ofellow-captive, salutes you, and Mark, the first-cousin of Barnabas (concerning whom ye received commandments: if perchance he come unto you, give him welcome); ¹¹and Jesus, the one called Justus; ^othey being of [the] circumcision; these only [are] fellow-workers unto the kingdom of ^oGod; who, indeed, became to me an encouragement. ¹²Epaphras salutes you, ^owho is from among you, a servant of Christ Jesus; at all times contending in your behalf in the prayers, that ye may be made to stand complete and fully assured in every thing willed by ^oGod. ¹³For I bear him witness that he has great toil, in behalf of you, and ^othose in Laodicea, and ^othose in Hierapolis. ¹⁴Luke, the beloved ^ophysician, and Demas, salute you. ¹⁵Salute ye the brethren in Laodicea, and Nymphas, and the assembly which [meets] at their^g house.^h ¹⁶And whenssoever the letter may be read unto you, cause that in the assembly of Laodiceans also it be read; and that the one out of Laodicea ye also may read. ¹⁷And say to Archippus:

^a Ep. vi. 9. ^b Ep. vi. 18. ^c Tregelles' alternative reading: "whom." ^d Ep. v. 15, 16; 1 Thes. iv. 12. ^e Ep. vi. 21. ^f Phile 10. ^g Tregelles' alternative reading: "her." ^h Ro. xvi. 5; 1 Co. xvi. 19; Phile. 2: "by which [expression] Pearson supposes to be meant the believing and baptized persons of each family, with such as they received into their house to join in the worship of God: such as assembled with them to partake of the Lord's Supper, and of the common meal, called the Agape." (Bishop Kaye.)

Be looking to the ministry which thou receivedst in [the] Lord, that it thou fulfil.

¹⁸The salutation, with my °hand, of Paul.^a Keep in mind my °bonds. °Favour [be] with you.

UNTO COLOSSIANS.

FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CH. I. **P**AUL and Silvanus and Timothy, to the assembly of Thessalonians in God [the] Father and Lord Jesus Christ: Favour to you and peace.

²We are giving thanks^b to °God at all times concerning you all, making mention upon our °prayers, ³incessantly remembering your °work of the faith and °toil of the love and °endurance of the hope of our °Lord Jesus Christ, before our °God and Father: ⁴knowing, brethren beloved by God, your °election; ⁵because our °joyful message did not become unto you [a message] in word alone; but also in power and in Holy Spirit^c and in much assurance, according as ye know what manner of men we became among you for your sakes; ⁶and ye became imitators of us^d and of the Lord, having welcomed the word in much tribulation with joy of Holy Spirit; ⁷so that ye became a model to all the believing, in °Macedonia and in °Achaia. ⁸For from you has sounded forth the word of the Lord, not only in °Macedonia and Achaia, but in every place your °faith °which [is] towards °God has gone forth, so that no need have we to be speaking anything. ⁹For they, concerning us, are reporting, what manner of entrance we had unto you, and how ye turned about towards °God from the idols, to be serving a Living and Real God, ¹⁰and to be awaiting his °Son

^a 2 Thes. iii. 17. ^b Phi. i. 3; Col. i. 3; 2 Thes. i. 3. ^c Note, p. 293. ^d 2 Thes. iii. 7.

out of the heavens, whom he raised from among the dead, [even] Jesus, ^cwho is to rescue us out of the anger ^cthat is coming.

CH. II. For ye yourselves know, brethren, our ^centrance ^cwhich was unto you, that it has not become void. ²But, having previously suffered and been insulted, according as ye know, in Philippi, we used freedom of utterance in our ^cGod to speak unto you the joyful message of ^cGod in a great contest. ³For our ^cexhortation [is] not of error, nor of impurity, nor in guile; ⁴but, according as we have been approved by ^cGod to be entrusted with the joyful message, thus do we speak, not as pleasing men, but God ^cwho proves our ^chearts. ⁵For neither, at any time, used we discourse of flattery, according as ye know; nor a pretext of greed, God [is] witness; nor seeking, of men, glory, ⁶neither from you nor from others, though we had power to be burdensome as Christ's apostles: ⁷nevertheless we became gentle in your midst, as if perchance a nursing [mother] might be cherishing her own ^cchildren; ⁸thus, yearning after you, we were well-pleased to impart to you, not only the joyful message of ^cGod, but even our own ^csouls, because that ye came to be beloved by us. ⁹For ye remember, brethren, our ^ctoil and ^chardship: "night and day working that [we] ^cmight not be burdensome unto any of you, we proclaimed unto you the joyful message of ^cGod. ¹⁰**We** [are] witnesses, and ^cGod, how sacredly and righteously and blamelessly, to you ^cwho believe, we were found to behave; ¹¹just as ye know how unto each one of you [we behaved] as a father unto his own children, consoling you and soothing ¹²and taking [you] to witness, to-the-end ye ^cmight be walking in a manner worthy ^b of ^cGod ^cwho is calling ^c you into his own ^ckingdom and glory.

¹³And, for this reason, **we** also are giving thanks to ^cGod incessantly, that, receiving a word of hearing from us [which was] ^cGod's, ye welcomed [it], not [as] men's word, but, according* as it is truly, God's word, which also is inwardly working itself in you ^cwho believe.

¹⁴For **we** became imitators, brethren, of the assemblies of ^cGod ^cthat are in ^cJudæa in Christ Jesus, in that the same things **we** also suffered by your ^cown fellow-countrymen, according as **they** also by the Jews; ¹⁵^cwho killed both the Lord Jesus and the prophets, and us they persecuted, and unto God were displeasing, and unto all men contrary,

^a 2 Thes. iii. 8. ^b Col. i. 10; Ep. iv. 1. ^c Tregelles' alternative reading: "who called."

¹⁶hindering us from speaking unto the Gentiles that they might be saved, for the filling up of their ^osins at all times; but ^oanger came unawares upon them for an end.

¹⁷But **we**, brethren, having been bereaved away from you for a season of an hour, in face not in heart, much more abundantly gave diligence your ^oface to behold, with great longing. ¹⁸Wherefore we desired of ourselves to come unto you, even **I** Paul, both once and again, and ^oSatan thwarted us. ¹⁹For what [shall be] our hope or joy or crown^a of boasting? [Shall] not even **ye** before our ^oLord Jesus at his ^oarrival?^b ²⁰For **ye** are our ^oglory and ^ojoy.

CH. III. Wherefore, no longer concealing [our anxiety], we were well-pleased to be left behind in Athens, alone; ²and sent Timothy, our ^obrother and ^oGod's minister in the joyful message of the Christ, for ^oestablishing you and consoling [you] over your ^ofaith, ³that no one ^omight be shrinking back in these ^otribulations; for ye yourselves know that for this are we appointed; ⁴for even when we were with you, we were saying to you beforehand: "We are about to be passing through tribulation," according as it also came to pass and ye know. ⁵For this reason, **I** also, no longer concealing [my anxiety], sent for the ascertaining of your ^ofaith, lest by any means the tempting one [had] tempted you, and in vain should become our ^otoil. ⁶But Timothy having just now come unto us from you, and brought us good tidings as to your ^ofaith and ^olove, and that ye have good remembrance of us at all times, earnestly longing to see us, just as **we** also you,—⁷for this reason were we consoled, brethren, on account of you, on account of all our ^onecessity and tribulation, through your

^a Phi. iv. 1. ^b The word *parousia* occurs twenty-four times in the Greek New Testament, and is in this translation rendered "arrival" twenty times, and "presence" four; namely (1), "arrival," Mat. xxiv. 3, 27, 37, 39; 1 Co. xv. 23; xvi. 17; 2 Co. vii. 6, 7; 1 Thes. ii. 19; iii. 13; iv. 15; v. 23; 2 Thes. ii. 1, 8, 9; Ja. v. 7, 8; 2 Pe. iii. 4, 12; 1 Jno. ii. 28; and (2), "presence," 2 Co. x. 10; Phi. i. 26; ii. 12; and 2 Pe. i. 16. The sense of "presence" is so plainly shewn by the contrast with "absence," implied in 2 Co. x. 10, and expressed in Phi. ii. 12, that the question may be asked, why not *always* so render it? The answer is, because *parousia*, in some cases, plainly marks an event rather than a condition, a transitional point rather than a continuous line. Take, for example, 1 Co. xv. 23. Here are *three* points; *first*, Christ's resurrection; *second*, his *PAROUSIA*; *third*, his delivering up of the kingdom, etc. The *parousia* will not fall into series, will not file off a "rank" in the resurrection, except as a point. Hence, for this place, "presence," a state, is not the word; "coming" or "arrival" may be. For "coming," *eleusis* would be the word, covering the entire line of movement, *from, to*. Besides, "coming" is not so near to "presence" as "arrival" is, since the latter seizes the very next thing to "presence," the point of junction between "coming" and "presence;" it is the termination of the process of coming, the beginning of the state of being present. "Arrival" is the decisive word: "the forthstaying of his arrival" (2 Thes. ii. 8) altogether satisfies the unbiassed mind. "Advent" is a good word; but the looseness of usage would almost certainly conceal its exact force. "Arrival," familiar, but not undignified, arrests the mind with a clear and striking significance. For reasons in favour of "presence," 2 Pe. i. 16, see note there.

°faith; ⁸because now do we live, if perchance ye are standing fast in [the] Lord. ⁹For what thanksgiving can we render back unto °God concerning you, on account of all the joy with which we are rejoicing because of you before our °God; ¹⁰night and day exceeding abundantly making supplication for the beholding of your °face, and adjusting of the things that are deficient in your °faith? ¹¹But [might] our °God and Father himself, and our °Lord Jesus make straight our °way unto you; ¹²but might the Lord cause you to abound and to become pre-eminent in [your] °love one to another and to all, just as we also unto you, ¹³for the establishing of your °hearts, faultless in goodness, before our °God and Father, at the arrival^a of our °Lord Jesus with all his °saints.

CH. IV. As to what remains, then, brethren: we request you and exhort in [the] Lord Jesus, that, according as ye received from us the way in which ye ought to be walking and pleasing God, according as ye are also walking, that ye may be superabounding yet more. ²For ye know what charges we gave you through the Lord Jesus. ³For this is a thing willed by °God, your °sanctification: that ye abstain from °fornication; ⁴that ye know, each one of you, [how] to possess himself of his own °vessel in sanctification and honour, ⁵not in passion of coveting, just as even the Gentiles °that know not °God:^b ⁶that he °be not over-reaching and defrauding, in the matter, his °brother; because that an avenger [is the] Lord concerning all these, according as we also told you before, and solemnly took [you] to witness. ⁷For °God did not call you on impurity, but in sanctification. ⁸Therefore, indeed, °he that sets aside, sets aside not a man, but °God °who is giving his °Holy °Spirit unto you. ⁹But, concerning °brotherly-love, no need have ye^c that one be writing to you; for ye yourselves are God-taught to the loving of one another. ¹⁰And, in fact, ye are doing it unto all the brethren °who are in the whole of °Macedonia. But we are exhorting you, brethren, to be overflowing yet more; ¹¹and to be ambitious to be quiet,^d and to be attending to your °own affairs, and to be working with your °hands, according as unto you we gave charge; ¹²that ye may be walking with comeliness^e towards °those outside, and of no one be having need.^f

¹³But we are not wishing you to be ignorant, brethren, concerning

^a chap. ii. 19, note. ^b Ep. ii. 12. ^c Tregelles' alternative reading: "we have no need," or, "had no need." ^d 2 Thes. iii. 12. ^e Or, "walking honourably." ^f Ph. iv. 11.

°those falling asleep, lest ye be sorrowing according as even the rest °who have not hope.^a 14For, if we believe that Jesus^b died and arose, thus also will °God lead forth °those who fell asleep, through °Jesus, in conjunction with him. 15For this, to you, we say, by a word of [the] Lord: That **we**, the living °who are left over unto the arrival of the Lord,^c in nowise may get before °those who fell asleep. 16Because the Lord himself,^d with a word of command, with a chief-messenger's voice, and with a trumpet of God, will descend from heaven; and the dead in Christ will rise first; 17after that, **we**, the living °who are left over, all at once, together with them, shall be caught away, in clouds, to meet the Lord, into air; and thus, at all times, together with [the] Lord shall we be. 18So then, be consoling one another with these °words.

CH. V. But, concerning the times and the seasons, brethren, no need have ye that to you [anything] be written; 2for ye yourselves accurately know that [the] Day of [the] Lord, as a thief by night,^e thus is coming. 3Whensoever^f they may be saying "Peace and safety!" then, suddenly, upon them comes destruction,—just as the birth-throe upon °her that is with child,—and in nowise may they escape. 4But **ye**, brethren, are not in darkness, that the day should overtake you, as a thief. 5For all **ye** are sons of light^g and sons of day: we are not of night, nor yet of darkness. 6Hence, then, let us not be sleeping as the rest, but let us be watching and keeping sober. 7For °they that sleep, by night are sleeping; and °they that make themselves drunk, by night are drunken: 8but **we**, being of day, let us keep sober, having put on a breast-plate^h of faith and love; and, [as] a helmet, a hope of salvation; 9because °God did not appoint us unto anger, but unto acquiring salvation through our °Lord Jesus Christ, 10°who died for us, in order that, whether we be watching, or be sleeping,ⁱ all at once, together with him, we might live.^k 11Wherefore, be consoling one another, and building up each the other, according as also ye are doing.

12But we request you, brethren, to know °those toiling^l among you, and presiding over you in [the] Lord, and admonishing you; 13and to be esteeming them exceeding abundantly in love because of

^a Ep. ii. 12. ^b Intro. § 5. ^c 1 Co. xv. 23, 51. ^d Intro. § 5. ^e 2 Pe. iii. 10.
^f Tregelles' alternative reading: "And [or but] whensoever." ^g Ep. v. 8. ^h Ep. vi. 14.
ⁱ At the time of his arrival. ^k Enter the glorified life. ^l 1 Ti. v. 17; He. xiii. 7, 17.

their work. Be at peace among yourselves. ¹⁴But we exhort you, brethren, be admonishing the disorderly; be soothing those of little soul; be helping the weak; be long-suffering towards all. ¹⁵See that no one return evil for evil unto any; but, at all times, that which is good be pursuing, towards one another, and towards all. ¹⁶Always rejoice:^a ¹⁷incessantly pray: ¹⁸in everything give thanks: for this [is] God's will in Christ Jesus respecting you. ¹⁹The Spirit, quench not: ²⁰prophesyings,^b despise not; ²¹but, all things, put to the-test: that which is comely, hold fast. ²²From every form of evil, abstain. ²³But the God of peace, himself, sanctify you completely; and entire might your spirit and soul and body be preserved, so as to be blameless at the arrival of our Lord Jesus Christ. ²⁴Faithful [is] he that is calling you, who will also perform.

²⁵Brethren, be praying for us.^d ²⁶Salute all the brethren with a holy kiss. ²⁷I adjure you by the Lord, that the letter be read to all the brethren.

²⁸The favour of our Lord Jesus Christ [be] with you.

FIRST TO THESSALONIANS.

SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CH. I. **P**AUL and Silvanus and Timothy, to the assembly of Thessalonians in God our Father and Lord Jesus Christ: ²Favour to you, and peace, from God our Father and Lord Jesus Christ.

³We are bound to be giving thanks unto God at all times concerning you, brethren, according as is meet; in that your faith is growing exceedingly, and the love of each one of you all one to another is abounding; ⁴so that we ourselves in you are boasting, in the

^a Phi. iv. 4. ^b The use of the gift in assembly. ^c chap. ii. 19, note. ^d Ro. xv. 30; Col. iv. 3; 2 Thes. iii. 1; He. xiii. 18. ^e chap. ii. 13; Ep. i. 15; Phi. i. 3; Col. i. 3; 1 Thes. i. 2.

assemblies of ^oGod, over your ^oendurance and faith in all your ^opersecutions and ^otribulations which ye are sustaining: ⁵a proof of the righteous judgment of ^oGod, for your ^obeing counted worthy of the kingdom of ^oGod in behalf of which ye are also suffering: ⁶if, at least, [it is] righteous with God to recompense tribulation to ^othose who cause you tribulation; ⁷and, to you ^owho are suffering tribulation, relief, with us, at the revealing of the Lord Jesus from heaven, with messengers of his power, ⁸in a flame of fire,² awarding vengeance on ^othose not knowing God and on ^othose not obeying the joyful message of our ^oLord Jesus; ⁹who, indeed, a penalty shall pay, age-abiding destruction from [the] face of the Lord and from the glory of his ^omight, ¹⁰whenever he may come to be glorified in his ^osaints, and to be marvelled at in all ^owho believed, because our ^owitness unto you was believed, in that ^oday: ¹¹whereunto we are also praying at all times concerning you, that our ^oGod may count you worthy of the calling, and fulfil all delight of goodness and work of faith in power; ¹²to-the-end the name of our ^oLord Jesus may be made all-glorious in you, and ye in him, according to the favour of our ^oGod, and Lord Jesus Christ.

CH. II. But we request you, brethren, in behalf of the arrival ^b of our ^oLord Jesus Christ and our gathering together unto him, ²that ye be not quickly ^otossed from [your] ^omind,^c nor yet be alarmed—either through spirit, or through discourse, or through letter, as through us—as that the day of the Lord has set in; ^d ³that no one may cheat you in any respect: because [that day will not set in] except perchance the revolt come first, and the man of ^olawlessness^e be revealed, the son of ^odestruction, ⁴he that opposes and exalts himself against every one called God or an object of worship: so that he, within the Temple of ^oGod, takes his seat, shewing himself forth that he is God. ⁵Do ye not remember that, yet being with you, these things I was telling you? ⁶And ^owhat now restrains ye know, for his ^obeing revealed in his ^ofit-time. ⁷For the mystery of ^olawlessness already is inwardly working itself; only until the one restraining at present may happen to be out of [the] midst. ⁸And then shall be revealed “the lawless^f one,” whom the Lord Jesus “will slay with the Spirit of his ^omouth,” and will paralyse with the forthshining of his ^oarrival:^b ⁹whose ^oarrival

^a Tregelles' alternative reading: “fire of flame.” ^b 1 Thes. ii. 19, note. ^c 1 Thes. v. 2.
^d Intro. § 5. ^e Tregelles' alternative reading: “man of sin.” ^f Is. xi. 4.

is according to an inward working of °Satan in all manner of mighty-working and signs and wonders of falsehood, ¹⁰and in all manner of deceitfulness of unrighteousness to °those that are perishing, because the love of the truth they welcomed not that they °might be saved. ¹¹And, for this reason, °God is sending them an inward working of error, that they °may believe in the falsehood; ¹²in order that they may be judged, one and all °who did not believe in the truth, on-the-contrary, delighted in the unrighteousness.

¹³But **we** are bound to be giving thanks to °God at all times concerning you, brethren beloved by [the] Lord, that °God chose you from [the] beginning,^a unto salvation, in sanctification of Spirit and belief of truth, ¹⁴unto which he called you^b through our °joyful message, unto an acquiring of [the] glory of our °Lord Jesus Christ. ¹⁵Hence, then, brethren, stand firm, and be holding fast the instructions which ye were taught, whether through discourse or through our epistle. ¹⁶But our °Lord Jesus Christ himself, and God our °Father, °who loved us and gave [us] age-abiding consolation and good hope in favour,^c ¹⁷console your °hearts and establish^c [you] in every good work and word.

CH. III. For the rest: Be praying, brethren, for^d us,^e that the word of the Lord may be running and gaining glory, according as also with you; ²and that we may be rescued from the presuming and evil men; for not all have the faith. ³But faithful is the Lord,^f who will establish you and guard [you] from the evil one.^g ⁴But we have persuaded [ourselves] in [the] Lord towards you, that what things we are giving in charge ye both are doing and will do. ⁵But the Lord guide your °hearts into the love of °God, and into the endurance of the Christ.

⁶But we give charge to you,^h brethren, in [the] name of our °Lord Jesus Christ, that ye be withdrawing yourselves from every brother walking in a disorderly manner, and not according to the instruction which ye received from us. ⁷For ye yourselves know how [ye] ought to be imitatingⁱ us; in that we were not disorderly among you; ⁸neither, as a free gift, ate we bread from any one; but, in toil and hardship,^k night and day working with a view to not °burdening any

^a Tregelles' alternative reading: "chose you as a first-fruit, unto" (ἀπαρχήν for ἀπ' ἀρχῆς).
^b Tregelles' alternative reading: "us." ^c 1 Thes. iii. 13. ^d Literally: "concerning."
^e 1 Thes. v. 25, etc. ^f Tregelles' alternative reading: "God." ^g Or, "from evil;" but see Mat. vi. 13, note. ^h Ro. xvi. 17; 1 Co. v. 11, 13. ⁱ 1 Thes. i. 6. ^k 1 Thes. ii. 9.

of you: ⁹not because we have not authority,^a but that ourselves [as] **a** model we might give unto you, to-the-end [ye] might be ^oimitating us. ¹⁰For, even when we were with you, this were we giving in charge unto you: That, if any one is not willing to be working, neither let him be eating. ¹¹For we hear of some walking among you in a disorderly manner, at nothing working, yet officiously working. ¹²But ^osuch as these we charge and exhort in [the] Lord Jesus Christ, in order that, with quietness working, their own ^obread they may be eating. ¹³But **ye**, brethren, be not weary^b in well-doing. ¹⁴But if any one is not giving ear to our ^oword through the letter, this one remark, not to be mixing yourselves up with him,^c that he may be reproved: ¹⁵and not as an enemy be esteeming [him], but be admonishing [him] as a brother. ¹⁶But the Lord of ^opeace himself, might he give you ^opeace, always, in every way! The Lord [be] with you all.

¹⁷The salutation, with my ^ohand, of Paul,^d which is a sign in every letter: thus I write. ¹⁸The favour of our ^oLord Jesus Christ [be] with you all.

SECOND TO THESSALONIANS.

FIRST EPISTLE OF PAUL THE APOSTLE
TO
T I M O T H Y.

CH. I. **P**AUL, an Apostle of Christ Jesus, by injunction of God our Saviour and Christ Jesus our ^ohope, ²to Timothy, a genuine child in faith: Favour, mercy, peace, from God [our] Father and Christ Jesus our ^oLord.

³According as I exhorted thee to abide still in Ephesus, [when I was] journeying into Macedonia, that thou mightest charge some not to be teaching differently, ⁴nor yet to be giving heed to stories and endless genealogies; which, indeed, occasion persistent questionings

^a 1 Co. ix. 1. ^b Gal. vi. 9. ^c Give him no countenance: verse 6. ^d Col. iv. 18.

rather than a stewardship of God, °that [which is] in faith. ⁵ But the end of the charge is love, out of a pure heart, and a good conscience, and faith unfeigned; ⁶ which some missing, turned themselves aside into idle-talk; ⁷ desiring to be law-teachers, not understanding either what things they are saying, or concerning what they are stoutly-affirming. ⁸ But we know that the law [is] good, if perchance any one, with it, lawfully deal; ⁹ knowing this, that to a righteous one a law is not laid down, but to lawless ones and insubordinate, ungodly and sinful, irreligious and profane, smiters of fathers and smiters of mothers, manslayers, ¹⁰ fornicators, sodomites, manstealers, liars, perjured persons; and, if anything different, unto the healthful teaching is opposed; ¹¹ according to the joyful message of the glory of the happy God, with which entrusted was **κ**.^a

¹² Gratitude have I unto °him that empowered^b me, Christ Jesus our °Lord, in that trustworthy he esteemed me, putting [me] into ministry, ¹³ though °formerly^c I was a defamer and a persecutor and an insulter; nevertheless, I received mercy, because without knowledge I did [it], in unbelief; ¹⁴ but exceeding abundant was the favour of our °Lord, with faith and love, °that [which is] in Christ Jesus. ¹⁵ Faithful the word! and of all reception worthy: That Christ Jesus came into the world, sinners to save, of whom a chief am **κ**: ¹⁶ nevertheless, on this account received I mercy, that, in me, a chief, Christ Jesus might shew forth [his] entire °long-suffering, with a view to providing a model for °those about to rest faith on him for life age-abiding. ¹⁷ But, to the King of the ages, an incorruptible, unseen, only God,^d [be] honour and glory, to the ages of °ages.^e Amen.

¹⁸ This °charge I commit unto thee, child Timothy, according to the prophecies running before on thee, in order that thou mightest war with them the noble warfare; ¹⁹ holding faith and a good conscience, which some thrusting from them, concerning the faith made shipwreck; ²⁰ of whom is Hymenæus and Alexander, whom I delivered up unto °Satan,^f that they might be taught by discipline^g not to be defaming.

CH. II. I exhort, therefore, first of all, that there be made supplications, prayers, intercessions, thanksgivings, in behalf of all men; ² in

^a Tit. i. 3. ^b Phi. iv. 13. ^c 1 Co. xv. 9; Gal. i. 13. ^d Ro. xvi. 27; Jude 25. ^e "The whole expression appears to have the meaning of eternity, whilst αἰών falls back into its original signification of age or generation." (*Blunt's Dictionary*, article "Eternity.") But see note on Jno. iii. 15.) ^f 1 Co. v. 5. ^g For this meaning of *paideuo*, see 1 Co. xi. 32; 2 Co. vi. 9, etc.

behalf of kings, and all ^othose who are in eminent station; that an undisturbed and quiet life we may lead, in all godliness and gravity. ³This [is] comely and acceptable in presence of our ^oSaviour God, ⁴who wills all men to be saved, and into a full-knowledge of truth to come. ⁵For [there is] one God, one mediator also between God and men, a man, Christ Jesus; ⁶^owho gave himself a ransom in behalf of all, the testimony for appropriate opportunities, ⁷unto which **I** was appointed a proclaimer and an apostle (I say truth, I falsify not), a teacher of Gentiles in faith and truth. ⁸I am disposed, therefore, that the men be praying in every place, uplifting sacred hands, apart from anger and disputing: ⁹in-the-same-way also that women,^a in seemly attire, with modesty and sobermindedness, be adorning themselves; not with plaitings, and gold, or pearls, or costly apparel; ¹⁰but, which becomes women making promise of godliness, through means of good works. ¹¹Let a woman in quietness be learning, in all submission: ¹²but I am not permitting a woman to be teaching, nor yet to have authority over a man, but to be in quietness. ¹³For Adam first was formed, afterwards Eve; ¹⁴and Adam was not deceived, but the woman, being completely deceived, has come to be in transgression. ¹⁵Yet shall she be saved through the child-bearing, if perchance they abide in faith and love and holiness with sobermindedness.

CH. III. Faithful the word! If any one for oversight is eager, a noble work is he coveting. ²It is needful, therefore, that the overseer^b be irreproachable, a husband of one wife, sober, of sound mind, orderly, hospitable, apt in teaching,^c ³not given to wine, not ready to wound, but considerate, averse to contention, not fond of money; ⁴over his own ^ohouse presiding well, having children in submission with all dignity; ⁵(but if any one over his own ^ohouse knows not [how] to preside, how of an assembly of God shall he take care?) ⁶not a new convert; lest, being beclouded, he fall into judgment of the adversary. ⁷But it is needful to have an honourable testimony also from ^othose outside, lest into reproach he fall, and a snare of the adversary.

⁸Ministers, in-the-same-way, dignified; not double-tongued, not to much wine given, not greedy of base gain; ⁹holding the mystery of

^a 1 Pe iii. 3. ^b Tit. i. 6. ^c "Not merely *given to teaching*, but able and skilled in it." (Alford.)

the faith in a pure conscience. ¹⁰But let these also be tested first, afterwards let them be ministering, being unaccusable.

¹¹Wives,^a in-the-same-way, dignified; not given to intrigue, sober, faithful in all things.

¹²Let ministers be husbands of one wife, over children presiding well, and over their own °houses. ¹³For °they who nobly ministered, a noble degree for themselves are acquiring, and great freedom of speech in [the] faith °which [is] in Christ Jesus.

¹⁴These things unto thee am I writing; hoping to come unto thee with speed; ¹⁵but, if perchance I should tarry, that thou mayest know how it is needful in a House of God to be behaving oneself, which, indeed, is an assembly of a Living God, a pillar and basement of the truth.^b ¹⁶And confessedly great is the mystery of °godliness: He who was made manifest in flesh, was declared righteous in spirit, appeared to messengers, was proclaimed among Gentiles, was believed on in [the] world, was taken up^c in glory.

CH. IV. But the Spirit expressly says, that, in later seasons,^d some will revolt from the faith, giving heed to seducing spirits and to teachings of demons ²in hypocrisy speaking falsehood, of [demons] cauterized in their own °conscience, ³forbidding to marry and [commanding] to abstain from foods, which °God^e created for reception with thanksgiving by °those who have faith and have gained full-knowledge of the truth. ⁴Because every creature of God [is] good, and nothing to be thrown away, if with thanksgiving it is received; ⁵for it is sanctified by God's word and intercession.

⁶These things submitting to the brethren, thou wilt be a noble minister of Christ Jesus, receiving nourishment with the words of the faith and of the noble teaching which thou hast closely studied. ⁷But from the profane and old-wives stories excuse thyself; but be training thyself unto godliness; ⁸for the bodily training for a little is profitable; whereas °godliness for all things is profitable', having promise of life, the present and the coming. ⁹Faithful the word! and of all reception worthy. ¹⁰For to this end are we toiling^f and contending,^g because we have set hope on a Living God, who is Saviour of all men, especially of believing ones. ¹¹Be giving charge as to these things,

^a Tit. ii. 3. ^b Some scholars punctuate thus: "an assembly of a Living God. A pillar and basement of the truth, and confessedly," etc. ^c Mar. xvi. 19; Ac. i. 2; Lu. xxiv. 51. ^d 2 Ti. iii. 1. ^e See Intro. § 5. ^f Col. i. 29. ^g Tregelles' alternative reading: "suffering reproach."

and be teaching [them]. ¹²Let no one be despising^a thy youth, but become thou a model of ^cthem that believe, in discourse, in behaviour, in love, in faithfulness, in chastity. ¹³Till I come, be giving heed to the reading, to the exhorting, to the teaching. ¹⁴Be not careless of the gift-of-favour [that is] in thee, which was given thee through prophesying, along with a laying on of the hands of the eldership. ¹⁵Be these things thy care: in these be thou: that thine advancement may be manifest to all. ¹⁶Be giving heed to thyself and to the teaching: abide still upon them; for, this doing, both thyself shalt thou save and those listening to thee.

CH. V. An elderly man thou mayest not reprimand, but be exhorting [him] as a father: younger men, as brothers: ²elderly women, as mothers: younger women, as sisters, in all chastity.

³Widows, be thou honouring, those really widows. ⁴But, if any widow has children or grandchildren, let them be learning, first, their own house to be revering, and returns to be rendering to [their] progenitors; for this is acceptable in presence of God.^c ⁵But she [that is] really a widow, and has been left alone, has turned her hope towards God, and is giving attendance unto the supplications and the prayers night and day. ⁶But she that is running riot, though living has died. ⁷And these things be thou giving in charge, that irreproachable they may be. ⁸But if any one, for his own, and especially for members of his household, is not taking forethought, the faith has he denied, and is worse than one without faith. ⁹Let a widow be put-on-the-list^b [when] she comes to be not less than sixty years: one man's wife, ¹⁰in noble works having witness borne her: if she nourished children, if she shewed hospitality, if saints' feet she washed, if those in tribulation she succoured, if with every good work she followed along. ¹¹But younger widows decline thou; for, whensoever they may wax wanton against the Christ, they are choosing to marry; ¹²having [as] a judicial sentence: That [their] first faith they set aside. ¹³But, at-the-same-time, idlers also they learn [to become], going round from house to house: nay, not only idlers, but gossips also, and busy-bodies, speaking the things that ought not [to be spoken]. ¹⁴I am disposed, therefore, that younger ones marry, bear children, manage a household, giving no single occasion to the opposer [as] a cause of

^a 1 Co. xvi. 11.

^b "Of permanent beneficiaries . . . the roll of sacred honour." (Reynolds.)

reviling. ¹⁵For already some turned themselves aside after ^oSatan. ¹⁶If any believing woman has widows, let her be succouring them, and let not the assembly be burdened, in order that ^othose really widows it may succour.

¹⁷Let the well-presiding elders, of double honour be counted worthy; especially ^othey who are toiling in discourse and teaching. ¹⁸For the Scripture ^a says: "An ox that is threshing thou shalt not muzzle;" and: ^b "Worthy, the labourer, of his ^ohire." ¹⁹Against an elder be not entertaining an accusation, save indeed "before ^c two or three witnesses." ²⁰^oThose who are sinning, in presence of all be thou reproving, that the rest also may have fear.

²¹I bear full witness, ^d in presence of ^oGod and Christ Jesus and the chosen messengers, in order that these things thou mayest guard, apart from pre-judgment, doing nothing by partiality. ^e ²²Lay hands hastily on no one, neither have fellowship with sins of strangers. Keep thyself chaste. ²³No longer be a water-drinker, but a little wine be using, because of [thy] ^ostomach and thy frequent ^osicknesses. ²⁴Some men's ^osins are openly evident, leading on into judgment; but, with some, they even follow after. ²⁵In-the-same-way, the noble ^oworks also [are] openly evident; and ^othose that are otherwise cannot be hid.

CH. VI. Let as many as are servants under yoke ^f be esteeming their own ^omasters worthy of all honour, lest the name of ^oGod and the instruction be defamed. ²But ^othose having believing masters, let them not be despising [them] because they are brethren, but the-more be doing [them] service, because believers they are and beloved ^owho in the good workmanship are participating.

These things be teaching and exhorting. ³If any one is teaching differently, and not adhering to healthful words, ^othose of our ^oLord Jesus Christ, and the teaching according to godliness, ⁴he has become beclouded, skilled in nothing, but diseased about questionings and word-battles, out of which spring envy, strife, defamations, evil surmisings, ⁵inessant quarrellings of men thoroughly corrupted in [their] ^omind, and bereft of the truth, imagining ^ogodliness to be gain! ⁶But ^ogodliness, with a sufficiency of one's own, is great gain. ⁷For nothing brought we into the world, because neither are we able

^a De. xxv. 4; 1 Co. ix. 9. ^b Lu. x. 7. ^c De. xix. 15. ^d 2 Ti. iv. 1. ^e Tregelles' alternative reading: "judicial summons" (*prosklesin* for *prosklisin*). ^f Tit. ii. 9.

to carry anything out. ⁸ But, having sustenance and covering, with these we shall have sufficiency. ⁹ But they who are determined to be rich are falling into a temptation and a snare and many foolish and hurtful covetings; which, indeed, are sinking ^omen into ruin and destruction. ¹⁰ For, a root of all the vices, is the love of money; which some being eager for, were seduced away from the faith, and pierced themselves about with many pangs.

¹¹ But **thou**, O man of God, flee these things; but be pursuing righteousness, godliness, faith, love, endurance, meekness: ¹² be contesting the noble contest of the faith, lay hold on the age-abiding^a life, unto which thou wast called, and didst confess the noble confession in presence of many witnesses. ¹³ I charge thee, in presence of ^oGod ^owho engenders life in ^oall things, and of Christ Jesus ^owho witnessed before Pontius Pilate the noble confession: ¹⁴ That thou keep the commandment without spot, irreproachable, until the forthshining^b of our ^oLord Jesus Christ; ¹⁵ which,^c in appropriate seasons, the happy and only Potentate will shew, the King of ^othose who have kingship and Lord of ^othose who have lordship; ¹⁶ ^owho alone has immortality, inhabiting light unapproachable, whom no one of men [ever] beheld, or can behold:—to whom [be] honour and dominion age-abiding.^d Amen.

¹⁷ ^oThose who are rich in the present age be thou charging not to be high-minded; nor yet to have set hope on riches' uncertainty, but on God, ^owho presents to us all things richly, for enjoying; ¹⁸ to be working good, to be rich in noble works; to be free to impart, ready for fellowship; ¹⁹ treasuring up for themselves a noble foundation for the future, that they may hold on ^othat which is really life.

²⁰ O Timothy, the deposit guard thou, avoiding the profane pratings, and oppositions of the falsely-named knowledge, ²¹ which some giving promise of, concerning the faith missed-the-mark. ^oFavour [be] with you.^d

FIRST TO TIMOTHY.

^a Jno. iii. 15, note. ^b Tit. ii. 13. ^c "*Which* (epiphany [forthshining?], which 'divine event, to which the whole creation moves'), in *his* (God's) *own appropriate seasons* (these words are in the plural, because there is a succession of seasons and opportunities during which the *epiphany* is anticipated and the promise of its final glory renewed) *the only and blessed Potentate will reveal.*" (Reynolds.) But may not the "forthshining" itself be repeated? ^d Tregelles' alternative reading: "with thee."

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CH. I. **P**AUL, an Apostle of Christ Jesus, through God's will, according to a promise of life, °that [which is] in Christ Jesus, °To Timothy, a beloved child: Favour, mercy, peace, from God [the] Father and Christ Jesus our °Lord.

°Gratitude have I unto °God, unto whom I am rendering divine-service, from [my] progenitors, in a pure conscience,^a that I have the remembrance incessant concerning thee in my °supplications; night and day, °greatly longing to see thee, being mindful of thy °tears, that with joy I may be filled; °having received a reminder of the unfeigned faith which is in thee, which, indeed, indwelt first in thy °grandmother Lois and in thy °mother Eunice: I am persuaded, moreover, that in thee also. °For which cause, I put thee in remembrance to kindle up °God's °gift-of-favour, which is in thee through the laying on of my °hands. °For °God did not give unto us a spirit of cowardice;^b but of power and love and control. °Be not put to shame, therefore, with regard to the testimony of our °Lord, nor yet with regard to me his °prisoner; but jointly suffer hardship with the joyful message, according to a power of God; °who saved us, and called [us] with a holy calling, not according to our °works, but according to a peculiar purpose and favour, °that which was given us in Christ Jesus before remote-age^c times, °but was made manifest just now through the forthshining of our °Saviour Christ Jesus; who, indeed, abolished °death, but illumined life and incorruption, through the joyful message; °whereunto **I** was appointed a proclaimer and apostle and teacher of Gentiles. °For which cause, even these things am I suffering; nevertheless, I am not to be put to shame, for I know in whom I have believed, and am persuaded that powerful is he, my °deposit to guard, unto that °day. °An outline have thou, of

^a Ac. xxiv. 14. ^b Ro. viii. 15. ^c Or, "age-measured times;" or, simply (Cox), "age-times."

healthful discourses, which from me thou didst hear, in faith and love, ^cthat [which is] in Christ Jesus. ¹⁴The noble deposit guard thou, through Holy Spirit, ^othat which indwells within us.

¹⁵Thou knowest this, that all ^cthey in ^oAsia were turned away from me; of whom is Phygelus and Hermogenes. ¹⁶Might the Lord grant mercy to the house of Onesiphorus, in that oft-times he refreshed me, and with regard to my ^cchain was not put to shame; ¹⁷but, happening to be in Rome, diligently sought me, and found; ¹⁸(might the Lord grant unto him to find mercy from [the] Lord in that ^oday!) and, how many times in Ephesus he ministered, better art **thou** getting to know.

CH. II. **Thou**, therefore, my child, be empowering thyself in the favour ^othat [is] in Christ Jesus. ²And, what things thou didst hear from me, through many witnesses, the-same commit thou to faithful men; such as shall be competent to teach others also. ³Jointly suffer hardship, as a brave soldier of Christ Jesus. ⁴No one that is serving as a soldier entangles himself with the affairs of [his] ^olivelihood, that he may please ^chim that summoned him to serve as a soldier. ⁵But, if perchance one even be combating, he is not to be crowned, except perchance lawfully he combat. ⁶The toiling husbandman ought, first, of the fruits to be partaking. ⁷Think as to what I am saying [this]; for the Lord will give thee discernment in all things.

⁸Keep in memory Jesus Christ, raised from among [the] dead, out of David's seed, according to my ^cjoyful message; ⁹in which I am suffering hardship, as far as to bonds, as an evil-worker; but the word of ^oGod has not become bound. ¹⁰For this cause am I enduring all things, for-the-sake of the chosen ones, that **they** also may obtain salvation, ^cthat [which is] in Christ Jesus, with glory age-abiding. ¹¹Faithful the word!

For if we died together, we shall also live together:

¹²If we endure, we shall also reign together:

If we shall deny, **he** too will deny us:

¹³If we are faithless, **he** faithful remains;

For, deny himself, he cannot!^a

¹⁴These things be thou bringing to remembrance, fully bearing witness in presence of ^oGod ^bnot to be waging word-battles, for

^a Perhaps part of a hymn.

^b Tregelles' alternative reading: "the Lord."

nothing useful, for a subverting of ^cthose listening. ¹⁵Give diligence, thyself, approved, to present unto ^cGod, a workman not to be put to shame, rightly dividing the word of ^ctruth. ¹⁶But the profane pratings shun; for they will force their way unto more ungodliness,^a ¹⁷and their ^cword, as a cancer, will spread; of whom is Hymenæus and Philetus; ¹⁸who, indeed, concerning the truth missed-the-mark, affirming a ^bresurrection to have already taken place, and are overthrowing the faith of some. ¹⁹Nevertheless, the firm foundation of ^cGod stands, having this ^cseal:

[The] Lord acknowledged ^cthose that were his;

And:

Let every one ^cthat is naming the name of [the] Lord stand aloof from unrighteousness.

²⁰But, in a great house, there are not only vessels of gold and silver, but also of wood and of earth; and some, indeed, for honour, but some for dishonour. ²¹If perchance, therefore, one fully purify himself from these, he shall be a vessel for honour, sanctified, very useful to the Master, for every good work prepared. ²²But the youthful covetings flee thou! and be pursuing^d righteousness, faith, love, peace, along with ^cthose invoking the Lord out of a pure heart. ²³But, from the foolish and undisciplined questionings, excuse thyself; knowing that they beget contentions. ²⁴But a servant of [the] Lord ought not to be contentious; but to be gentle towards all, apt in teaching,^e ready to endure ill; ²⁵in meekness bringing under discipline ^cthose that oppose themselves, lest at any time ^cGod give them repentance for gaining full knowledge of truth, ²⁶and they should wake up to sobriety out of the adversary's snare, though they have been taken alive by him for his ^cwill.

CH. III. But of this be taking note: That, in last days,^f there will set in perilous seasons. ²For ^cmen will be ^gfond of themselves, fond of money, ostentatious, arrogant, defamers, to parents unyielding, unthankful, irreligious, ³without natural affection, accepting no truce, given to intrigue, without self-control, uncivilised, unfriendly to good men, ⁴traitors, reckless, beclouded, lovers of pleasure rather than lovers of God; ⁵having a form of godliness, but the power thereof denying: from these also turn thyself away. ⁶For out of these are

^a Tit. iii. 9. ^b Tregelles' alternative reading (doubtful): "the." ^c Mat. vii. 23, note.
^d 1 Ti. vi. 11. ^e 1 Ti. iii. 2, note. ^f 1 Ti. iv. 1. ^g Ro. i. 29-31.

°they who enter into the houses, and captivate silly women covered over with sins, led on by manifold covetings, ⁷always learning, and never unto a full knowledge of truth able to come. ⁸But, in what manner Jannes and Jambres withstood Moses, thus these [men] also withstand the truth, men utterly-corrupted in [their] °mind, disapproved concerning the faith. ⁹But they shall not force their way unto [any thing] more; for their °folly shall be fully evident to all, as also °that of those others became.

¹⁰But **thou** didst closely follow my °teaching, °manner of life, °purpose, °faith, °long-suffering, °love, °endurance, ¹¹°persecutions, °sufferings: what manner of things unto me happened, in Antioch, in Iconium, in Lystra; what manner of persecutions I endured; and out of all the Lord rescued me! ¹²But even all °who choose to be living in a godly manner in Christ Jesus, will be persecuted. ¹³But evil men and seducers will force on their way to the worse, deceiving and being deceived. ¹⁴But do **thou** abide in what things thou didst learn and wast entrusted with, knowing from what [teachers] thou didst learn [them]; ¹⁵and that, from a babe, the holy Scriptures thou hast known, °which are able to make thee wise unto salvation, through faith, °that [which is] in Christ Jesus. ¹⁶Every Scripture [is] God-breathed, and profitable, unto instruction, unto conviction, unto correction, unto discipline, °that [which is] in righteousness; ¹⁷in order that the man of °God may be ready, unto every good work having been put in readiness.

CH. IV. I bear full witness,^a in presence of °God and Christ Jesus °who is about to be judging living and dead, both as to his °forth-shining and his °kingdom ²proclaim the word; take thy position, in season, out of season; convict, rebuke, exhort, with all long-suffering and teaching. ³For there will be a season when with the healthy teaching they will not bear; but, according to their own °covetings, will unto themselves heap up teachers, having an itching in the hearing; ⁴and from the truth, indeed, will turn away the hearing, but unto the stories will be turned aside. ⁵But **thou**, be sober in all things, suffer hardship, do an evangelist's work, thy °ministry fully execute. ⁶For **£** forthwith am to be poured out,^b and the season of my °release is at hand. ⁷The noble contest I have contested, the race I

^a 1 Ti. v. 21. ^b As a drink-offering.

have finished, the faith I have kept. ⁸As to what remains: there is lying by for me the crown of °righteousness, which the Lord, the righteous judge, will render unto me in that °day; yet not alone unto me, but unto all °those also who have loved his °forthshining.

⁹Give diligence to come unto me speedily. ¹⁰For Demas forsook me, loving the present age, and journeyed into Thessalonica: Crescens into Galatia;^a Titus into Dalmatia. ¹¹Luke alone is with me. Receiving back Mark, bring [him] along with thyself: for he is to me very useful for ministering. ¹²But Tychicus I sent into Ephesus. ¹³The cloak which I left behind in Troas, with Carpus, [when] coming, bring thou; and the scrolls, especially the parchments.^b ¹⁴Alexander, the copper-smith, much baseness unto me exhibited: the Lord will render unto him according to his °works: ¹⁵as to whom be **thou** also on thy guard; for he exceedingly withstood our °words. ¹⁶In my first °defence, no one came in to assist me, but all forsook me: might it not to them be reckoned! ¹⁷But the Lord stood by me, and empowered me, that, through me, the proclamation might be fully made, and all the Gentiles might hear; and I was rescued out of a lion's mouth. ¹⁸The Lord will rescue me^c from every evil work, and bring safe into his °heavenly °kingdom: to whom [be] the glory, to the ages of °ages. Amen.

¹⁹Salute Prisca and Aquilas and the house of Onesiphorus. ²⁰Erastus abode in Corinth; but Trophimus I left behind in Miletus, sick. ²¹Give diligence, before winter, to come. There salute thee Eubulus and Pudens and Linus and Claudia and all the brethren. ²²The Lord [be] with thy °spirit. °Favour [be] with you.

SECOND TO TIMOTHY.

^a Tregelles' alternative reading: "Gallia." ^b *The cloak*: "His cloak will be a comfort to him in the cold winter and the damp dreary prison. . . . He shews himself so little of an ascetic that he can not only take pains to get himself the comfort of a cloak, but can also take pains to get himself the additional comfort of the cloak that he likes best. . . . It is not unlikely that St. Paul had woven a cloak for himself, and that he preferred his own handiwork to that of other men." *The scrolls*: "Hoping that in his own copies [of the Old Testament] he would find much that would help him in his study—many marks or notes which would recall former investigations and set him on pondering them anew." *Especially the parchments*: "We may be sure that he would never willingly be without 'the documents' which certified him to be a Roman citizen; and that he would bitterly regret that, in a moment of forgetfulness, he had left them behind at Troas." (*Expositor*, Vol. I. pp. 260-5.) ^c chap. iii. 11.

EPISTLE OF PAUL THE APOSTLE
TO
TITUS.

CH. I. **P**AUL, a servant of God, and an Apostle of Jesus Christ, according to faith of God's chosen ones, and full-knowledge of truth, ¹that [which is] according to godliness; ²in hope of age-abiding life, which the God who is not false promised before remote-age times,^a ³but he made manifest, in appropriate seasons, his ⁴word, in a proclamation with which **Ʒ** was entrusted^b according to an injunction of our ⁵Saviour God, ⁶To Titus a genuine child, according to a common faith: Favour and peace, from God [our] Father, and Christ Jesus our ⁷Saviour.

⁸For this cause I left thee behind in Crete, that the things left undone thou mightest fully set straight, and appoint, in every city, elders,^c as **Ʒ** to thee gave orders: ⁹If any one is unaccusable; a husband of one wife; having faithful children not in accusation of riotous excess or insubordinate. ¹⁰For it is needful that the overseer^d be unaccusable, as God's steward: not self-willed, not soon angry, not given to wine, not ready to wound, not greedy of base gain; ¹¹but hospitable, a lover of what is good, soberminded, righteous, religious, possessing self-control, ¹²keeping fast hold of the faithful word which is according to the teaching, that he may have power both to be exhorting in the healthful ¹³instruction, and to be convicting ¹⁴those who contradict. ¹⁵For many are insubordinate, vain-talkers and deceivers, especially ¹⁶they out of the circumcision; ¹⁷as to whom, it is needful to be stopping their mouths; who, indeed, whole houses are upsetting, teaching what things ought not [to be taught], for base gain's sake. ¹⁸Said some one from among them, a prophet of their own: "Cretans! always false, mischievous' wild beasts, idle gluttons."¹⁹ ²⁰This witness is true; for which cause be thou reproving them sharply, that they may be healthy in the faith: ²¹not giving heed to

^a 2 Ti. i. 9, note. ^b 1 Ti. i. 11. ^c Ac. xiv. 23. ^d 1 Ti. iii. 2, etc.

Judaical stories and commandments of men who turn themselves away from the truth. ¹⁵All things [are] pure, unto the pure; but, unto the polluted and faithless, nothing ^a [is] pure: but both their ^omind and ^oconscience have become polluted. ¹⁶God, they confess that they know; but, in [their] ^oworks, they deny [him]; being abominable, and obstinate, and unto every good work disapproved.

CH. II. But **thou!** be speaking what things become the healthful instruction: ²Aged men to be sober, dignified, soberminded, healthy in [their] ^ofaith, ^olove, ^oendurance; ³aged women, ^b in-the-same-way, in deportment as becomes sacred persons; not given to intrigue, nor yet to much wine enslaved, teachers of virtue; ⁴that they may constrain the young women to be lovers of their husbands, lovers of their children, ⁵soberminded, chaste, house-workers, good, submitting themselves to their ^oown husbands, lest the word of ^oGod be defamed. ⁶The younger men, in-the-same-way, be thou exhorting to be soberminded: ⁷concerning all things, presenting thyself [as] a model of noble works; in [thine] ^oinstruction, uncorruptness, dignity, ⁸healthful discourse not to be condemned; that, ^che who is of contrary [mind] may be reprov'd, having nothing to say concerning us, disparaging: ⁹Servants, ^d unto their own masters to be submitting themselves; in all things to be well-pleasing, not contradicting, ¹⁰not keeping [any thing] back, but shewing forth all good faith, that the instruction ^owhich is of our Saviour God they may be adorning in all things. ¹¹For the favour of ^oGod, with salvation for all men, shone forth; ¹²putting us under discipline, in order that, denying ourselves as to ^oungodliness and worldly ^ocovetings, in a soberminded and righteous and godly manner we might live, in the present age; ¹³prepared to welcome the happy hope and forthshining of the glory of our great ^oGod and Saviour Christ Jesus: ¹⁴who gave himself in our behalf, that he might redeem us from all lawlessness, and purify for himself a special people, zealous of noble works. ¹⁵As to these things be thou speaking and exhorting and reprov'ing, with all manner of injunction. Let no one, of thee, be neglectful.

CH. III. Be putting them in mind, unto principalities [and] authorities to be submitting ^e themselves; to be yielding unto rule; for every good work to be ready; ²to be defaming no one; to be averse to

^a Ro. xiv. 14, 20. ^b 1 Ti. iii. 11. ^c 1 Ti. iv. 12. ^d 1 Ti. vi. 1; Ep. vi. 5. ^e Ro. xiii. 1.

contention; considerate; shewing forth all meekness towards all men
³For even we used to be, at one time, thoughtless, unyielding, deceived, in servitude to manifold covetings and pleasures, going on in baseness and envy, worthy to be loathed, hating one another. ⁴But, when the graciousness and the affection-for-man of our ^oSaviour God shone forth, ⁵not by works, ^othose in righteousness which we achieved, but according to his ^omercy, he saved us, through a bath^a of a new-birth, and a new-moulding of Holy Spirit ⁶which he poured out on us richly, through Jesus Christ our ^oSaviour, ⁷in order that, having been declared righteous by his ^ofavour, we might be made inheritors, by way of hope, of life age-abiding. ⁸Faithful the word! and concerning these things I am disposed that thou be strongly affirming, in order that ^othey who have believed in God may be careful, in noble works, to put themselves forward: these things are noble and profitable to ^omen. ⁹But, foolish questionings, and genealogies, and strifes, and contentions about legal matters, avoid; for they are unprofitable and vain. ¹⁰From a party man, after a first and second admonition, excuse thyself; ¹¹knowing that ^osuch a one has become turned out of the way, and is sinning, being self-condemned.

¹²Whosoever I may send Artemas unto thee, or Tyehicus, give diligence to come unto me into Nicopolis; for there have I determined to winter. ¹³Zenas the lawyer, and Apollos, do thou diligently send forward, in order that nothing to them may be wanting. ¹⁴But let ^oour's also be learning, in noble works, to put themselves forward, for the needful services, that they may not be unfruitful.

¹⁵All ^othey who are with me salute thee. Salute thou ^othose that dearly-love us in faith. ^oFavour [be] with you all.

TO TITUS.

^a The word λουτρόν, here used occurs elsewhere in the New Testament only in Ep. v. 26. The cognate forms "λουει, which is not so much 'to wash' as 'to bathe,' and λουῖσθαι, 'to bathe oneself,' imply always, not the washing of a part of the body, but of the whole (thus ἀλουμενοι τὸ σῶμα, He. x. 22; compare Ex. xxix. 4; Ac. ix. 37; 2 Pe. ii. 22; Re. i. 5. Plato, *Phaed.* 115 a)." (French, *Synonyms of the New Testament*, p. 157.)

EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy the brother, To Philemon our ^obeloved and fellow-worker, ²and to Apphia [our] ^osister, and to Archippus ^a our ^ofellow-soldier, and to the assembly at thy house: ³Favour to you, and peace, from God our Father and Lord Jesus Christ.

⁴I am giving thanks to my ^oGod, always making mention of thee in my ^oprayers ⁵(hearing of thy ^olove and ^ofaith which thou hast unto the Lord Jesus and unto all the saints), ⁶that the fellowship of thy ^ofaith may become energetic in an acknowledging of every thing good, in us, ^bfor Christ. ⁷For much joy had I, and consolation, on account of thy ^olove; because the tender-afflictions of the saints have been refreshed through thee, brother. ⁸Wherefore, though much freedom-of-speech in Christ I have, to be enjoining upon thee ^cthat which is becoming, ⁹for ^olove's sake I rather exhort: being such a one, as Paul an aged man, but now even a prisoner of Christ Jesus, ¹⁰I exhort thee concerning my ^ochild, whom I begat in [my] ^obonds, Onesimus: ^c¹¹^ohim, at one time, to thee unserviceable; but, now, to thee and to me very serviceable: ¹²whom I sent back to thee—him! that is, my ^otender afflictions! ^d¹³whom **I** was disposed with myself to detain, that, in thy behalf, unto me he might be ministering, in the bonds of the joyful message. ¹⁴But, apart from thy ^omind, nothing was I willing to do; that, not as by necessity, thy ^ogood thing should be, but by choice. ¹⁵For, peradventure, for this reason he was separated for an hour, in order that, [as] an age-abiding [possession], thou mightest have him back; ¹⁶no longer as a bond-servant, but above a bond-servant, a brother beloved; very greatly to me, but how much more to thee, both in [the] flesh and in [the] Lord? ¹⁷If, then, me thou holdest [as] one in fellowship, take him

^a Col. iv. 17. ^b Tregelles' alternative reading: "in you." ^c That is, "Helpful;" alluded to, verse 20. ^d Tregelles' alternative reading adds (doubtfully): "do thou receive."

unto thee, as myself. ¹⁸ But, if in anything he wronged thee, or is indebted, the-same unto me do thou reckon. ¹⁹ ¶ Paul wrote [it] with my ^ohand, ¶ will repay [it]: lest I tell thee that even thyself unto me thou still owest. ²⁰ Yes! brother, might ¶ from thee enjoy help in [the] Lord! refresh my ^otender-affections in Christ. ²¹ Confident in thine ^obedience, I wrote unto thee, knowing that even above what I am saying thou wilt do. ²² But, at-the-same time, be also preparing for me a lodging; for I am hoping that, through your ^oprayers, I shall be given as a favour unto you.

²³ There salute thee Epaphras, my ^ofellow-captive in Christ Jesus,

²⁴ Mark, Aristarchus, Demas, Luke, my ^ofellow-workers.

²⁵ The favour of our ^oLord Jesus Christ [be] with your ^ospirit.

TO PHILEMON.

EPISTLE

TO THE

H E B R E W S.

CH. I. **W**HEREAS in many parts and in many ways of old
^oGod spake to the fathers' in the prophets,

² at a last stage of these' ^odays

he spake to us' in [his] ^oSon;^a

whom he appointed heir of all things,

through whom also he made the ages;

³ who—being an eradiated brightness of his ^oglory,

and an exact representation of his ^overy being,

bearing up ^oall things also by the utterance of his ^opower—

a purification' of [our] ^osins' having achieved,^b

sat down on the right hand of the majesty in high places;

⁴ by so much becoming superior' to the messengers,^c

by as much as going beyond' them' he has inherited a more distinguished name.

^a Literally; "in Son"="son-wise," if such a word were allowable. More freely: "In one who stood to him in the relation of son." ^b Or, "made for himself." ^c Lu. i. 11, note.

⁵For to which of the messenger^a said he at any time :

“ My Son art thou :

I, this day, have begotten thee ” ?^b

And, again :

“ I will be to him' for a Father ;

And he shall be to me' for a Son ” ?^c

⁶But, whensoever again he may introduce the first-begotten into the inhabited [earth], he says :

“ And let all God's messenger worship him ; ”^d

⁷and, respecting the messenger, indeed, he says :

“ Who makes his ^omessenger's winds,

And his ^oministers-of-state' a flame of fire.”^e

⁸Whereas, respecting the Son :

“ Thy ^othrone, ^oO God, [is] to the remotest and ^omost
[abiding age] ; ”^f

and :

“ The sceptre of ^orectitude [is] sceptre of thy ^okingdom ;

⁹Thou lovedst righteousness and hatedst lawlessness :

For this reason, ^oGod, thy ^oGod, anointed thee

With oil of exultation, beyond thy ^opartners.”

¹⁰And :

“ Thou, by way of beginning, Lord, the earth' didst found ;

And works of thy ^ohands are the heavens'.

¹¹They shall perish,

But thou abidest still ;

And all, as a mantle, shall be worn out,

¹²And, as if a robe, thou wilt fold them up, as a mantle ;^g

And they shall be changed ;

But thou art the same,

And thy ^oyears will not fail.”^h

¹³But unto which of the messenger has he said at any time :

“ Be thou seated at my right-hand,

Till whensoever I may put thy ^ofoes a footstool of thy ^ofeet ” ?ⁱ

¹⁴Are they not all spirits doing public service, which for ministry

^a Lu. i. 11, note. ^b Ps. ii. 7 ; Ac. xiii. 33 ; chap. v. 5. ^c 2 Sa. vii. 15. ^d Ps. xcvi. 7.
“ A passage which has no reference to the first coming, but to Christ's second advent.”
(Adolp Saphir.) ^e Ps. civ. 4. ^f Literally, “ the age of the age ” ; Ps. xlv. 6, etc.
^g Tregelles marks this addition as doubtful. ^h Ps. ci. 26, etc. ⁱ Ps. ex. 1 ; Mat. xxii. 41, etc.

are being sent forth for the sake of ^othose about^a to be inheriting salvation?

CH. II. For this reason, it is necessary that with unwonted firmness we be holding fast unto the things that were heard, lest at any time we slip away. ²For if the word through messengers^b spoken became firm, and every transgression and disobedience received a righteous recompence, ³how shall **we** escape, if we neglected so great a salvation as this; which, indeed, having received a beginning to be spoken through the Lord, by ^othose who heard, unto us' was confirmed: ⁴^oGod bearing conjoint additional witness, both with signs and wonders and manifold works of power and distributions of Holy Spirit, according to his ^owill?

⁵For not to messengers^b subjected he the coming' ^oinhabited [earth],^c of which we are speaking. ⁶But some one, somewhere, fully bare witness, saying:^d

“What is man, that thou rememberest him;

Or, man's son, that thou visitest him?

⁷Thou madest him less, some little, than messengers:^b

With glory and honour thou crownedst him;

And didst appoint him over the works of thy ^ohands:^e

⁸All things thou didst put in subjection beneath his ^ofeet.”

For in ^osubjecting to him' the all things, nothing left he to him' unsubjected; whereas, now, not yet do we see the all things to him' made subject. ⁹But the One who “some little has been made less than messengers” we do' behold, [even] Jesus; by reason of the suffering of ^odeath “with glory and honour crowned,” to-the-end that, by favour of God,^f in behalf of every one he might taste of death. ¹⁰For it was becoming in him' for-the-sake of whom [are] the all things and through means of whom [are] the all things', when many sons unto glory he would lead', that the Princely-Leader^g of their ^osalvation, he should through sufferings make complete. ¹¹For both ^ohe who sanctifies and ^othey who are being sanctified [are] all of' One; for which cause he is not ashamed to be calling them brethren,^h ¹²saying:ⁱ

^a Or, “going,” “destined.” ^b Lu. i. 11. note. ^c “The world to come, according to the opinion of the ancient synagogue, means the renovated earth under the reign of the Messiah.” (Saphir.) ^d Ps. viii. 5, etc. This Psalm “is quoted as referring to Christ: (1) Mat. xxi. 16; (2) 1 Co. xv. 27; (3) 1 Ep. i. 20-22; (4) He. ii.” (Saphir.) ^e Tregelles marks this line as doubtful. ^f Tregelles' alternative reading; “that, without God.” ^g *Archegos*: elsewhere, Ac. iii. 15; v. 31; chap. xii. 2. ^h *Jno. xx. 17; Mat. xxviii. 10.* ⁱ Ps. xxii. 22.

“ I will declare thy °name to my °brethren,

Amidst an assembly will I sing praise unto thee ;”

and, again :^a “ **Ƴ** will be confident on him ;”

and, again :^b “ Behold ! **Ƴ** and the children that °God gave unto me.”

¹⁴ Seeing, therefore, that the children have received a fellowship of blood and flesh, **Ƴc** also in like manner took partnership of the same ; that, through means of [his] °death he might paralyse °him that was holding the dominion of °death, that is, the adversary,¹⁵ and might release these, as many as by fear of death, through all [their] °life-time were liable to servitude. ¹⁶ For not, surely, of messengers is he laying hold ; but of Abraham’s seed he is laying hold. ¹⁷ Whence he was obliged, in all respects, unto the brethren to be made like ; that he might become a merciful and faithful high-priest, in the things pertaining unto °God, for the making of propitiation as to the sins of the people. ¹⁸ For, in that **Ƴc** has suffered, seeing that he was tempted, he is able, °those who are being tempted to rescue.

CH. III. Whence, holy brethren, partners of a heavenly calling, attentively-consider the Apostle and High-priest of our °confession, Jesus ;² [as] being “ faithful ” to °him who made him, as “ Moses ” also “ in the-whole of his °house.” ³ For, of more glory than Moses, has this one been counted worthy, by as much as, more honour than the house, has °he who made it ready. ⁴ For every house is made ready by some one ; but °he who made all things ready [is] God. ⁵ And “ Moses,” indeed, [was] “ faithful in the-whole of his °house,” as a guardian, for a witness of the things to be afterwards spoken ;⁶ but Christ, as a Son over his °house, whose house are **wc**, if perchance the freedom of speech and the boast of the hope, throughout, firm, we hold fast.^d

⁷ Wherefore, according as says the Holy °Spirit :^e “ To-day ! if perchance to his °voice ye may hearken, °ye may not harden your °hearts ; as in the embitterment, on the day of the temptation in the wilderness, °when your °fathers tempted with a testing ; and saw my °works forty years. ¹⁰ Wherefore, I was sore vexed with this °generation, and said : Always err they in [their] °heart ; howbeit **they** understood not my °ways ! ¹¹ So I sware in mine °anger : If they shall enter into my °rest !”

^a 2 Sa. xxii. 3. ^b Is. viii. 18. ^c verse 5 ; Nu. xii. 7. ^d verse 14. ^e Ps. xc. 7-11.

¹²Be taking heed, brethren, lest, at any time', there shall be, in any of you', an evil heart of unbelief in revolting from a Living God; ¹³but be exhorting yourselves from day to day', so long as the "To-day!" is being called', lest hardened be any from among you by deceitfulness of sin. ¹⁴For partners have we become of the Christ, if perchance at least, the beginning of the confidence', throughout, firm, we hold fast: ¹⁵while it is being said: "To-day! if perchance to his voice ye may hearken', ye may not harden your hearts, as in the embitterment." ¹⁶For, who, although they hearkened, caused embitterment? Nay indeed! did not all they who came forth out of Egypt through Moses? ¹⁷But with whom^a was he sore vexed forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? ¹⁸But to whom sware he that they should not enter into his rest, save to those who were obstinate? ¹⁹And we see' that they were not able to enter, by reason of unbelief.

CH. IV. Let us, therefore, be afraid, lest, at any time', although there is left behind' a promise to enter into his rest, any one from among you should be deemed to have come short. ²For we have had delivered to us also the joyful-message, just as even they; but the word of the hearing did not profit them, they not having been blended in [their] faith with those who hearkened. ³For we are to enter into the rest, we who had faith; according as he has said;^b "As I sware in mine anger: If they shall enter into my rest!" and yet the works, from a founding of a world' had been brought into existence. ⁴For he has said, somewhere,^c concerning the seventh [day], thus: "And God rested, on the seventh day, from all his works." ⁵And, in this,^b again: "If they shall enter into my rest!" ⁶Seeing, therefore, that it is being left over for some to enter into it, and they who formerly had delivered to them [the] joyful message entered not by reason of obstinacy, ⁷again he marks out a certain day: "To-day!" in David saying, after so long a time as this: according as it has been said before: "To-day! if perchance to his voice ye may hearken', ye may not harden your hearts." ⁸For if unto them Joshua' had given rest,^d it had not, in that case, concerning another day been speaking, after these things. ⁹Hence, there is being left over a sabbath-keeping, for the people of God'.

^a Nu. xiv. 22, 23.^b Ps. xcv. 11.^c Ge. ii. 2; Ex. xx. 11.^d Jos. xiii. 4.

¹⁰For ^ohe that entered into his ^orest, **he** too rested from his ^oworks, just as from his ^oown [did] ^oGod.

¹¹Let us, therefore, give diligence to enter into that ^orest; lest, in the same example of ^oobstinacy, any one fall. ¹²For living [is] the word of ^oGod, and energetic; and more cutting than any two-edged knife, and penetrating as far as a dividing asunder of soul and spirit, of joints also and marrow;⁴ and able to judge a heart's impulses and designs: ¹³and there is not a created thing that can be secreted in his presence; but all things [are] naked and exposed to the eyes of him with whom [is] our ^oaccount.

¹⁴Having, therefore, a great high-priest' who has passed through the heavens, Jesus the Son of ^oGod, let us be holding fast the confession! ¹⁵For we have not an high priest, unable to have fellow-feeling with our ^oweaknesses; but one who has been tempted in all respects, by way of likeness, apart from sin. ¹⁶Let us, therefore, be approaching, with freedom of speech,⁵ unto the throne of ^ofavour; that we may receive mercy, and favour may find for seasonable succour.

CH. V. For every high-priest, who from among men' is taken, in behalf' of men is appointed', for the things pertaining unto ^oGod, that he may be offering both gifts and sacrifices for ^c sins; ²as one able to have a measure of feeling for the ignorant and erring, since **he** also is encompassed with weakness; ³and on this account is under obligation, according as for the people', so also for himself', to be offering for sins. ⁴And not unto himself, does any one take the honour, but if called by ^oGod', just according as even Aaron. ⁵Thus, even the Christ glorified not himself' to become an high-priest; but ^ohe that spake unto him: ⁴

“My Son art **thou**!

I, this day, have begotten thee.”

⁶According as, in a different [place],⁶ he says:

“**Thou** [art] a priest to the remotest age,⁷ according to the rank of Melchizedec:”

⁷who, in the days of his ^oflesh, having offered up both supplications and entreaties unto ^ohim that was able to save him out of death, with mighty out-cries and tears, and been hearkened to by reason of [his] ^odevoutness', ⁸even though he was a Son, yet learned from what

^a “*μύελος* [*marrow*'], organs of thought and sensation; *ἀρται* [*joints*'], those of motion and activity.” (Saphir.) ^b “Literally, ‘saying all!’ with that confidence which begets thorough honesty, frankness, full and open speech.” (Saphir.) ^c Literally: “over.”

⁴ Ps. ii. 7. ⁶ Ps. cx. 4. ⁷ “To the *aion*!” in the Psalm, “to *olam*!” Jno. iii. 15, note.

things he suffered' the obedience; ⁹and, having been made complete', became to all ¹⁰those obeying him author of an age-abiding salvation: ¹⁰having been addressed by ¹⁰God [as]

"High-priest, according to the rank of Melchizedec."

¹¹Concerning whom, great' [is] our ¹¹discourse, and of difficult interpretation, to express [it], seeing that ye have become slothful in [your] ¹¹hearing. ¹²For, even when ye ought to be teachers by reason of the lapse of time, again' ye have need' that one ¹²be teaching you which [are] the elements of the beginning of the oracles of ¹²God; and have become such as have need' of milk' ^a and not of strong food.

¹³For every one ¹³partaking of milk [is] unskilled in discourse of righteousness, for he is a babe; ¹⁴but to such as are mature pertains the strong food, to ¹⁴those who, by reason of the habit', have [their] ¹⁴organs of perception well-trained' for discriminating both good and evil.^b

CH. VI. Wherefore, dismissing the discourse of the beginning of the Christ, unto ¹⁵maturity' let us be tending: not, again, a foundation laying down of repentance from dead works, and of faith towards God, ²of immersions of instruction, ^cof laying on hands also, of a resurrection also of [the] dead, and of judgment age-abiding. ³And this will we do, if, at least, ³God permit.^d ⁴For it is impossible, as to ⁴those who were once for all illuminated, who tasted also of the heavenly ⁴free-gift, and were made partners in a Holy Spirit, ⁵and tasted God's utterance [to be] sweet, works of power also of a coming age, ⁶and who fell away, again to be remoulding [them] into repentance; seeing they were re-crucifying to themselves the Son of ⁶God, and making [of him] an example. ⁷For land, ⁷which drank in the rain thereon oft-times coming, and brings forth pasture fit for those for whose sake it is also cultivated, partakes of a blessing from ⁷God; ⁸whereas should it be bringing forth thorns and briars, [it is] disapproved and unto causing nigh, whose ⁸end [is] for burning.

⁹But we are persuaded, concerning you', beloved, the things which are better and closely connected with salvation, though even thus we speak. ¹⁰For ¹⁰God [is] not unrighteous to be forgetful of your

^a 1 Co. iii. 2. ^b Or, "noble and ignoble," "honourable and base." ^c "β. δ. [immersions of instruction] does not stand for δ β. [instruction (doctrine) of immersions], the more especially as in the other groups the position of the genitive is regular." (Moulton's *Winer*, p. 690. The words in brackets are here supplied for convenience.) ^d Ja. iv. 15.

work^a and love which ye shewed forth for his name; in that ye ministered to the saints, and are ministering. ¹¹But we covet that each of you be shewing forth the same diligence, with a view to the full assurance^c of the hope, throughout: ¹²that not slothful ye may become, but imitators of those who through faith and patience were becoming heirs of the promises. ¹³For, when to Abraham God made promise, seeing that he had no one greater by whom to swear, he swore by himself, ¹⁴saying: ^b "Truly, if blessing, I will bless thee; and, multiplying, I will multiply thee." ¹⁵And, thus, being patient^c, he attained to the promise. ¹⁶For men by the greater one swear; and with them, an end of all gainsaying, as regards confirming^c, [is] the oath. ¹⁷Wherein God, being more abundantly disposed to shew forth to the heirs of the promise the unchangeableness of his counsel, mediated with an oath; ¹⁸in order that, through means of two facts, unchangeable, in which [it was] impossible for God to make himself false^c, a mighty consolation we might have, who fled along to grasp the fore-lying hope: ¹⁹which we have as an anchor of the soul, both secure and firm, and entering into the interior of the veil, ²⁰where, as forerunner in our behalf, entered Jesus, who,

"According to the rank of Melchizedec, became an high-priest to the remotest age."

CH. VII. For this Melchizedec, king of Salem, priest of God Most High, who met Abraham returning from the smiting of the kings, and blessed him, ²to whom even a tenth^c of all Abraham apportioned; first, indeed, being translated, King of Righteousness^c; but, after that, King of Salem^c also, which is King of Peace^c; ³without father, without mother, without pedigree, having neither a beginning^c of days nor of life an end^c but made like unto the Son of God, abides a priest for the uninterrupted continuance.^d ⁴Now consider how great [is] this one, to whom a tenth Abraham^c gave, out of the choicest-spoils, [even Abraham] the patriarch! ⁵And they, indeed, from among the sons of Levi who the priesthood^c receive, have commandment^c to be taking tithes of the people, according to the law, that is, of their brethren, even though they have come forth out of the loins of Abraham. ⁶But he who derives not his pedigree from among them, has taken tithes

^a 1 Thes. i. 3 ^b Ge. xxii. 17. ^c Ge. xiv. 18. ^d "As Hofmann excellently interprets, his priesthood is in Scripture simply continuous, unbroken by transmission or inheritance, and inherent in himself alone as a personal prerogative." (Delitzsch.) ^e Nu. xvii. 21, etc.

of Abraham'; and the holder of the promises has he blessed. ⁷But, apart from all gainsaying, the inferior' by the superior' is blessed. ⁸And here, indeed, dying men are taking tithes; but there one who receives witness that he is living. ⁹And, so to say a word, through Abraham, even Levi, ^cwho takes tithes, has paid tithes; ¹⁰for yet in the loins of [his] ^cfather was he, when Melchizedec met' him.

¹¹If, indeed, therefore, there was a completing through means of the Levitical priesthood (for the people thereupon has had based a code of laws), what further need, "according to the rank of Melchizedec," for a different^a priest to be raised up, and not according to the rank of Aaron to be designated? ¹²For, seeing there is to be a change of the priesthood, of necessity, of law too', is a change to be brought about. ¹³For he as to whom these' things are said, with a different tribe has taken partnership, from which no one has given attendance at the altar; ¹⁴for very evident [it is] that out of Judah has sprung our ^cLord, respecting which tribe, concerning priests, nothing did Moses speak. ¹⁵And yet more abundantly evident it is: if, according to the likeness of Melchizedec, there is to be raised up a different^a priest; ¹⁶who not according to a law of a commandment dealing with flesh' has become [a priest], but according to a power of a life indissoluble. ¹⁷For it is witnessed,^b

"**Thou** [art] a priest to the remotest age,^c according to the rank of Melchizedec."

¹⁸For a setting aside, indeed, takes place, of a foregoing commandment, by reason of its ^cweakness and unprofitableness, ¹⁹(for the law completed nothing); but [there is] a superinducing of a superior hope, through which we draw near unto ^cGod. ²⁰And, inasmuch as not apart from an oath-taking (for ^cthey, indeed, apart from an oath-taking have been made priests; ²¹whereas ^che with' an oath-taking, through ^chim that was saying unto him :

" [The] Lord sware, and will not regret,

Thou [art] a priest to the remotest age,"^c)

²²by as much as this, has Jesus become surety of a superior covenant. ²³And, ^cthey, indeed, in greater number have been made priests, because by death they are hindered from abiding at hand. ²⁴But ^che, because of his abiding "to the remotest age," invincible holds the

^a Not merely "another;" Mat. xi. 3, note.

^b Ps. cx. 4.

^c chap. v. 6, note.

priesthood. ²⁵ Whence, also, he is able to be saving unto the very end ^othose that approach through him unto ^oGod, always living to ^obe interceding in their behalf. ²⁶ For such an high-priest as this, for us, was even suited, sacred, harmless, undefiled, set apart from ^osinners, and become higher than the heavens: ²⁷ who has not a day-by-day necessity, just as the high-priests, beforehand, over ^ohis own sins, to be offering sacrifices: after that, [over] ^othose of the people.^a For this he did, once for all, when himself he offered. ²⁸ For the law constitutes men high-priests, having weakness; but the word of the oath-taking, ^owhich [came] after the law, a Son, to the remotest age made complete.

CH. VIII. But, [as] a crowning point of the things being spoken': Such a one as this have we as high-priest', who sat down on [the] right-hand of the throne of the Majesty in the heavens; ² of the Holies a public-minister, and of the real ^otent, which the Lord pitched, not a man. ³ For every high-priest for the offering of both gifts' and sacrifices' is constituted: ^b whence [it was] necessary for this one also to have something which he might offer. ⁴ If, indeed, therefore, he had been on earth, he had not, in that case, even been' a priest; since there are ^othose offering the gifts according to law: ⁵ who, indeed, with a glimpse' and shadow' of the heavenly things^c are rendering divine service; according as Moses' has received intimation,^d when about to complete the tent; for, "See!" says he, "thou shalt make all things according to the model ^owhich was pointed out to thee in the mount:" ⁶ but now has he attained to a more distinguished public-ministry', by as much as, of a superior covenant also, he is mediator, which, indeed, on superior promises has been legislated.

⁷ For, if that ^ofirst had been faultless', not, in that case, for a second had there been sought a place. ⁸ For, finding fault with them, he says: ^e "Behold! days are coming, saith [the] Lord, and I will conclude for the house of Israel' and for the house of Judah', a covenant of a new sort: ⁹ not, according to the covenant which I made with their ^ofathers, in a day of my taking hold of their ^ohand to lead them forth out of Egypt's land; because they abode not within my ^ocovenant, and I disregarded them, saith [the] Lord. ¹⁰ Because this [is] the covenant which I will covenant to the house of Israel, after

^a chap. v. 3; ix. 7.^b chap. v. 1.^c chap. x. 1.^d Ex. xxv. 40.^e Je. xxxi. 31-34.

those ^odays, saith [the] Lord: Giving my laws into their ^ounderstanding, upon their hearts also will I inscribe them; and I will be to them' for a God, and **they** shall be to me' for a people; ¹¹and in nowise may they teach each one his ^ofellow-citizen, and each one his ^obrother, saying: Get to know the Lord! because all shall know me, from a small one unto a great one of them; ¹²because propitiations will I be to their 'unrighteousnesses', and of their ^osins in nowise may I be mindful any more." ¹³By [his] ^osaying: "Of a new sort," he has made obsolete the first; but the thing that is becoming obsolete and aged [is] near disappearing.

CH. IX. Even the first, indeed, therefore, used to have righteous-appointments of divine service, even the holy [ritual] well-arranged. ²For a tent ^b was set in order: the first, in which were both the lampstand, and the table, and the setting forth of the loaves, which, indeed, is called Holies; ³but, after the second veil, a tent, ^othat called the Holies of ^oHolies, ⁴having a golden censer, and the ark of the covenant covered around on every side with gold, in which [was] a golden jar holding the manna, and the rod of Aaron ^othat sprouted, and the tables of the covenant; ⁵but, over-above it, Cherubim of glory, overshadowing the propitiatory: concerning which things it is not now [needful] to be speaking' particularly. ⁶But, these things having thus been set in order, into the first tent, indeed, continually enter the priests, the divine services completing; ⁷whereas, into the second, once for all in the year, only the high-priest, not apart from blood, which he offers in behalf of himself and the ignorances of the people; ⁸the Holy ^oSpirit making this evident, that not yet has been made manifest the way of the Holies, while yet the first tent has a standing: ⁹which, indeed, [is] a parable for the season ^othat has set in; according to which, both gifts and sacrifices are offered, which cannot, as regards conscience, make complete ^ohim that is rendering [the] divine service; ¹⁰only as to eatings and drinkings and diversified immersions and righteous-appointments pertaining to flesh, which until a season of rectifying are in force.

¹¹But when Christ approached, ^can high-priest of the coming ^dgood things, ^ethrough the greater and more complete tent, not made by hand, that is, not of this ^ocreating; ¹²nor yet through blood of goats and

^a verse 8. ^b Ex. xxv. 30, etc; xl. 3. ^c That is, *unto God?* ^d Tregelles' alternative reading: "the good things coming to pass," or "coming into existence." ^e chap. x. 1.

calves, but through his ^oown blood, he entered, once for all, into the Holies, an age-abiding redemption discovering. ¹³For, if the blood of goats and bulls, and ashes of a heifer sprinkling the profaned, sanctifies into the purity of the flesh, ¹⁴how much rather shall the blood of the Christ, who, through an age-abiding Spirit, himself offered unblemished unto ^oGod, purify your ^oconscience from dead works, to the rendering of divine service unto a Living God?^a ¹⁵And, for this reason, of a new covenant he is mediator; to-the-end that, a death taking place, for a redeeming of the transgressions against the first covenant, ^othose having been called the promise may receive of the age-abiding inheritance. ¹⁶For, wherever [there is] a covenant, a death [is] necessary to be brought in, of ^ohim that covenants. ¹⁷For a covenant over dead ones [is] firm; since, at no time has it force when ^ohe is living that covenants. ¹⁸Whence, not even the first, apart from blood has been consecrated. ¹⁹For when had been spoken every commandment according to the law by Moses to all the people, taking the blood of the calves and of the goats, with water and scarlet wool and hyssop, both the scroll itself and all the people he sprinkled; ²⁰saying: ^b “This [is] the blood of the covenant which ^oGod sent in command unto you;” ²¹moreover, the tent also, and all the vessels of the public-ministry, with the blood, in like manner he sprinkled. ²²And nearly all things in blood are purified, according to the law; and, apart from blood-shedding, there takes place no remission.^c ²⁵[It was] necessary, therefore, for the glimpses, indeed, of the things in the heavens, with these to be receiving purification; but, the heavenly things themselves, with better sacrifices than these. ²⁴For not into Holies made by hand entered Christ, counterparts of the real [Holies]; but, into the heaven itself, now to be made plainly manifest to the face of ^oGod in our behalf. ²⁵Nor yet, that oft-times he should be offering himself; just as the high-priest enters into the Holies, year by year, with alien blood; ²⁶else had it been needful for him oft-times to suffer, from a founding of a world. But, now, once for all, upon a conjunction of the ages,^d for a setting aside of ^oin through means of his ^osacrifice, has he been made manifest.^e ²⁷And, inasmuch as it is in store for ^omen once for all to die, but after this, judgment; ²⁸thus, the Christ also, having once for all been offered for the bearing up of

^a 1 The. i. 9. ^o Ex. xxiv. 8. ^c Le. xvii. 11. ^d Mat. xii. 32, note. ^e verses 11, 24.

sins of many, a second time, apart from sin, will appear, to ^othose who for him are ardently waiting unto salvation.

CH. X. For the law, having a shadow^d of the coming good things, not the very image of the things themselves, can never with the same sacrifices, which year by year they offer for the uninterrupted continuance, make ^othose who approach complete: ²else, would they not, in that case, have ceased being offered, by reason of ^othose rendering [the] divine service ^ohaving no further conscience at all of sins, having once for all been purified? ³But, in them, [is] a recalling to mind of sins, year by year. ⁴For [it is] impossible for blood of bulls and goats to be taking away sins. ⁵Wherefore, coming into the world, he says:^b

^o Sacrifice and offering thou willedst not,

But a body didst thou adapt for me:

⁶In whole burnt-offerings and [offerings] for sins thou de-

⁷Then said I: Behold! I am come, [lightedst not:

(In a heading of a scroll it is written concerning me)

^oTo do, ^oO God, thy ^owill."

⁸Higher up saying: "Sacrifices and offerings and whole-burnt-offerings and [offerings] for sin thou willedst not, neither delightedst in;" such as, according to law, are offered; ⁹then has he said: "Behold! I am come ^oto do thy ^owill." He takes away the first, that the second he may establish: ¹⁰in which will we have been sanctified, through the offering of the body of Jesus Christ, once for all.

¹¹And every priest,^c indeed, stands, day by day publicly ministering; and the same sacrifices oft-times offering; which, indeed, never can clear away sins; ¹²but this one, having offered one sacrifice for^d sins for the uninterrupted continuance', sat down on ^oGod's right-hand: ¹³for the rest, awaiting "until his ^ofoes be placed [as] a footstool of his ^efeet." ¹⁴For, by one offering has he made complete, for the uninterrupted continuance', ^othose who are being^f sanctified. ¹⁵But the Holy Spirit also bears witness to us; for, after ^ohaving said:^g ¹⁶"This [is] the covenant which I will covenant unto them, after those ^odays, saith [the] Lord: Giving my laws upon their hearts, upon their understanding also will I inscribe them;" ¹⁷[he] also^h says: "Of their ^esins and of their ^olawlessnesses in nowise will I be

^a chap. viii. 5. ^b Ps. xl. 6-8. ^c Fregelles' alternative reading: "high-priest."
^d Literally: "over." ^e Ps. cx. 1. ^f Or, "are to be." ^g Je. xxxi. 33. ^h Je. xxxi. 34.

mindful any more." ¹⁸But, wherever [is] a remission of these, [there is] no further offering for sins.

¹⁹Having, therefore, brethren, freedom of speech ^a for the entrance ⁴ of the Holies, in the blood of Jesus; ²⁰which [entrance] he consecrated for us, [as] a way recent and living, through the veil, that is, his °flesh; ²¹and [having] a great priest over the house of °God; ²²let us approach, with a genuine heart; in full assurance ^c of faith; having been sprinkled, as to [our] °hearts, from an evil conscience; and having been bathed, as to [our] °body, with pure water; ²³let us hold fast the confession of the hope without wavering; (for faithful [is] °he that promised;) ²⁴and let us attentively-consider one another, for an inciting of love and noble works: ²⁵not forsaking the gathering of ourselves together, according as [is] a custom with some; but using exhortation, and by so much [the] more as this, by as much as ye behold drawing near the day.

²⁶For, if by choice ^d we be sinning, ^eafter the receiving of the full-knowledge of the truth, no longer, for sins, is there left over a sacrifice; ²⁷but some fearful reception of judgment and jealousy of fire destined to be devouring the opposers. ²⁸Any one having set aside a law of Moses, apart from compassions, "before two or three witnesses ^f dies:" ²⁹of how much sorer punishment, suppose ye, shall he be accounted worthy, who trampled the Son of °God underfoot; and the blood of the covenant, esteemed a profane thing, in which he was sanctified; and unto the Spirit of °favour did wanton insult? ³⁰For we know him that said: ^g"To me [belongs] avenging: ¶ I will recompense:" and again: ^h"[The] Lord will judge his °people."

³¹Fearful [is] the falling into [the] hands of a Living God.

³²But be calling to mind the former days, in which, once ye were illuminated, a great combat ye endured of sufferings: ³³partly, indeed, because both with reproaches and tribulations ye were made a spectacle; but, partly, because into fellowship with those so involved ye were brought; ³⁴for even with °those in bonds ye sympathised, and to the seizure of your °goods with joy ye bade welcome, understanding that ye have for yourselves a better substance and abiding. ³⁵Ye may not cast away, therefore, your °freedom of speech; ^awhich, indeed, has

^a chap. iv. 16, note. ^b Ep. ii. 18. ^c Ep. iii. 12. ^d Intro. § 14. ^e With "perseverance and continuance." (Delitzsch.) ^f De. xvii. 6. ^g De. xxxii. 35; Ro. xii. 19. ^h Ps. cxxxv. 14.

great recompense. ³⁶For of endurance ye have need, that, the will of God having done, ye may be bearing away the promise. ³⁷For yet "a little while," how short! how short! the Coming One will be here,⁵ and will not delay. ³⁸But my righteous one by faith shall live; and if perchance he draw back, my soul delights not in him." ³⁹ἄλλοι, however, are not of a drawing back unto destruction; but, of faith, unto a preservation of soul.

CH. XI. But faith is, of things hoped for, a confidence,—of facts a conviction, when they are not seen.⁶ ²For thereby well-attested were the elders.

³By faith, we understand the ages^d to have been adjusted by declaration of God: to-the-end that, not out of appearances, should that which is seen have come into existence.

⁴By faith, a fuller sacrifice did Abel^e offer unto God, than Cain; through which he obtained attestation that he was righteous, there being an attestation upon his gifts by God; and, through it, though he died, he still is speaking.

⁵By faith, Enoch^f was translated so as not to see death, and was not found, because that God translated him; for before the translation he has been attested that he has been well-pleasing unto God. ⁶But, apart from faith, [it is] impossible to be well-pleasing; for he who approaches unto God must needs have faith that he is, and [that], to those seeking him out, a rewarder he becomes.

⁷By faith, Noah^g having received intimation concerning the things not yet seen, filled with reverence, made ready an ark to a salvation of his house; through which he condemned the world, and, of the righteousness which is according to faith, became heir.

⁸By faith, he that was being called, [even] Abraham,^h obeyed to go out into a place which he was destined to be receiving for an inheritance; and went out, not well-knowing where he was going.

⁹By faith, he sojourned within a land of the promise, as a foreign [land]; in tents dwelling, along with Isaac and Jacob, the joint-heirs of the same promise; ¹⁰for he was awaiting the city having the foundations, whose architect and builder [is] God.

¹¹By faith, even Sarahⁱ herself received power for conceiving seed,

^a Is. xxvi. 20. ^b Heb. ii. 3, etc.; Ro. i. 17; Gal. iii. 11. ^c "The expression seems also to suggest the other aspect of faith, as realising and possessing, even in the present, the blessings and powers of the future." (Saphire) ^d chap. i. 2; Ep. iii. 11; Mat. xii. 32, note. ^e Ge. iv. 4. ^f Ge. v. 24. ^g Ge. vi. 8, etc. ^h Ge. xii. 1, etc. ⁱ Ge. xvii. 19.

even beyond a season of prime of life; seeing that faithful she esteemed ^ohim that promised. ¹²Wherefore, even from one were there born, and, as to these things, one who had become dead, “according as the stars of the heaven in [their] ^othrong; and as the sand ^othat [is] by the lip of the sea, ^othat cannot be numbered.”^a

¹³According to faith, died these all, not bearing away the promises, but from afar beholding them and saluting [them], and confessing that strangers and sojourners were they upon the land. ¹⁴For ^othey who such things as these are saying, are making [it] plainly manifest that a paternal-home they are intently seeking. ¹⁵And if, indeed, of that they have remembrance, from which they came out, they might have had, in that case, an opportunity to return; ¹⁶but, now, after a superior are they reaching, that is, an heavenly; wherefore ^oGod is not ashamed of them, to be invoked [as] their God; ^b for he prepared for them a city.

¹⁷By faith, has Abraham, when tried, offered up ^oIsaac,^c and the only-begotten was he offering up ^owho the promises accepted, ¹⁸unto whom it was said:^d “In Isaac shall there be called to thee a seed;^e” ¹⁹because he reckoned that, even from among [the] dead, ^oGod could raise him; whence, even in a parable, he bare him away.

²⁰By faith, even about coming things, Isaac ^c blessed ^oJacob and ^oEsau.

²¹By faith, Jacob,^f when dying, blessed each of the sons of Joseph; “and bowed in worship on the top of his ^ostaff.”^g

²²By faith, Joseph,^h when drawing to his end, concerning the exodus of the sons of Israel called to remembrance, and concerning his bones gave commandment.

²³By faith, Moses,ⁱ when born, was hid three months by his parents, because that they saw [that] beautiful [was] the child, and were not affrighted at the decree of the king.

²⁴By faith, Moses, when grown up, refused to be called son of a daughter of a Pharaoh; ²⁵rather choosing to be jointly-suffering ill-treatment with the people of ^oGod, than, for a season, to be having sin's enjoyment; ²⁶esteeming, [as] greater riches than Egypt's ^otreasures, the reproach of the Anointed One; for he was looking away unto the recompence.

^a Ge. xv. 5; xxii. 17.^b Ex. iii. 6.^c Ge. xxii. 1, etc.^d Ge. xxi. 12; Ro. ix. 7.^e Ge. xxvii. 28.^f Ge. xlviii. 15.^g Ge. xlvii. 31.^h Ge. i. 24.ⁱ Ex. ii. 2, etc.

²⁷By faith, he forsook Egypt,^a not being afraid of the wrath of the king; for, as seeing^c him who cannot be seen, he persevered.

²⁸By faith, he has brought about the pass-over,^b and the besmearing of the blood, lest the one that was destroying the first-born should be touching them.

²⁹By faith, they passed through the Red Sea,^c as along dry land: which the Egyptians' making^d an attempt [to do], were swallowed up.

³⁰By faith, the walls of Jericho fell,^e having been surrounded for seven days.

³¹By faith, Rahab,^f the harlot, perished not together with those who refused to yield; having welcomed the spies with peace.

³²And what further am I to say? for the time will fail me [if] narrating in full concerning Gideon, Barak, Sampson, Jephthah, David also, and Samuel, and the prophets; ³³who, through faith, prevailed in contest over kingdoms, wrought righteousness, attained unto promises, shut mouths of lions,^g ³⁴quenched power of fire,^h escaped mouths of a sword, were made powerful from weakness, became mighty in battle, overturned camps of aliens, ³⁵womenⁱ received, by resurrection, their^o dead; but others were put-to-the-rack, not accepting the redemption, that unto a superior resurrection they might attain; ³⁶but others again, of mockings and scourgings, received trial; nay! further', of bonds and imprisonment: ³⁷they were stoned, were sawn asunder, were pierced through; by murder' with a sword died; went about in sheep-skins, in goat-hides; being in want, suffering tribulation, enduring ill-treatment: ³⁸of whom the world was not worthy! upon deserts wandering, and mountains, and in caves, and in the caverns of the earth. ³⁹And these all, though they obtained attestation through [their] faith, bare not away the promise; ⁴⁰God, for us, something superior' having provided; that not apart from us' should they be made complete.

CH. XII. Therefore, indeed, seeing that even we have, encircling' us so great a cloud of witnesses, stripping off every' incumbrance, and the easily-entangling sin, with endurance let us be running the race that is lying before' us; ²looking away unto [our] faith's Princely-leader and Completer, Jesus; who, in consideration of the joy lying before

^a Ex. xii. 41. ^b Ex. xii. 11, etc. ^c Ex. xiv. 22, etc. ^d Literally: "seizing."
^e Jos. vi. 20. ^f Jos. vi. 17. ^g Da. vi. 22. ^h Da. iii. 27. ⁱ 1 Ki. xvii. 23; 2 Ki. iv. 36.

him, endured a cross, shame' despising; and on [the] right hand of the throne of °God has taken a seat. ³For take ye into consideration °him who has endured, by °sinners, against himself, such contradiction; lest ye be wearied, in your °souls' becoming exhausted. ⁴Not yet unto blood resisted ye, against °sin waging a contest; ⁵and ye have quite forgotten the exhortation,^a which, indeed, with you' as with sons' doth reason:

“ My son, be not slighting [the] discipline of [the] Lord,

Neither be fainting when by him' thou art reproved;

⁶For whom [the] Lord loves he disciplines,

But scourges every son whom he welcomes home.”

⁷For the sake of discipline, persevere: as towards sons, °God bears himself to you'; for who [is] a son whom a father does not discipline?

⁸If, however, ye are without discipline, whereof all have received a share, then are ye bastards, and not sons. ⁹Furthermore, indeed, the fathers of our °flesh we used to have, [as] administrators of discipline, and we used to pay deference: shall we not much rather submit to the Father of [our] °spirits and live? ¹⁰For °they, indeed, for a few days, according to °that which seemed good to them were administering discipline; but °he, unto °that which is profitable, with a view to the partaking of his °holiness. ¹¹But no discipline, for the present, indeed, seems to be of joy, but of sorrow; afterwards, however, to °those who thereby' have been well-trained' it yields peaceful fruit of righteousness.

¹²Wherefore, “ the slackened hands' and the paralysed knees', restore ye, ¹³and straight tracks be making for your °feet,”^b that the lame-member may not be dislocated, but be healed rather. ¹⁴Peace be pursuing with all, and °sanctification; without which no one shall see the Lord: ¹⁵using oversight, lest any one [be] falling behind from the favour of °God, “ lest any root of bitterness^c springing up above,” be causing trouble, and through the same the many be defiled; ¹⁶any fornicator, or profane [person] as Esau, who for-the-sake of one meal yielded up his own °firstborn-rights.^d ¹⁷For ye know that, even after that, wishing' to inherit the blessing, he was rejected; for place of repentance he found not, even though with tears' he diligently sought it.^e

^a Pr. iii. 11, 12. ^b Is. xxxv. 3; Pr. iv. 26. ^c De. xxix. 18. ^d Ge. xxv. 31. ^e Ge. xxvii. 34.

¹⁸For ye have not approached unto a searching and scorching fire,^a and gloom, and mist, and tempest, ¹⁹and a trumpet's peal,^b and unto a sound of things spoken, from which ^othey who hearkened excused themselves, that there might not be added to them a word; ²⁰for they could not bear ^othat which was being enjoined: ^c“And, if perchance a wild beast may be touching the mountain, it shall be stoned;” ²¹and so fearful was ^othat which was shewing itself, Moses said:^d “I am terrified and trembling.” ²²But ye have approached unto Sion's mountain; and unto a city of a Living God, a heavenly Jerusalem; and unto myriads of messengers ²³in high-festival; and unto an assembly of first-born ones, enrolled in [the] heavens; and unto God, judge of all; and unto spirits of righteous ones who have been made complete;^e ²⁴and unto a mediator of a new covenant, Jesus; and unto blood of sprinkling speaking more mightily than ^oAbel. ²⁵Beware lest ye excuse yourselves from ^ohim that speaketh; for if **they** escaped not who excused themselves from ^ohim who on earth was warning, how much less [shall] **we** ^owho from ^ohim who [warns] from [the] heavens do turn ourselves away! ²⁶whose ^ovoice shook the earth, then; but now has he promised, saying:^f “Yet once for all **I** will shake, not only the earth, but also the heaven.” ²⁷But the [expression], “Yet once for all,” makes clear the removing of the things which can be shaken as things which have been made; that ^othose may remain which cannot be shaken. ²⁸Wherefore, seeing that of a kingdom not to be shaken we are to receive possession, let us have favour, whereby we may be rendering divine service well-pleasingly unto ^oGod, with reverence and awe; ²⁹“for even our ^oGod [is] a consuming fire.”^g

CH. XIII. Let ^obrotherly love continue. ²Of the entertaining of strangers be not forgetful; for, hereby, unawares, some entertained messengers. ³Bear in mind ^othose in bonds, as having become jointly bound; ^othose suffering ill-treatment, as yourselves also being in [the] body. ⁴Honourable [count] ^omarriage in all, and the bed undefiled; for fornicators and adulterers ^oGod will judge. ⁵Without fondness for money [be your] ^oway of life, being content with the present things; for **he** has said:^h

^a De. iv. 11. ^b Ex. xix. 16. ^c Ex. xix. 13. ^d De. ix. 19. ^e “Who have attained the end and purpose of the r calling and of their endowments, the way of suffering along which they have tried to reach is now lying for evermore behind them.” (Delitzsch.) Compare chap. ii. 10; v. 9; vii. 19, 28; ix. 9; x. 1, 14; xi. 40. ^f Hag. ii. 6. ^g De. iv. 24; ix. 3. ^h De. xxxi. 6; Jos. i. 5.

“In nowise thee’ will I leave :

No, indeed! in nowise thee’ will I forsake.”

So that, taking courage, we may be saying :^a

“[The] Lord [is] my’ rescer, and I shall not be made afraid :

What shall a man do unto me?”

⁷Be mindful of ^othose guiding you ; who, indeed, spake to you the word of ^oGod ; the out-going of whose ^obehaviour reviewing, be imitating [their] ^ofrith.

⁸Jesus Christ, yesterday and to-day, [is] the same, and to the ages. ⁹With manifold and strange teachings be not carried aside ; for [it is] noble that the heart with favour be getting confirmed ; not with matters of food, in which ^othey who were walking were not profited. ¹⁰We have an altar, to eat out of which, they have no right ^owho in the tabernacle are rendering divine service. ¹¹For, the bodies of those living creatures whose ^oblood for sins is carried into the Holies, through the high-priest, are burned up outside ^b the camp. ¹²Wherefore, Jesus also, that he might sanctify the people through his own ^oblood, outside the gate suffered. ¹³Now, then, let us be going forth unto him outside the camp, his ^oreproach bearing ; ¹⁴for we have not here an abiding city, but unto the coming one are we seeking our way. ¹⁵Through him, therefore, let us be offering up “a sacrifice ^c of praise,” continually, unto ^oGod ; that is, “a fruit of lips,^d confessing” to his ^oname. ¹⁶But, of the doing good and fellowship, be not forgetful ; for, with such sacrifices as these, ^oGod is well-pleased.

¹⁷Be yielding to ^othose guiding you, and complying ; for they are watching over your ^osouls as having an account to render ; that, with joy, the-same they may be doing, and not [with] sighing ; for, unprofitable for you, this ! ¹⁸Be praying for us ; for we persuade ourselves that an honourable conscience have we, in all things honourably desiring to behave ourselves ; ¹⁹but much more abundantly do I exhort [you], the-same to do, that, more speedily’, I may be restored unto you.

²⁰But the ^oGod of ^opeace, ^ohe that led up from among [the] dead the great ^oShepherd of the sheep, in blood of an age-abiding covenant, [even] our ^oLord Jesus, ²¹adapt you in every good work for the

^a Ps. cxviii. 6. ^b Mark: accepted WITHIN, burned WITHOUT! ^c Ps. l. 23. ^d Ho. xiv. 2.

doing of his ^owill, doing in you ^othat which is well-pleasing in his presence, through Jesus Christ: to whom [be] the glory, to the ages of ages. Amen.

²²But I exhort you, brethren, be bearing with the word of the exhortation; for even with brief [words] I wrote to you. ²³Be taking note that our ^obrother Timothy has been set at liberty; with whom, if perchance more speedily' he be coming, I will see you.

²⁴Salute all ^othose guiding you, and all the saints. ^oThey from Italy salute you.

²⁵^oFavour [be] with you all. Amen.

TO HEBREWS.

THE EPISTLE OF JAMES.

CH. I. **J**AMES, a servant of God and Lord Jesus Christ, to the twelve tribes ^owho are in the dispersion, [wishes] joy.

²All joy count [it], my brethren, whensoever ye may fall in with manifold temptations; ³understanding that the testing of your ^ofaith works out endurance.^b ⁴But let [your] ^oendurance be having mature work, that ye may be mature and entire, in nothing coming short. ⁵If, however, any of you is coming short of wisdom, let him be asking from ^oGod, who gives to all liberally and upbraids not; and it shall be given him. ⁶But let him be asking in faith, nothing doubting; for ^ohe who doubts is like a wave of a sea, wind-driven and storm-tossed. ⁷For let not that ^oman be supposing that he shall receive any thing from the Lord: ⁸a two-souled man, unstable in all his ^oways! ⁹But boasting be the lowly ^obrother in his ^ouplifting; ¹⁰whereas, the rich one in his ^obecoming low; because as a flower of grass he shall pass away. ¹¹For up rose the sun with [its] ^oscorching-heat, and withered the grass; "and ^oits ^oflower fell out," and the beauty of its ^oface perished: thus also the rich, in his ^ogoings, shall languish. ¹²Happy!

^a Tregelles' alternative reading: "in us."

^b Ro. v. 3; 1 Pe. i. 7.

^c Is. xl. 7; 1 Pe. i. 24.

a man who endures temptation; ^a because, coming to be approved, he shall receive the crown of ^olife, which he promised to ^othose that love him.

¹³ Let no one, when tempted, be saying: From God I am tempted! for ^oGod is not to be tempted with vices, and he tempts no one. ¹⁴ But each one is tempted, when by his own ^ocoveting he is drawn out and enticed. ¹⁵ Afterwards, the coveting, having conceived, brings forth sin; but the sin, when completed, brings forth death. ¹⁶ Be not deceived, my brethren beloved! ¹⁷ Every good giving and every complete gift is from above, coming down from the Father of ^olights, with whom does not exist alternation or shadow of turning. ¹⁸ Because so minded, he brought us forth with a word of truth, that we ^omight be a sort of first-fruit of his ^ocreatures. ^f

¹⁹ Ye know, my brethren beloved! but let every man be quick ^oto hear, slow ^oto speak, slow to anger. ²⁰ For man's anger works not God's righteousness. ²¹ Wherefore, putting away ^d all filth and remainder of wickedness, in meekness welcome ye the word adapted for inward growth, ^owhich has power to save your ^osouls. ²² But become ye word-doers, and not hearers only, reasoning yourselves astray. ²³ Because, if any one is a word-hearer, and not a doer, ^f the same resembles a man observing his ^onatural ^oface ^f in a mirror; ²⁴ for he observed himself, and away has gone! and, straightway, it escaped him of what sort he was. ²⁵ But he that obtained a nearer view into a perfect law, ^othat of ^oliberty, and took up his abode by [it], becoming not a forgetful hearer, but a work-doer, this one happy in his ^odoing shall be. ²⁶ If any one imagines to be observant of religion, not curbing his ^otongue, but deceiving his heart, this one's ^oreligious observance ^g [is] to no purpose. ²⁷ Religious observance, ^g pure and undefiled with [our] ^oGod and Father, is this: To be visiting orphans and widows in their ^otribulation: unspotted to be keeping himself from the world.

CH. II. My brethren! not with respect-of-persons be holding the faith of our ^oLord Jesus Christ, [the Lord] of glory. ² For if perchance there enter into your synagogue a man with golden rings, in gay clothing; and there enter a destitute one also, in soiled clothing; ³ and ye should eye ^ohim wearing the gay ^oclothing, and say, **Thou!**

^a enap. v. 11. ^b Ro. vi. 23. ^c Ro. viii. 23. ^d 1 Pe. ii. 1. ^e Mat. vii. 26. ^f Literally: "the face of his ^obirth." ^g "Or, religious service." (Revised English Bible, marg.)

be sitting here pleasantly! and to the destitute one should say, **Thou!** stand there! or, Be sitting under my °footstool! ⁴would ye not make a distinction among yourselves, and become judges [guilty] of wicked deliberations? ⁵Hearken! my brethren beloved! did not °God choose the destitute as to the world,^a rich in faith, and heirs of the kingdom which he promised to °those that love him? ⁶But **ye** dishonoured the destitute one. Are not the rich oppressing you, and themselves dragging you into judgment-courts? ⁷Are not **they** defaming the noble name °which was invoked upon you? ⁸If, however, a law ye are completing, a royal one, according to the Scripture,^b “Thou shalt love thy °neighbour as thyself,” nobly are ye doing! ⁹But, if ye are shewing respect-of-persons, sin are ye working, being convicted by the law as transgressors. ¹⁰For whoever the-whole of the law may keep, but may stumble in one thing, has become for all things liable. ¹¹For °he who said,^c “Thou mayest not commit adultery,” said also, “Thou mayest not commit murder.” Now, if thou art not committing adultery, but art committing murder, thou hast become a transgressor of law. ¹²Thus be speaking, and thus doing, as through a law of liberty about to be judged. ¹³For the judgment [is] without mercy to °him who shewed not mercy: mercy boasts over judgment!

¹⁴What the profit, my brethren! if perchance one be saying he has faith, but should not have works? Is it possible for the faith^d to save him? ¹⁵If perchance a brother or sister be naked, and coming short of the daily food, ¹⁶but one from among you should say to them, Be withdrawing in peace, be getting warmed and getting fed; but should not give them the things necessary for the body; what the profit? ¹⁷Thus even the faith, except perchance it have works, is dead, by itself. ¹⁸But one will say, **Thou** hast faith, and **I** have works! point out to me thy °faith apart from [thy] °works, and **I** to thee will point out, by my °works, [my] °faith! ¹⁹**Thou** believest that °God is one: well art thou doing! the demons also believe, and shudder! ²⁰But art thou willing to understand, O empty man! that the faith apart from the works is idle? ²¹Abraham our °father,^e was he not by works declared righteous, when he offered Isaac his °son upon the altar? ²²Seest thou that [his] °faith works^f jointly with his °works; and, by

^a 1 Co. i. 26 ^b Le. xix. 18. ^c Ex. xx. 13, 14. ^d That is: the faith that he merely says he has, such faith. ^e Ge. xxii. 9, 12. ^f Trégelles' alternative reading: "was working"

the works, the faith was made mature? ²³And fulfilled was the Scripture °which says,^a “And Abraham believed in °God, and it was reckoned to him as righteousness,” and Friend of God he was called.^b ²⁴Do ye see that by works a man is declared righteous, and not by faith alone? ²⁵But, in like manner, Rahab the harlot also,^c was she not by works declared righteous, when she gave welcome unto the messengers, and by a different way urged [them] forth? ²⁶For, just as the body, apart from spirit, is dead, thus the faith also, apart from the works, is dead.

CH. III. Not many teachers become ye, my brethren! knowing that a severer sentence we shall receive. ²For oft are we stumbling, one-and-all! If any one in word is not stumbling, the same [is] a mature man, able to curb even the whole of the body. ³But if the horses' °bits into [their] °mouths we thrust, to-the-end they °may yield to us, the whole of their °body also we turn about. ⁴Behold! the ships also, large as they are and by rough winds driven along, are turned about by a very small helm, wherever the impulse of °him who is steering is inclined. ⁵Thus the tongue also is a little member, and yet of great things makes boast. Behold how small a fire kindles how great a forest! ⁶And the tongue [is] a fire, the world of °unrighteousness! The tongue becomes fixed among our °members [as] °that which defiles the whole of the body, and sets on fire the wheel of [our] °natural life, and is set on fire by °gehenna.^d ⁷For every nature, both of wild-beasts and of birds, both of reptiles and of things-in-the-sea, is tamed, and has been tamed, by the human °nature. ⁸But, the tongue none of mankind can tame, a restless mischief, charged with death-bringing poison! ⁹Therewith are we blessing the Lord and Father, and therewith are we cursing °men °who according to God's likeness have been brought into being. ¹⁰Out of the same mouth are coming forth blessing and cursing! Not meet, my brethren! for these things thus to be coming to pass! ¹¹Whether perhaps is the fountain, out of the same opening, teeming forth the sweet and the bitter? ¹²Is it possible, my brethren! for a fig-tree to produce olives: or, a vine, figs? . . . Neither salt water to yield sweet!

¹³Who [is] wise and well-instructed among you? Let him shew, out of [his] °noble behaviour, his °works, in meekness of wisdom.

^a Ge. xv. 6. ^b Is. xli. 8. ^c Jos. ii. 1; vi. 23; He. xi. 31. ^d Mat. xi. 23, note.

¹⁴But if bitter jealousy ye have, and rivalry, in your ^oheart, be not boasting yourselves and shewing yourselves false against the truth.

¹⁵This ^owi-dom is not one from above coming down; but [is] earthly, soulical,^a demoniacal.

¹⁶For wherever jealousy and rivalry [are], there [are] anarchy and every foul deed.

¹⁷But the wisdom which is from above, first, indeed, is chaste; after that, peaceable, considerate, compliant; fraught with mercy and good fruits; without partiality, without hypocrisy.

¹⁸But a crop of righteousness in peace is sown by ^othose who make peace.

CH. IV. Whence wars, and whence fightings among you? [Are they] not from hence, out of your ^opleasures, ^owhich are taking-the-field in your ^omembers? ²Ye covet, and have not: ye commit murder and are jealous, and cannot obtain: ye fight and war: ye have not, because ye do not ^oreally ask: ³ye ask, and receive not, because [it is] basely ye do ask, in order that in your ^opleasures ye may spend [it]. ⁴Adulteresses! know ye not that the friendship of the world is enmity to ^oGod? Whosoever, therefore, may be minded to be a friend of the world, an enemy of ^oGod is constituting himself. ⁵Or suppose ye that vainly the Scripture says, The Spirit that took up its dwelling in us, unto envy is eagerly longing? ⁶But greater favour, he is giving. Wherefore it says,^b “^oGod against haughty ones arrays himself, whereas to lowly ones he gives favour.” ⁷Range yourselves, therefore, under ^oGod; but withstand the adversary, and he will flee from you. ⁸Draw near unto ^oGod, and he will draw near unto you. Cleanse hands, sinners! and chasten hearts, double-souls! ⁹Be miserable, and lament, and weep! let your ^olaughter into lamentation be turned! and [your] ^ojoy into dejection! ¹⁰Be made low in presence of [the] Lord, and he will uplift you. ¹¹Be not speaking one against another, brethren! ^oHe who speaks against a brother, or judges his ^obrother, speaks against law and judges law. But if on law thou art passing judgment, thou art not a doer of law, but a judge! ¹²One is the Lawgiver and judge, ^ohe who is able to save and to destroy! But who art thou ^othat judgest [thy] ^oneighbour?^c

¹³Come now! ^oye that say, “To-day or to-morrow, we will journey into this ^ocity here; and let us spend there a year, and we shall trade and get gain:” ¹⁴who, indeed, are not skilled in the thing of the

^a 1 Co. ii. 14, note. ^b Pr. iii. 34; 1 Pe. v. 5. ^c Ro. xiv. 4.

morrow! for of what sort [is] your °life? for a vapour ye are, °which for a little appears, after that just disappears. ¹⁵Instead of your °saying, “If perchance the Lord should please, we shall both live and do this or that.” ¹⁶But now are ye boasting yourselves in your °pretensions! All boasting such as this, is evil. ¹⁷To one, therefore, who knows [how] to be doing a noble thing and is not doing [it], a sin to him it is!^a

CH. V. Come! now, °ye wealthy! wail ye, howling, at your °hardships °which are coming upon [you]. ²Your °wealth has rotted, and your °garments have become moth-eaten: ³your °gold and °silver have become rusted out, and their °rust for a witness to you shall be, and shall eat your °fleshy-parts, as fire. Ye treasured up in last days. ⁴Behold! the wage of the workers °who cut down your °fields, °that which has been kept back by reason of you, is crying out; and the outcries of °those who reaped, into the ears of [the] Lord of Sabaoth have entered! ⁵Ye luxuriated on the land, and rioted: ye pampered your °hearts in a day of slaughter. ⁶Ye sentenced! ye murdered the Righteous One! He arrays not himself against you.

⁷Be patient, therefore, brethren! until the arrival of the Lord. Behold! the farmer is ready to welcome the precious fruit of the land, being patient for it, until it receive an early and a latter [rain]. ⁸Ye too! be patient! stablish your °hearts! because the arrival of the Lord has drawn near. ⁹Be not sighing, brethren! one against another, lest ye be judged: behold! the Judge before the doors is standing. ¹⁰An example take ye, brethren! of °distress and °patience,—the prophets who spake in the name of [the] Lord. ¹¹Behold! we pronounce happy °those who endured: ^b of the endurance of Job ye heard; and the end of [the] Lord ye saw; that of much tender-affection is the Lord, and compassionate.^c ¹²But, before all things, my brethren, be not swearing; either by the heaven, or by the earth, or by any other oath; but let your °eyes be yes, and [your] °no, no, lest under judgment ye fall.^d

¹³In distress, is any among you? let him be praying! Cheerful, is any? let him be singing-to-the-harp! ¹⁴Sick, is any among you? let him call unto him the elders of the assembly; and let them pray over him, anointing him with oil in the name of the Lord; ¹⁵and the

^a Lu. xii. 47.^b chap. i. 12.^c Ps. ciii. 8.^d Mat. v. 34-37.

prayer of ^ofaith shall save the exhausted one, and the Lord will raise him up; and if perchance, sins he have committed, it shall be forgiven him. ¹⁶Be confessing forth, therefore, one to another, [your] ^osins; and be praying in one another's behalf, to-the-end ye may be healed. Much avails a righteous man's supplication, working inwardly. ¹⁷Elijah^a was a man, affected like us; and with prayer prayed he that ^othere might not be moisture, and there was not moisture on the land for three years and six months; ¹⁸and again prayed he, and the heaven gave rain, and the land shot up her ^ofruit.

¹⁹My brethren, if perchance any one among you be led to err from the truth, and one turn him back, ²⁰let him understand,^b that ^ohe who turns back a sinful one out of an error of his way, shall save a soul out of death, and cover a mass of sins.^c

EPISTLE OF JAMES.

FIRST EPISTLE OF PETER.

CH. I. **P**ETER, an Apostle of Jesus Christ, to chosen pilgrims of a dispersion, of Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²[chosen] according to foreknowledge of God [the] Father, in sanctification of Spirit, unto obedience and sprinkling of blood of Jesus Christ: Favour to you, and peace, be multiplied!

³Blessed [be] the God and Father of our ^oLord Jesus Christ, ^owho, according to his great ^omercy, regenerated^d us into a living hope, through Jesus Christ's resurrection from among [the] dead, ⁴unto an inheritance incorruptible and undefiled and unfading, secured in [the] heavens for you, ⁵^owho in God's power are being guarded, through faith, unto a salvation ready to be revealed in a final season,^e ⁶in which ye are exulting: [though] for a little, just now, if necessary, ye were made sorrowful in manifold temptations, ⁷in order that the testing of your ^ofaith^f much more precious than of gold ^othat perishes even

^a 1 Ki. xvii. 1; xviii. 41-45. ^b Tregelles' alternative reading: "understand ye." ^c Pr. x. 12. ^d Tit. iii. 5, 7. ^e Or, "a season of extremity." ^f Ja. i. 3.

though through fire it is tested, might be found unto praise and glory and honour in a revealing of Jesus Christ: ⁸whom, not having seen, ye love; in whom, though at present not seeing, yet having faith, ye are exulting with joy unspeakable and filled with glory; ⁹bearing away the end of your ^ofaith, a salvation of souls: ¹⁰concerning which salvation, prophets sought out, and searched out, ^othey who concerning the favour for you prophesied: ¹¹searching as to what, or what manner of, season, the Spirit of Christ within them was giving intimation, when bearing witness beforehand as to the sufferings for Christ and the glories after these: ¹²to whom it was revealed that not to themselves, but to you were they ministering them; which things just now were reported to you through ^othose who delivered-the-joyful-message to you with Holy Spirit sent forth from heaven: into which things messengers are coveting to obtain a nearer view.

¹³Wherefore, girding up the loins of your ^ointention, keeping sober, perseveringly direct your hope unto the favour to be borne along unto you in a revealing of Jesus Christ: ¹⁴as children of obedience, not configuring yourselves to the former coverings in your ^oignorance; ¹⁵but, according as ^ohe that called you [is] holy, do ye yourselves also become holy in all manner of behaviour; ¹⁶inasmuch as it is written:^a "Holy shall ye be, because I [am] holy." ¹⁷And if, as Father, ye invoke ^ohim who without respect of persons judges according to each one's ^owork, with reverence, for the time of your ^osojourning, behave ye; ¹⁸knowing that not with corruptible things, with silver or with gold, were ye redeemed out of your unmeaning ^obehaviour paternally-handed down, ¹⁹but with precious blood, as of a lamb unblemished and unspotted, of one Anointed; ²⁰foreknown, indeed, before a founding of a world, but made manifest, at a last stage of the times, for-the-sake of you ²¹^owho through him are faithful ^b towards God, ^owho raised him up from among [the] dead and glory to him gave, so that your ^ofaith and hope are [turned] towards God. ²²Having made your ^osouls chaste, in the obedience of the truth, into unfeigned brotherly love, out of [the] heart love one another earnestly: ²³having been regenerated, not out of corruptible seed, but incorruptible, through God's living and abiding word: ²⁴inasmuch as "all flesh [is] as grass,^c and all its glory as a flower of

^a Le. xi. 44; xix. 2; Mat. v. 48. ^b Tregelles' alternative reading: "have faith." ^c Is. xl. 6-8.

grass: withered was the grass, and the flower fell out; but the declaration of [the] Lord abides to the remotest age." ²⁵But this is the declaration ^owhich was delivered as a joyful message unto you.

CH. II. Having put away,^a therefore, all vice and all guile and hypocrisies and envies and all detractions; ²as new-born babes, for [your] ^creason's unadulterated milk, eagerly crave ye, that thereby ye may grow unto salvation; ³if ye tasted for yourselves that gracious [is] the Lord: ⁴unto whom approaching, [as] unto a living stone; by men,^b indeed, rejected; but, with God, "chosen, held in honour," ⁵yourselves also, as living stones, are being built up a spiritual house, for an holy priesthood, to offer up spiritual sacrifices, well-approved unto God through Jesus Christ. ⁶Inasmuch as it is contained in Scripture,^c "Behold, I lay in Sion an outmost corner stone, chosen, held in honour; and ^ehe who places faith on him in no wise may be put to shame." ⁷To you, then, [is] the honour, [you] ^owho believe; ^dbut to such as disbelieve ("a stone which the builders rejected,^e the same was made into a head of a corner") even "a stone of stumbling^f and rock of scandal," ⁸who stumble, seeing that to the word they do not yield, unto which they were also appointed. ⁹But ye [are] "a chosen race,^g a kingly priesthood,^h an holy nation," "a peopleⁱ for an acquisition, to-the-end that the excellencies ye may tell forth" or "him who out of darkness called you, into his marvellous ^olight: ¹⁰^owho at one time [were] "no-people,"^k but now [are] a "people of God;" ^owho had not been enjoying mercy, but just now received mercy. ¹¹Beloved, I beseech [you], as sojourners and pilgrims be abstaining from the fleshy covetings, such as take-the-field against the soul: ¹²having your ^obehaviour among the Gentiles noble; in order that, wherein they speak against you as evil-doers, out of the noble works they are permitted to behold, they may glorify ^oGod in a day of visitation.

¹³Submit yourselves^l to every human creation, for the Lord's sake: whether to a king, as one protecting;^m ¹⁴or to governors, as through him sent for an avenging of evil-doers, but a praise of such as do good. ¹⁵Because so is it the will of ^oGod, [by] doing good to be putting to

^a Jn. i. 21. ^b Ps. cxviii. 22. ^c Is. xxviii. 16. ^d "The apposition τ. π. ['who believe,'] is reserved for the close of the sentence, because in this position the conditioning words, 'as believers,' 'if we believe,' stand out more prominently, especially as they are thus brought so near the antithetical α. ['such as disbelieve'].^g (Moulton's *Winter*, p. 687.)
^e Ps. cxviii. 22. ^f Is. viii. 14. ^g Is. xlii. 20. ^h Ex. xix. 6. ⁱ Is. xiii. 21. ^k Ho. i. 9; ii. 1, 23. ^l Ro. xiii. 1. ^m Compare Ro. xiii. 1, note.

silence the heedless men's ^cignorance: ¹⁶as free,^a and yet not as a cloak of ^cvice holding [your] ^cfreedom; but as God's servants. ¹⁷Unto all give honour: the brotherhood be loving; ^cGod be revering; the king be honouring.

¹⁸^cYe domestics,^b be submitting yourselves, in all reverence, to [your] ^cmasters; not only to the good and considerate, but also to the perverse. ¹⁹For this [is] thankworthy, if, because of a conscience of God, any one is sustaining sorrows, suffering wrongfully. ²⁰For what sort of fame [have ye], if, sinning and being beaten, ye are enduring [it]? But if, doing good and suffering, ye are enduring [it], this [is] thankworthy with God. ²¹For unto this were ye called; because Christ also suffered in your behalf, unto you leaving behind a pattern, that ye might follow on his ^csteps: ²²“who did not a sin commit,^c neither was there found guile in his ^cmouth:” ²³who, being reviled, was not reviling again; suffering, was not threatening, but was making surrender to ^chim who judges righteously: ²⁴who our ^csins himself bare up in his ^cbody unto^d the tree; in order that, from the sins getting away, to the righteousness we might live: “by whose ^cbruise^e ye were healed.” ²⁵For ye were, as sheep,^f going astray; but ye turned back, just now, unto the Shepherd and Overseer of your ^csoals.

CH. III. In like manner, wives,^g submitting yourselves to your ^cown husbands; in order that, if any are not yielding to the word, through [their] ^cwives' ^cbehaviour, without a word,^h they shall be won; ²having been permitted to behold your reverent' chaste' ^cbehaviour: ³whose adorningⁱ let it not be the outward, of plaiting hair, and wearing golden ornaments, or putting on of apparel: ⁴but, the hidden man of the heart, in the incorruptible [ornament] of the meek and quiet spirit, which is, in presence of ^cGod, of great price. ⁵For, thus, at one time, the holy women also, ^cwho were directing their hope toward God, were adorning themselves, submitting themselves to their own ^chusbands ⁶(as Sarah rendered obedience to ^cAbraham, calling him lord,^k of whom ye became children), doing good, and not bringing themselves into fear of any single cause of alarm.

⁷^cYe husbands,^l in like manner, dwelling together, according to

^a Gal. v. 13. ^b Ep. vi. 5; Col. iii. 22. ^c Is. liii. 9. ^d *Epi* with accusative: “motion with a view to superposition.” (Donaldson, p. 519.) ^e Is. liii. 5. ^f Is. liii. 6. ^g Ep. v. 22; Col. iii. 18. ^h Or, “word apart.” ⁱ 1 Ti. ii. 9. ^k Ge. xviii. 12. ^l 1 Co. vii. 3; Ep. v. 25; Col. iii. 19.

knowledge; as with a weaker vessel, with the female sharing honour, as with joint inheritors" also of life's favour; to-the-end that "unimpeded may be your prayers.

*But, finally, all, of one mind, having fellow-feeling, fond-of-the-brethren, of tender-affection, of lowly-mind; "not returning evil for evil,^b or reviling for reviling; but, on the contrary, bestowing a blessing; because unto this were ye called, that a blessing ye might inherit. ¹⁰ "For he that wishes to love life,^c and to see good days, let him cause the tongue to cease from mischief, and lips that they speak not guile. ¹¹ But let him turn away from mischief and do good, let him seek peace and pursue it. ¹² Because [the] eyes of [the] Lord [are] toward righteous ones, and his ears unto their supplication; but [the] face of [the] Lord [is] toward such as are doing mischiefs.

¹³ And who [is] he that shall harm you, if perchance zealous of that which is good ye become? ¹⁴ Nevertheless, if ye might even suffer for righteousness' sake, happy [were ye]! "But their fear be not ye caused to fear;^d neither be troubled; ¹⁵ but the Christ, as Lord, sanctify in your hearts," ready always for a defence, to every one that is asking you a reason concerning the hope within you; nevertheless, with meekness and reverence: ¹⁶ having a conscience [that is] good; in order that, wherein they speak against you as doers-of-evil,^e they may be put to shame, they who cast wanton insult on your good behaviour in Christ. ¹⁷ For braver [is it] as doers-of-good, if it might please the pleasure of God, to be suffering, than as doers of evil; ¹⁸ because Christ also, once for all, concerning sins^f died; a righteous one, in behalf of unrighteous ones; that us he might introduce unto God; having been put to death, indeed, in flesh,^g but made alive in spirit;^h ¹⁹ in which, going even to the spirits in prison, he made proclamation; ²⁰ [spirits] unyielding, at one time, when God's long-suffering was holding forth a welcome, in days of Noah; there being in preparation an ark; [going] into which, a few, that is eight, souls were brought safely through by means of water; ²¹ which in corresponding fashionⁱ now saves you also, [even] immersion, (not a putting away of filth of flesh, but a request of a good conscience toward God,) through [the] resurrection of Jesus Christ,

^a Tregelles' alternative reading: "with joint-inheritor." ^b Ro. xii. 17. ^c Ps. xxxiv. 12-16. ^d Is. viii. 12, 13. ^e Tregelles' alternative reading omits: "as doers of evil." ^f No articles; "Christ in flesh," "Christ in spirit." ^g "Which in its antitype." (*Revised English Bible*.)

²²who is at God's right hand, having passed into heaven, there having been made subject to him messengers and authorities and powers.

CH. IV. Christ, therefore, having suffered in flesh, ye too, with the same purpose, arm yourselves (because he who suffered in flesh has obtained rest from sin); ²to-the-end that, no longer, in men's covetings, but in God's will, the still-remaining time in flesh [ye] may live. ³For sufficient [is] the by-gone time, the inclination of the Gentiles to have wrought out; having gone on in wantonnesses, covetings, overflowings-of-wine, revellings, drinking-bouts, and impious idolatries; ⁴wherein they are taken by surprise that ye are not running together with [them] into the same overflow of riotous excess, uttering defamation: ⁵who shall render an account to him who is holding in readiness to judge living and dead. ⁶For, to this end, even to dead ones, was a joyful message delivered; that they might be judged, indeed, according to men in flesh; but might be living according to God in spirit. ⁷But the end of all has drawn near; be of sound mind, therefore, and be sober for prayers; ⁸before all things, having the love for one another extended; because "love" covers a mass of sins:" ⁹shewing hospitality one to another, witho it murmuring: ¹⁰each one, according as he received a gift-of-favour, unto one another ministering it, as honourable stewards of God's manifold favour: ¹¹if anyone is speaking, as God's oracles; if anyone is ministering, as out of might which God supplies; that, in all things, God may be glorified, through Jesus Christ, to whom is the glory and the dominion to the ages of ages. Amen. ¹²Beloved, be not held by surprise as to the burning among you, which, with a view to trying you, is coming to pass; as though a surprising thing to you were happening; ¹³but in so far as ye are having fellowship with the Christ's sufferings, be rejoicing, in order that, in the revealing of his glory, ye may rejoice exultingly.^e ¹⁴If ye are being reproached^b in Christ's name, happy [are ye]! because the Spirit of glory, even the [Spirit] of God, unto you is bringing rest. ¹⁵For let not any of you be suffering as a murderer, or a thief, or an evil-doer, or as one prying into other men's affairs; ¹⁶but, if as a Christian, let him not be ashamed; but let him be glorifying God in this name. ¹⁷Because [it is] the season for the sentence-of-judgment

^a Pr. x. 12; Ja. v. 20. ^b Mat. v. 11. ^c Or, "being filled with exultation."

°to make a beginning from the house of °God; but, if first from us, what [shall be] the end of °those not yielding to °God's °joyful message? ¹⁸“And, if the righteous one” with difficulty is to be saved, where shall the ungodly and sinful one appear?” ¹⁹So then, even °those who are suffering according to the will of °God, unto a faithful Creator let them be committing their °souls, in doing good.

CH. V. Elders, therefore, among you, I exhort, the joint-elder and witness of the Christ's' °sufferings, the partaker of the glory also about to be revealed: ²shepherd ^b the little-flock of °God which is among you, overseeing [it], not by necessity, but by choice, according to God; ^c nor yet for shameful gain, but of an eager mind; ³ nor yet as lording it over the allotted-portions, ^d but becoming models of the little-flock; ⁴ and, the Chief-shepherd being made manifest, ye shall bear away the unfading crown of °glory. ⁵ In like manner, younger [men]! submit yourselves to elder; but all, to one another; the lowliness of mind girding on; because “°God against haughty ones arrays himself,” ^e whereas to lowly ones he gives favour.” ⁶ Be made low, therefore, under the strong hand of °God, that he may uplift you in due time; ⁷ all your °anxiety throwing upon him, ^f because he is concerned about you. ⁸ Be sober, be watchful: your pursuing °adversary, as a roaring lion, is walking about, seeking whom to devour; ⁹ whom resist, steadfast in the faith, knowing that the same [kinds] of °sufferings, on your °brotherhood which is in the world, are being accomplished.

¹⁰ But the God of all favour, °who called you unto his age-abiding °glory, in Christ Jesus, when for a little ye have suffered, himself will adapt, confirm, strengthen: ^g ¹¹ to him [be] the dominion to the ages of °ages. Amen.

¹² Through Silvanus, your faithful °brother, as I reckon, in few [words] wrote I, exhorting and adding testimony that this is °God's true favour, within which, stand ye! ¹³ °She who in Babylon is jointly-chosen, and Mark my °son, salute you. ¹⁴ Salute ye one another with a kiss of love. Peace to you all °who [are] in Christ.

FIRST EPISTLE OF PETER.

^a Pr. xi. 31. ^b Ac. xx. 28. ^c Tregelles' alternative reading makes “according to God” doubtful. ^d “Allotted charge.” (*Revised English Bible*.) ^e Pr. iii. 34; Ja. iv. 6. ^f Ps. lv. 22. ^g Tregelles' alternative reading adds, doubtfully: “settle,” literally, “found.”

SECOND EPISTLE OF PETER.

CH. I. **S**YMEON Peter, a Servant and Apostle of Jesus Christ, to °those who obtained equally-precious faith with us, in a righteousness of our °God and Saviour Jesus Christ: °Favour to you, and peace, be multiplied in a full-knowledge of °God and Jesus our °Lord. °As all the things suited for life and godliness, his divine °power to us has given, through the full-knowledge of °him who called us to his own glory and excellency; °through which the greatest promises, and precious to us, have been given, that through these ye may be brought to have fellowship in a divine nature, escaping the corruption which is in the world in coveting. °Nay, even for this very reason, quietly bringing in all diligence, supply further in your °faith °courage, and in [your] °courage °knowledge, °and in [your] °knowledge °self-control, and in [your] °self-control °endurance, and in [your] °endurance °godliness, °and in [your] °godliness °brotherly-affection, and in [your] °brotherly-affection °love. °These things to you' belonging and abounding, neither idle nor unfruitful render [you], for the full-knowledge of our °Lord Jesus Christ. °For he to whom these things are not present is blind, seeing dimly, having taken a forgetfulness of the purifying of his old °sins. °Wherefore, rather, brethren, give diligence to be making firm your °calling and choice; for, these things doing, in nowise may ye stumble at any time. °For, thus, richly shall there be further supplied to you the entrance into the age-abiding^a kingdom of our °Lord and Saviour Jesus Christ.

°Wherefore I shall be certain to be always putting you in remembrance concerning these things; although, indeed, ye know [them], and have become confirmed in the present truth. °Right, nevertheless, I esteem [it], as long as I am in this^b °tent,^b to be stirring you up, by a reminding; °knowing that speedy is the putting off of my °tent, according as even our °Lord Jesus Christ^c made clear to me. °I will give diligence, moreover, even on every occasion, that ye have

^a Jno. iii. 15, note.

^b 2 Co. v. 1.

^c Jno. xxi. 19.

[wherewith], after my ^cdeparture, to be keeping up the remembrance of these things.

¹⁶For, not as having followed after cleverly-devised¹ stories, made we known to you our ^cLord Jesus Christ's ^cpower and presence,^a but as having been made spectators of his ^omajesty. ¹⁷For, when he received, from God [the] Father, honour and glory; and a voice was borne to him, such as this, by the magnificent¹ glory, This is my ^oSon, the Beloved,^b in whom **I** took delight; ^c¹⁸even this ^cvoice **we** heard, when out of heaven it was borne; we being together with him in the holy¹ mount. ¹⁹And we have, more firm, the prophetic word; to which, nobly are ye doing, if taking heed (as to a lamp shining in a dusky place, until what [time] day may dawn and a morning-star may arise) in your ^ohearts: ²⁰this first understanding, That no prophecy of Scripture becomes self-solving; ²¹for, not by will of man was prophecy brought in at any time; but, as by Holy Spirit they were being borne along, spake holy men of God.^d

CH. II. But there arose false-prophets^c also among the people, as, among you also, there will be false-teachers: such as will stealthily bring in parties of destruction, even the Master that bought them denying,^e bringing upon themselves speedy¹ destruction; ²and many will follow out their ^owanton-ways; by reason of whom the path of the truth will be defamed; ³and, in greed, with forged words, will they of you make merchandise: for whom the judicial-sentence of olden time is not idle, and their ^odestruction slumbers not. ⁴For if messengers^d that sinned ^cGod spared not, but, consigning [them] to the-lowest-hades,^h to pits of gloom delivered them up, for judgment to be kept; ⁵and an old¹ world spared not, but an eighth [person], Noah, a proclaimer of righteousness preserved, a flood on a world of ungodly ones letting loose; ⁶and cities of Sodom and Gomorrha^k reducing to ashes by an overthrow condemned, an example of such as should be afterwards ungodly having set forth; ⁷and righteous Lot,

^a Or, "arrival," (*parousia*, on which see 1 Thes. ii. 19, note). The reason for here preferring "presence" is, that the transformation on the mount was a display and sample of "presence" rather than "coming." The Lord was there. Being there, the "majesty" of his glorified person was disclosed. His bodily "presence" was one which inferred and exerted "power." Of course, in the case of the "absent," "coming" is needed to give "presence." For this reason, and from the partial appropriation of the word *parousia* to our Lord's advent, "arrival" and "presence" melt into each other, and one can hardly be dogmatically preferred to the other. We have not a happy bi-vocal word like *parousia*. ^b Tregelles' alternative reading: "My Son, my beloved, this is." ^c Mat. iii. 17; xvi. 5, and parallels. ^d Tregelles' alternative reading: "spoke men from God." ^e Mat. xxiv. 11. ^f Jude 4. ^g Jude 6, and see 1 Cor. ii. 11, note. ^h Literally, "to tartarus." ⁱ Or, "ancient." ^k Jude 7.

getting worn out by the behaviour of °those who were impious in wantonness, he rescued ⁸(for, with seeing and with hearing, the righteous one, dwelling in among them, a righteous soul with lawless works was tormenting); ⁹[the] Lord knows how to be rescuing such as are godly out of temptation; but to keep such as are unrighteous unto a day of judgment to be punished; ¹⁰most of all, however, °those going their way after flesh,^a in coveting pollution; and lordship despising; darers; self-gratifiers; dignities they tremble not to be defaming: ¹¹where messengers,^b greater though they are in might and power, are not bringing against them, before [the] Lord, a defamatory sentence. ¹²Whereas these, as unreasoning creatures,^c which have been bred as being by nature for capture and spoil, in what things they are ignorant' defaming, in their °spoiling shall also be made a spoil, ¹³though bearing away a wage of unrighteousness: a pleasure esteeming the day-time luxury: spots^d and blemishes: luxuriating in their °love-feasts:^e carousing together with you: ¹⁴having eyes full of an adulteress, and that cannot rest from sin: enticing unstable souls: having a heart fully-trained by greed: children of a curse: ¹⁵forsaking a straight path, they were led astray, following out the path of °Balaam [son] of °Bosor, who^f loved a wage of unrighteousness, ¹⁶but had a reproof of his own transgression, a dumb beast of burden, in man's voice finding utterance, forbade the prophet's °madness. ¹⁷These are fountains without water,^g and mists by a tempest driven, for whom the gloom of the darkness has been kept. ¹⁸For, pomposities^h of vanity pronouncing, they entice, in covetings of flesh, with wanton ways, °those who are all but escaping from °them who in error have their behaviour: ¹⁹promising freedom to them, they themselves being all-the-while slaves of °corruption; for, by whom any one has been defeated, by the same has he also become enslaved. ²⁰For if, having escaped from the pollutions of the world, in a full-knowledge of the Lord and Saviour Jesus Christ, but by the same, having again get entangled, they are defeated, the last state has become, for them, worse than the first.ⁱ ²¹For better had it been for them not to have fully come to know the path of °righteousness, than, having fully come to know [it], to turn round out of the holy' commandment

^a Jude 8. ^b Jude 9; Lu. i 11, note. ^c Jude 10. ^d Jude 12. ^e Tregelles' alternative reading: "stratagems." ^f Tregelles' alternative reading: "they." ^g Jude 12. ^h For the resounding Greek word *huperongka*; Vulgate *superbia*: Jude 16. ⁱ Mat. xii. 45.

which had been delivered to them. ²²There has befallen them ^othat of the true' proverb: "A dog," having returned unto his own vomit;" and: A sow that was washed to wallowing in mire.

CH. III. This, a second letter, beloved, I already write to you; in which [letters] I am stirring up, by reminding, your uncorrupted purpose. ²to be mindful of the previously-spoken' declarations ^b[made] by the holy' prophets, and of your ^oApostles' ^ocommandment, the Lord and Saviour's. ³This first understanding: That there will come, in a last portion of the days, with scoffing, scoffers; ^c according to their own covetings going on ⁴and saying: Where is the promise of his ^oarrival? for, from what [day] the fathers fell asleep, all things thus continue from beginning of creation. ⁵For this escapes them willingly. That heavens were from of old, and earth out of water and through water set together, by ^oGod's' ^oword; ⁶through which means the then world, by water being flooded, perished: ⁷while the present heavens and the earth, by his ^d ^oword having been stored up, are by fire being kept for a day of judgment and destruction of the ungodly men. ⁸But let not this one thing be escaping you, beloved: That one day, with [the] Lord, [is] as a thousand years; ^f and a thousand years as one day. ⁹[The] Lord is not slow with his ^opromise, as son e esteem slowness; but is long suffering towards ^g you, not being willing that any should perish, but that all into repentance should make way. ¹⁰But [the] day of [the] Lord will be here as a thief; ^h in which the heavens, with a rushing noise, will pass away; while elements, becoming intensely hot, will be set loose; and earth and the works therein will be discovered

¹¹Seeing, therefore, ⁱ that all these things are to be set loose, what manner of persons ought ye all-the-while to be, in holy ways of behaviour and acts of godliness ¹²expecting and hastening the arrival of ^oGod's ^oday; by reason of which, heavens, being on fire, will be set loose; and elements, becoming intensely hot, are to be melted? ¹³But, new heavens and a new earth, ^k according to his ^opromise. ^l are we expecting, wherein righteousness is to dwell. ¹⁴Wherefore, beloved, these things expecting, give diligence, unspotted and unblemished by him to be found, in peace; ¹⁵and our ^oLord's ^olong-

^a Pr. xxvi. 11. ^b Jude 17. ^c Jude 13. ^d Tregelles' alternative reading: "the same word." ^e Jude 15. ^f Ps. xc. 4. ^g Tregelles' alternative reading: "because of." ^h 1 Thes. v. 2. ⁱ Tregelles' alternative reading: "Seeing that thus." ^k Is. lxx. 17; Lvi. 22; Re. xxi. 1. ^l Tregelles' alternative reading: "and his promises."

suffering esteem salvation; according as our beloved brother ^oPaul also, according to the wisdom given to him, wrote to you: ¹⁶as also, in all letters, speaking in them concerning these things: in which [letters] are some things hard to be understood, which the un instructed and unstable wrest, as also the remaining scriptures, unto their own ^odestruction. ¹⁷**¶** Therefore, beloved, understanding beforehand, be on your guard, lest with the error of the impious being led away, ye should fall out of your ^oown steadfastness. ¹⁸But be growing in favour and knowledge of our ^oLord and Saviour Jesus Christ. To him [be] the glory, both now and to a day of remotest age. Amen.

SECOND EPISTLE OF PETER.

FIRST EPISTLE OF JOHN.

CH. I. **T**HAT which was from beginning,^a that which we have heard, that which we have seen with our ^oeyes, that which we for ourselves gazed upon and our ^ohands handled, of^b the Word of ^oLife ²(and the Life was made manifest,^c and we have seen, and bear witness and report to you the Age-abiding ^oLife; which, indeed, was with^d the Father, and was made manifest to us): ³that which we have seen and heard we report to you also, that **¶** too may have fellowship with us; moreover, ^oour ^ofellowship also [is] with the Father and with his ^oSon Jesus Christ. ⁴And these things **¶** write, that our^e joy may have been filled full.^f ⁵And this is the message which we have heard from him, and repeat to you, That ^oGod is light, and darkness is not in him, any at all. ⁶If, perchance, we should say, "We have fellowship with him," and in the darkness be walking, we are false, and not doing the truth. ⁷But, if perchance in the light we be walking, as **¶** is in the light, we have fellowship one with another, and the blood of Jesus his ^oSon purifies us from every sin. ⁸If

^a Jno. i. 1. ^b Literally: "all round;" and so: "concerning," "of." ^c Jno. i. 4, 14.
^d Compare Jno. i. 1, note c. ^e Tregelles' alternative reading: "your." ^f 2 Jno. 12.

perchance we should say, "Sin we have not," ourselves we deceive, and the truth in us is not. ⁹If perchance we be confessing our °sins, faithful is he and righteous, that he should forgive us [our] °sins, and purify us from every unrighteous-deed. ¹⁰If perchance we should say, "We have not sinned," false are we making him, and his °word is not in us.

CH. II. My dear children, these things I write to you, that ye sin not; and, if perchance any one should sin, we have an advocate with the Father, Jesus Christ, righteous! ²and he is a propitiation for ^a our °sins; ^b not, however, for ^a °ours alone, but also for [those] of the whole of the world. ³And hereby we perceive that we have come to understand him, if perchance his °commandments we be keeping. ⁴He that says, "I have come to understand him," and his °commandments is not keeping, is false; and, in this one, the truth is not. ⁵But, whosoever may be keeping his °word, truly, in this one, the love of °God has been made complete. ⁶Hereby we perceive that in him we are. ⁶He that says, that in him he abides, ought, according as he walked, himself also to be walking.

⁷Beloved, no new commandment I write to you, but an old commandment which ye were holding from beginning: the old °commandment is the word which ye heard. ⁸Again, a new commandment ^d I write to you, which thing is true in him and in you: That the darkness is passing away; and the real °light, already shines. ⁹He that says that he is in the light, and hates his °brother, is in the darkness till even now. ¹⁰He that loves his °brother abides in the light, and there is not cause of stumbling in him. ¹¹Whereas, °he that hates his °brother is in the darkness and walks in the darkness, and knows not where he is tending, because the darkness blinded his °eyes.

¹²I write to you, dear children, because [your] °sins have been forgiven you, for the sake of his °name. ¹³I write to you, fathers, because ye have come to understand °him [that was] from beginning. I write to you, young men, because ye have conquered the evil one.

¹⁴I wrote to you, children, because ye have come to understand the Father. I wrote to you, fathers, because ye have come to understand °him [that was] from beginning. I wrote to you, young men, because

^a Literally: "all round," "concerning." ^b chap. iv. 10. ^c chap. iv. 12. ^d Jno. xiii. 34.

mighty are ye, and the word of °God within you abides, and ye have conquered the evil one.

¹⁵ Be not loving the world, nor yet the things in the world: if perchance any one be loving the world, the love of the Father is not in him; ¹⁶ because all °that [is] in the world, the coveting of the flesh, and the coveting of the eyes, and the pretentiousness of °living, is not of the Father, but is' of the world. ¹⁷ And the world passes away, and the coveting thereof; but °he that does the will of °God abides to the remotest age.

¹⁸ Children, it is a last hour; and, according as ye heard that an antichrist^a is coming, even now antichrists have become many: whence we perceive that it is a last hour. ¹⁹ From amongst us they went out, but they were not of us; for if of us they had been, they would, in that case, have continued with us; but [it was] that they might be made manifest, because all are not of us. ²⁰ And ye have an anointing from the Holy One, and know all things.^b ²¹ I did not write to you because ye know not the truth, but because ye know it, and because no falsehood is of the truth. ²² Who is the false one, if not °he that denies that Jesus is the Christ? This is the antichrist,^c °he that denies the Father and the Son. ²³ Every one °that denies the Son, neither has he the Father: °he that confesses the Son has the Father also.^d

²⁴ **Ye!** what ye heard from beginning, within you let it abide: if perchance within you abide what from beginning ye heard, ye also in the Son and in the Father shall abide. ²⁵ And this is the promise which he promised unto us, the life °that [is] age-abiding. ²⁶ These things I wrote unto you concerning °those that deceive you. ²⁷ And ye! the anointing which ye received from him abides within you, and no need have ye that one should be teaching you; but, as his °anointing teaches you concerning all things, and is true and is' not false, even according as it taught you, abide in him. ²⁸ And now, dear children, abide in him; in order that, if perchance he should be made manifest, we may have freedom of speech,^e and not be put to shame, from him at his °arrival.^f ²⁹ If perchance ye know that he is righteous, understand ye that every one also °that is doing °righteousness, has been begotten of him.

^a verse 22; chap. iv. 3; 2 Jno. 7.
^c verse 18.

^d 2 Jno. 9.

^b Tregelles' alternative reading: "and know, all (of you)."
^e He. iv. 16, note.

^f 1 Thes. ii. 19, note.

CH. III. See! what manner of love the Father has given to us, that children of God we should be called, and we are! Wherefore, the world understands not us, because it understood not him.^a ²Beloved, now are we children of God; and never yet was it made manifest what we shall be: we know that, if perchance it should be made manifest, like him shall we be, because we shall see him according as he is. ³And every one ^othat has this ^ohope on him purifies himself according as **he** is pure. ⁴Every one ^othat doeth ^osin, ^olawlessness also doeth; and ^osin is ^olawlessness. ⁵And ye know that **he** was made manifest that [our] ^osins he might take away, and sin in him is not. ⁶No one ^othat in him abideth sinneth: no one ^othat sinneth has seen him or understood him.^b ⁷Dear children, let no one be deceiving you: ^oHe that doeth righteousness is righteous, according as **he** is righteous. ⁸^oHe that doeth ^osin is of the adversary; because, from beginning, the adversary sinneth. To this end, was the Son of ^oGod made manifest, that he might undo^c the works of the adversary. ⁹No one ^othat has been begotten of ^oGod doeth sin; because his seed in him abideth; and he cannot be sinning,^d because of ^oGod has he been begotten. ¹⁰Herein are manifest the children of ^oGod and the children of the adversary. No one ^othat doeth not righteousness is of ^oGod, nor ^ohe that loveth not his ^obrother. ¹¹Because this is the message which ye heard from beginning: That we should be loving one another, ¹²not according as Cain was of the evil one, and slew his ^obrother. And for what cause did he slay him? Because his ^oworks were evil, but ^othose of his ^obrother righteous.

¹³Marvel not, brethren, if the world hates you.^e ¹⁴**We** know that we have passed over out of ^odeath into ^olife, because we love the brethren: ^ohe that loves not abides in ^odeath. ¹⁵Every one ^othat hates his ^obrother is a man-killer; and ye know that no man-killer has age-enduring life^f in him abiding. ¹⁶Hereby have we come to understand ^olove, in that **he**, in our behalf, his ^osoul^g laid down; and **we** ought, in the brethren's behalf, [our] ^osouls^g to lay down. ¹⁷But whosoever may be in possession of the livelihood of the world, and may be viewing his ^obrother having need, and may shut up his ^otender-affections from him, how is the love of ^oGod abiding in him? ¹⁸Dear children, let us not be loving in word, nor yet with the

^a Jno. xvii. 25. ^b 3 Jno. 11. ^c Or, "unbind;" literally, "loose;" dissolve his kingdom, free his captives, etc. ^d The tense marks continuance. ^e Jno. xv. 18. ^f Jno. x. 11, note.

tongue, but in work and truth. ¹⁹And herein we shall get to know that of the truth we are, and before him shall persuade our ^ohearts. ²⁰Because, if perchance our ^oheart be accusing, [it is] because greater is ^oGod than our ^oheart, and understands all things. ²¹Beloved, if perchance [our] ^oheart be not accusing us, freedom of speech ^a have we towards ^oGod; ²²and whatsoever we may be asking we are receiving from him, because his ^ocommandments we are keeping, and the things pleasing in his presence are doing. ²³And this is his ^ocommandment: That we should have faith in the name of his ^oSon Jesus Christ, and be loving one another, according as he gave commandment unto us. ²⁴And he that keeps his ^ocommandments, in him^s abides, and he in him. And hereby we perceive that he abides in us, in consequence of the Spirit which to us^s he gave.

CH. IV. Beloved, not in every spirit have faith, but test the spirits, whether of ^oGod they are; because many false-prophets have gone out into the world.^b ²Hereby understand ye the Spirit of ^oGod: Every spirit that confesses Jesus Christ, [as] in flesh having come,^c is of ^oGod; ³and every spirit that confesses not ^oJesus, of ^oGod^s is not. And this is the [spirit] of the antichrist, as to which ye have heard that it is coming: even now in the world is it, already.^d ⁴We are of ^oGod, dear children, and have conquered them; because greater is ^ohe [that is] in you than ^ohe [that is] in the world. ⁵They are of the world; for this reason, of the world^s they speak, and the world to them^s hearkens. ⁶Who are of ^oGod: ^ohe that understands ^oGod, hearkens to us: he who is not of ^oGod hearkens not to us: by this we understand the spirit of ^otruth and the spirit of ^oerror.

⁷Beloved, let us be loving one another; because love is of ^oGod, and every one ^othat loves, of ^oGod^s has been begotten, and understands ^oGod. ⁸He that loves not, never understood ^oGod, because ^oGod is love. ⁹Hereby was made manifest the love of ^oGod in us, that his ^oSon, the Only-Begotten, has ^oGod sent forth into the world^s, that we might live through him. ¹⁰Herein is love; not that we loved ^oGod, but that he loved us, and sent forth his ^oSon, a propitiation for ^e our ^osins.^f ¹¹Beloved, if ^oGod so loved us, we too ought to be loving one another. ¹²Upon God,^g no one, at any time, has gazed:^h if perchance

^a chap. ii. 28. ^b 2 Pe. ii. 1; 2 Jno. 7. ^c Tregelles' alternative reading: "Jesus Christ in flesh to have come." ^d chap. ii. 22. ^e Literally: "all round," "concerning." ^f chap. ii. 2. ^g As in Jno. i. 18, strongly emphatic: God, absolutely. ^h chap. i. 1; Jno. i. 14.

we be loving one another, ^cGod in us abides, and his ^olove complete in us has been made. ¹³Hereby we perceive that in him we abide, and he in us, because of his ^cSpirit he has given to us. ¹⁴And we have gazed on [him], and bear witness that the Father has sent forth the Son, [as] Saviour of the world. ¹⁵Whosoever may confess that Jesus is the Son of ^cGod, ^cGod in him abides, and he in ^oGod. ¹⁶And we have come to understand and to believe the love which ^cGod has in us. ^cGod is love; and ^ohe that abides in ^olove, in ^oGod abides, and ^cGod in him.

¹⁷Herein has ^olove with us been made complete, that freedom of speech^a we may have in the day of ^ojudgment, in that, according as he is, even we are in this ^oworld. ¹⁸Fear exists not in ^olove; nay, complete ^clove casts ^cfear outside; because ^cfear has punishment, and ^ohe that fears has not been made complete in ^olove. ¹⁹We love, because he first loved us. ²⁰If perchance any one should say: "I love ^cGod," and should be hating his ^cbrother, he is false; for ^ohe that loves not his ^cbrother whom he has seen, cannot be loving^b ^oGod whom he has not seen! ²¹And this ^ocommandment we have from him: That ^ohe who loves ^cGod, be loving his ^cbrother also.

CH. V. Every one ^owho believes that Jesus is the Christ, of ^oGod has been begotten; and every one ^owho loves ^ohim that begat, loves ^ohim also that has been begotten of him. ²Hereby we understand that we love the children of ^oGod, whensoever ^oGod we may be loving, and his ^ocommandments may be doing. ³For this is the love of ^oGod, that his ^ocommandments we be keeping; ^cand his ^ocommandments are not burdensome. ⁴Because all ^othat which has been begotten of ^oGod conquers the world; and this is the conquest ^othat conquered the world, our ^ofaith. ⁵But who is ^ohe that conquers the world, save ^ohe that believes that Jesus is the Son of ^oGod? ⁶This is ^ohe who came through water and blood, Jesus Christ: not in the water, only; but in the water and in the blood; and the Spirit it is ^cthat is bearing witness, because the Spirit is the truth. ⁷Because three are ^othey who are bearing witness, ⁸the Spirit, and the water, and the blood; and the three are for the one thing. ⁹If the witness of ^omen we receive, the witness of ^oGod is greater; because this is the witness of ^oGod, in that he has witnessed concerning his ^oSon. ¹⁰He

^a He. iv. 16, note.

^b Tregelles' alternative reading: "how can he be loving?" ^c Jno. xv. 14.

who puts faith in the Son of God, has the witness within him: he that has not faith in God, false has made him; because he has not put faith in the witness which God has witnessed concerning his Son. ¹¹And this is the witness: That age-abiding life God gave unto us; and this life is in his Son. ¹²He that has the Son, has the life; and he that has not the Son of God, has not the Life.

¹³These things I wrote unto you, that ye might know that ye have life age-abiding: unto you who are putting faith in the name of the Son of God.^a ¹⁴And this is the freedom of speech which we have towards him: That, if perchance anything we be asking, according to his will, he hearkens to us; ¹⁵and, if perchance we know that he hearkens to us, whatsoever we may be asking, we know that we have the askings which we have asked from him. ¹⁶If perchance any one should see his brother sinning a sin not unto death, he shall ask, and he will give to him life, for those sinning not unto death. There is a sin unto death: not concerning that am I saying that he should make request. ¹⁷All unrighteousness is sin, and there is a sin not unto death. ¹⁸We know that no one, who has been begotten of God, is sinning; but as for him who was begotten of God, he keeps him, and the evil one fastens not on him. ¹⁹We know that of God we are, and the whole world in the evil one is lying. ²⁰But we know that the Son of God has arrived, and has given us an insight^b that we may understand^c the Real One,^d and we are in the Real One, in his Son Jesus Christ. This is the Real God and life age-abiding.

²¹Dear children, guard yourselves from the idols.^e

FIRST EPISTLE OF JOHN.

^a Jno. xx. 31. ^b Literally: a through-thought." ^c It is worthy of being noticed how much the writer of this epistle uses the verb γινώσκω ("know," *Authorised Version*; "perceive" and "understand" in this translation). He frequently employs it with a deep meaning, the recognition of which relieves the diction and greatly clears the sense. "Hereby we know (simply *perceive* the truth of the proposition) that we know (perfect tense: *have come to know*; *have come to be acquainted with*, to *appreciate*, to *have congenial feeling with*; in a word, *have come to understand*) him" (chap. ii. 31. Compare chap. iii. 2; also Jno. i. 10; xvii. 3. ^d Not merely the True One, as opposed to all who are false; but the Genuine, the Essential One, in whom and in whose ways the highest reality is to be found, who hates all hypocrites and dispels all shadows. ^e 1 Co. x. 14.

SECOND EPISTLE OF JOHN.

THE elder to a chosen lady and her °children, whom **I** love in truth, and not **I** alone, but all °those also who have come to understand the truth, ²because of the truth °that is abiding in us, and with us shall be to the remotest age. ³There shall be with us favour, mercy, peace, from God [the] Father, and from Jesus Christ the Son of the Father, in truth and love.

⁴I rejoiced exceedingly,^a in that I have found from among thy °children such as are walking in truth, according as commandment we received from the Father. ⁵And now I request thee, lady, not as writing a new commandment^b unto thee, but which we were holding from beginning, that we be loving one another. ⁶And this is °love, that we be walking according to his °commandments. This is the commandment, according as ye heard from beginning, that therein ye be walking. ⁷Because many deceivers went out into the world,^c °they who confess not Jesus Christ coming in flesh. This is the deceiver and the antichrist. ⁸Be taking heed to yourselves, lest ye lose what things ye^d earned, but a full reward may duly receive. ⁹Every one °that is leading forward, and not abiding in the teaching of the Christ, has not God: °he that abides in the teaching, the same has both the Father and the Son. ¹⁰If any one comes unto you, and this °teaching brings not, be not receiving him into a house, and be not saying to him, Joy to thee! ¹¹For °he that says to him, Joy to thee! has fellowship with his °evil °works.

¹²Though I had many things to be writing to you, I was not inclined, with paper and ink;^e but I hope to come' unto you, and to talk' mouth to mouth, that your °joy may have been made full.^f

¹³The children of thy °chosen °sister salute thee.

SECOND EPISTLE OF JOHN.

^a 3 Jno. 2. ^b 1 Jno. ii. 7. ^c 1 Jno. ii. 18; iv. 1. ^d Trezelles' alternative reading: "we." Alford and *The Revised English Bible* read "ye" twice, as in the text. Darby sets forth the verse thus: "See to yourselves, that we may not lose what we have wrought, but may receive full wages." He regards the "ye" as a corruption; and takes the Received Text to be right. ^e 3 Jno. 13. ^f 1 Jno. i. 4.

THIRD EPISTLE OF JOHN.

THE elder, to Gaius the beloved, whom I love in truth.

²Beloved, concerning all things I pray thou mayest be prospering, and be in health; according as prospering' is thy ^csoul. ³For I rejoiced exceedingly^a at brethren coming and testifying to thy ^ctruth, according as **thou** in truth' art walking. ⁴Greater than these things I have no joy, that I should be hearing of my ^cchildren, in the truth' walking. ⁵Beloved, a faithful thing art thou doing, whatsoever thou mayest accomplish for the brethren, and that when strangers; ^b ⁶who testified to thy ^clove in presence of an assembly; whom thou wilt do nobly to send forward in a manner worthy of ^cGod. ⁷For in behalf of The Name they went forth, nothing' receiving from the Gentiles. ⁸**¶** We, therefore, ought to be sustaining ^csuch as these, that we may become fellow-workers with the truth.

⁹I wrote something to the assembly; but ^che who is fond of pre-eminence over them, Diotrophes, offers us no welcome. ¹⁰Wherefore, if perchance I come, I will bring to mind his ^cworks which he is doing, with evil words prating against us; and, not resting himself content on these things, neither **he** offers the brethren welcome, even ^cthose who are disposed he forbids, and out of the assembly casts [them]. ¹¹Beloved, be not imitating ^cthat which is bad, but ^cthat which is good. The doer-of-good is of ^cGod; the doer-of-ill has no ^cseen ^cGod. ¹²Unto Demetrius has witness been borne by all, and by the truth itself; **we**, too, however, bear witness, and thou knowest that our ^cwitness is true.^c

¹³Many things I had to write unto thee; but I am not willing, with ink and reed,^d to be writing^b to thee; ¹⁴but I hope straightway to see thee; and mouth to mouth will we talk. ¹⁵Peace to thee! The friends salute thee. Salute the friends by name.

THIRD EPISTLE OF JOHN.

^a 2 Jno. 4. ^b Alford: "who besides are strangers." Darby: "and that strangers." Revised English Bible: "and that too for strangers." ^c Jno. xxi. 24. ^d 2 Jno. 12.

EPISTLE OF JUDE.

JUDE, Jesus Christ's servant, but brother of James, to those who, being in God [the] Father' beloved and in Jesus Christ' preserved, are the called: ²Mercy to you, and peace and love, be multiplied!

³Beloved, entertaining all earnestness to be writing to you concerning our' common' salvation, I had necessity to write to you, exhorting [you] to be earnestly contending for the faith once for all delivered to the saints. ⁴For there crept in certain men, those who long ago had been publicly notified for this sentence, ungodly ones, our' God's' favour changing into wantonness, and our alone Master and Lord Jesus Christ denying.^a

⁵To put you in mind, however, I am disposed, though once for all ye know all things: That [the] Lord,^b a people out of [the] land of Egypt having saved, at the second [stage], those who believed not destroyed. ⁶Messengers, also,^c those who kept not their own principality but forsook their own habitation, unto judgment of a great day, in perpetual bonds, under gloom, has he kept. ⁷As Sodom and Gomorrha^d and the cities around them, because in the like' manner to these' they went out to commit fornication and departed after flesh of other kind, are set forward [as] an example, a penalty of age-abiding fire undergoing. ⁸In like manner, nevertheless, even these,^e indulging in dreams, flesh' indeed defile, but lordship' set aside, and dignities' defame. ⁹Whereas, Michael, the chief-messenger, when, with the adversary disputing, he was arguing about the body of Moses, durst not impose a judgment of defamation; but said, [The] Lord rebuke thee. ¹⁰But these, as many things, indeed, as they know not', defame; ^f while as many things as naturally' like the unreasoning' creatures' they are versed in, in these' they corrupt themselves. ¹¹Alas for them! because in the path of Cain they went on,^g and in the error of Balaam's wage they streamed forth,^h and in the contradiction of Korah they perished.ⁱ ¹²These are they who in your love feasts

^a 2 Pe. ii. 1. ^b Traggel's alternative reading: "Jesus." ^c 2 Pe. ii. 4; Lu. i. 11, note.
^d 2 Pe. ii. 6. ^e 2 Pe. ii. 10. ^f 2 Pe. ii. 12. ^g Ge. iv. 5-14. ^h Nu. xxii. 7, 21. ⁱ Nu. xvi. 1-33.

[are] craggy rocks:^a earousing together, fearlessly' themselves they shepherd: clouds without water,^b by winds' swept along: trees autumnal, fruitless, twice dead, uprooted: ¹³wild waves of sea flaming out their own 'infamies: wandering stars, for which the gloom of the darkness to remotest age has been kept. ¹⁴There propheesied, however, even as to these, a seventh from Adam, Enoch, saying: Behold! [the] Lord came, amid his holy myriads, ¹⁵to execute judgment against all, and to convict all the ungodly concerning all their °works of ungodliness which they as ungodliness committed, and concerning all the hard things which they spake against him: sinful [men], ungodly! ¹⁶These are murmurers, repiners, according to their °covetings going on; and their °mouth talks pomposities,^c marvelling at faces for profit's sake.

¹⁷But ye, beloved, be mindful of the declarations °which have beforehand been spoken by the apostles of our °Lord Jesus Christ;^d ¹⁸because they were telling you that, at a last' time, there will be mockers,^e according to their own °covetings of °ungodlinesses going on. ¹⁹These are °they that make complete separation, soulical^f [men], Spirit not possessing.

²⁰But ye, beloved, upbuilding yourselves with your most holy °faith, in Holy Spirit praying, ²¹yourselves in God's love keep, awaiting the mercy of our °Lord Jesus Christ unto life age-abiding. ²²And, some, indeed, be convicting,^g such as dispute; ²³but, others, be saving, out of fire snatching [them]; and, on others, have mercy in fear, hating even the garment spotted from the flesh.

²⁴But to °him who has power to guard you from stumbling, and to set [you] down in presence of his °glory, without blemish, in exultation, ²⁵to God alone, our Saviour, through Jesus Christ our °Lord, [be] glory, greatness, dominion, and authority, before all the [past] age, and now, and to all the [future] ages. Amen.

EPISTLE OF JUDE.

^a 2 Pe. ii. 13. ^b 2 Pe. ii. 17. ^c 2 Pe. ii. 18, note. ^d 2 Pe. iii. 2. ^e 2 Pe. ii. 1; iii. 3.
^f 1 Co. ii. 14, note; xv. 44, note. That this word should, in the New Testament, be uniformly employed in a way implying disparagement, physical or moral, is extremely suggestive. It seems to point to a great necessity for more firmly grasping and more frequently recalling the distinction between "soul" and "spirit." Except for the sake of uniformity, the words here might have been rendered: "[men] of *soul*, SPIRIT not possessing." And the capital "S" in "Spirit" is not to be insisted on. The "men of soul" not merely have not the spirit of God; even of their own spirit, in its Godward capacities, it may be said, "they *have* it, they have it *not*!" ^g Tregelles' alternative reading: "on some have mercy."

THE REVELATION.

CH. I. **A** REVELATION of Jesus Christ, which °God gave to him, to point out to his °servants what things must needs come to pass with speed,^a and he shewed by signs, sending through his °messenger,^b to his °servant John; ²who bare witness as to the word of °God and the witness of Jesus Christ,^c as many things as he saw. ³Happy! °he that reads and °they that hear the words of the prophecy, and keep the things therein written; for the season [is] near.

⁴John, to the seven assemblies °which [are] in °Asia; Favour to you, and peace; from [him] “°who is”^d and °who was and °who is coming; and from the seven Spirits °which [are] in presence of his °throne; ⁵and from Jesus Christ, the faithful °witness,^e “the first-born” of the dead, and “the ruler of the kings of the earth.”^f To °him who loyes us, and freed us out of our °sins with his °blood, ⁶and made for^g us “a kingdom, priests” unto his °God and Father:^h to him [be] the glory and the dominion, to the ages of °ages. Amen.

⁷“Behold! he is coming with the clouds,”ⁱ and “see him shall every eye,^k and whoever pierced him;”^l and smite themselves for him^m shall all the tribes of the land.” Yea! Amen.

⁸**I** am the A and the Z, saith [the] Lord °God, °who is and °who was and °who is coming, the Almighty.ⁿ

⁹**I**, John,^o your °brother and fellow-partaker in the tribulation and kingdom and endurance in Jesus, came to be in the island °which is called Patmos, because of the word of °God and the witness of Jesus. ¹⁰I came to be in Spirit in the Lord’s day;^p and heard, behind me, a great voice as of a trumpet, ¹¹saying: What thou beholdest write into a scroll, and send to the seven assemblies, into Ephesus, and into Smyrna, and into Pergamos, and into Thyatira, and into Sardis, and into Philadelphia, and into Laodicea.

^a chap. xxii. 6. ^b Lu. i. 11, note. ^c verse 9; chap. vi. 9. ^d Ex. iii. 14. ^e chap. iii. 14. ^f Ps. lxxxix. 27; Col. i. 18. ^g Fregelles’ alternative reading: “made us [to be] a kingdom.” ^h Ex. xix. 6; chap. v. 9, 10. ⁱ Da. vii. 13. ^k Is. xl. 5. ^l Zec. xii. 10. ^m Zec. xii. 11, 12. ⁿ chap. xxi. 6; Is. xli. 4; xlv. 6; xlviii. 12. ^o chap. xxii. 8. ^p A close rendering.

¹²And I turned about to behold the voice, which was talking with me; and, having turned, I saw “seven lampstands^a of gold;” ¹³and, amid the seven^b lampstands, “One like unto a son^c of man,” clothed in a long robe, and girt towards the breasts with a girdle of gold; ¹⁴“but his^c head and hair, white, as white wool, as snow;^d and his eyes, as a flame of fire;” ¹⁵“and his^c feet,^e like unto fine brass,” as in a furnace fired; and “his^c voice,^f as a voice of many waters;” ¹⁶and having, in his^c right hand, seven stars; “and, out of his^c mouth,^g a sharp” two-edged “sword” going forth; and his^c countenance, as [when] the sun is shining in his^c power. ¹⁷And, when I saw him, “I fell towards his^c feet^h as one dead.” And he laid his^c right-hand upon me, saying: “Be not afraid!ⁱ I am the First and the Last,”^k ¹⁸and the Living One; and I became dead; and, behold! living am I to the ages of ages, and have the keys of death and of hades. ¹⁹Write, therefore, what things thou sawest, and what things are,^l and what things are about to be coming to pass after these things. ²⁰The mystery of the seven stars which thou sawest on my^c right-hand, and the seven lampstands of gold: The seven stars are messengers of the seven assemblies; and the seven lampstands are seven assemblies.

CH. II. To the messenger of [the] assembly^m [is] in Ephesus, write: These things says he that holds fast the seven stars in his^c right-hand,ⁿ he that walks about amid the seven lampstands of gold:^o ²¹I know^p thy works, and toil, and thine^c endurance; and that thou canst not bear bad [men]; and didst try^c those affirming themselves apostles, and are not, and didst find them false; ³and hast endurance, and didst bear because of my^c name, and hast not wearied. ⁴But I have, against thee,^q that thy^c first love thou didst let go. ⁵Be calling to remembrance, therefore, whence thou hast fallen; and repent; and thy^c first works do! but, if not, I am coming unto thee, and will remove thy^c lampstand out of its^c place, except perchance thou repent. ⁶But this thou hast, that thou hatest the works of the Nicolaitanes,^r which I also hate. ⁷He that has an ear,^s let him hear what the Spirit is saying to the assemblies: To him that

^a Ex. xxxvii. 23. ^b Tregelles marks “seven” as doubtful. ^c Da. vii. 13. ^d Da. vii. 9. ^e Da. x. 6. ^f Eze. xliii. 2. ^g Is. xlix. 2; chap. ii. 12; xix. 15. ^h Da. x. 9. ⁱ Da. x. 12. ^k chap. ii. 8; 1s. xlv. 6. ^l Or (as some render), “and what they are.” ^m Tregelles’ alternative reading: “which” ⁿ chap. i. 16. ^o chap. i. 13. ^p verses 9, 13, 19; iii. 1, 8, 15. ^q verses 14, 20; iii. 2. ^r verse 15. ^s verses 11, 17, 20; chap. iii. 6, 13, 22.

conquers, I will give unto him to eat out of "the tree of ^olife,^a which is in the paradise" of ^oGod.

⁸And, to the messenger of the assembly in Smyrna, write: These things says the First and the Last, who became dead and lived:^b ⁹I know thy ^otribulation and ^odestitution (but rich thou art), and the defamation from ^othose affirming themselves to be Jews, and are not, but a synagogue of ^oSatan. ¹⁰Be not afraid as to what things thou art about to suffer: behold! the adversary is about to throw [some] from among you into prison, that ye may be tried, and ye shall have a tribulation of ten days: become thou faithful until death, and I will give unto thee the crown of ^olife. ¹¹He that has an ear, let him hear what the Spirit is saying to the assemblies: He that conquers in nowise may be injured in consequence of the second ^odeath.^c

¹²And, to the messenger of the assembly in Pergamos, write: These things says ^ohe that has the sharp ^otwo-edged ^osword:^d ¹³I know where thou dwellest, where the throne of ^oSatan [is], and thou dost hold fast my ^oname, and didst not deny my ^ofaith, even in the days of Antipas, my ^owitness, my ^ofaithful one, who was killed near you, where ^oSatan dwells. ¹⁴But I have, against thee, a few things: that thou hast there such as hold fast the teaching of Balaam, who was giving instruction unto ^oBalak to throw a snare in presence of the sons of Israel, to eat idol-sacrifices, and to commit fornication. ¹⁵Thus hast even thou such as hold fast the teaching of the ^oNicolaitanes, in like manner. ¹⁶Repent, therefore; but, if not, I am coming to thee speedily, and will wage war with them with the sword of my ^omouth. ¹⁷He that has an ear, let him hear what the Spirit is saying to the assemblies: To ^ohim that conquers, I will give to him of the manna ^othat has been hid; and will give to him a white stone, and on the stone a new name written, which no one knows, saving ^ohe that receives [it].

¹⁸And, to the messenger of the assembly in Thyatira, write: These things says the Son of ^oGod, ^ohe who has his ^oeyes as a flame of fire, and his ^ofeet like fine brass:^e ¹⁹I know thy ^oworks and ^ofaith and ^olove and ^oministry, and thine ^oendurance, and thy ^oworks, the last [to be] more than the first. ²⁰But I have, against thee, that thou dost let alone the woman Jezebel, ^oshe who calls herself a prophetess,

^a chap. xxii. 2, 14; Ge. ii. 9; iii. 22-24. ^b That is, "lived again;" see Ro. xiv. 9, note: chap. i. 17, 18. ^c chap. xx. 6. ^d chap. i. 16. ^e Tregelles marks "the" as doubtful. ^f chap. i. 14, 15.

and she teaches and deceives my ^oservants to commit fornication and eat idol-sacrifices. ²¹And I gave her time, that she might repent; and she does not choose to repent out of her ^ofornication. ²²Behold! I throw her into a couch, and ^othose committing adultery along with her into great tribulation, except perchance they shall repent out of her ^oworks; ²³and her ^ochildren I will slay with death; and all the assemblies shall get to know that “Ƴ am ^ohe who searches” reins and hearts;” and I will give unto you, “each one, according to” your ^oworks.”^b ²⁴But, unto you, I say, the rest ^owho [are] in Thyatira, as many as hold not this ^oteaching, whoever did not get to know the deep things of ^oSatan (as they say): I thrust not on you any other burden; ²⁵nevertheless, what ye have, hold fast, until whensoever I may have come. ²⁶And ^ohe that conquers, and ^ohe that keeps as far as an end my ^oworks, I will give to him authority “over the nations;” ²⁷and he shall shepherd ^othem with an iron sceptre, as the vessels ^of earthenware are dashed to pieces;” as Ƴ too have received from my ^oFather.^d ²⁸And I will give to him the morning ^ostar.^e ²⁹He that has an ear, let him hear what the Spirit is saying to the assemblies.

CH. III. And, to the messenger of the assembly in Sardis, write: These things says ^ohe that has the seven Spirits of ^oGod,^f and the seven stars:^g I know thy ^oworks, that a name thou hast that thou art alive, and yet thou art dead. ²Become watchful, and strengthen the things that remain that were about to die; for I have not found thy ^oworks fulfilled in presence of my ^oGod. ³Be calling to remembrance, therefore, how thou hast received, and didst hear; and observe, and repent! If perchance, then, thou mayest not watch, I will have come as a thief,^h and in nowise mayest thou get to know during what kind of hour I shall have come upon thee. ⁴But thou hast a few names, in Sardis, which defiled not their ^ogarments; and they shall walk with me in white, because they are worthy. ⁵He that conquers shall thus array himself in white garments; and in nowise will I blot out his ^oname out of the scroll of ^olife; and I will confess his ^oname,ⁱ in presence of my ^oFather, and in presence of his ^omessengers. ⁶He that has an ear, let him hear what the Spirit is saying to the assemblies.

^a Je. xi. 20; xvii. 10. ^b Ps. lxii. 12. ^c Mat. ii. 6, note. ^d Ps. ii. 8, 9; chap. xii. 5; xix. 15; the shepherd-king, strong to punish, strong to defend! ^e chap. xxii. 16. ^f chap. i. 4. ^g chap. i. 16. ^h chap. xvi. 15; Mat. xxiv. 42; 1 Thes. v. 2. ⁱ Mat. x. 32; Lu. xii. 8.

7 And, to the messenger of the assembly in Philadelphia, write: These things says the Holy One, the Real,^a He that has the key of David,^b He that opens and no one shall shut, and that shuts and no one shall open: ⁸ I know thy works. Behold! I have given before thee a door set open,^c which no one can shut;^d because thou hast little power, and didst keep my word, and didst not deny my name. ⁹ Behold! I give [some] out of the synagogue of Satan that affirm themselves to be Jews, and are not, but speak falsely, behold! I will cause them that they shall have come, and shall worship in presence of thy feet,^e and shall get to know that I loved thee. ¹⁰ Because thou didst keep the word of my endurance, I also will keep thee out of the hour of trial which is about to be coming upon the whole of the inhabited [earth], to try those dwelling upon the earth. ¹¹ I am coming speedily: be holding fast what thou hast, that no one receive thy crown. ¹² He that conquers, I will make him a pillar in the Temple of my God; and outside in nowise may he go forth any more; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem.^f she who is to descend out of the heaven, from my God; and, my new name. ¹³ He that has an ear, let him hear what the Spirit is saying to the assemblies.

¹⁴ And, to the messenger of the assembly in Laodicea, write: These things says the Amen, the Faithful and Real Witness,^g the Beginning of the Creation of God:^h ¹⁵ I know thy works, that neither cold art thou nor hot: I would that cold thou hadst been, or hot. ¹⁶ Thus, because lukewarm thou art, and neither hot nor cold, I am about to vomit thee out of my mouth. ¹⁷ Because thou art saying: I am rich, and have become rich, and of nothing have I need; and knowest not that thou art the wretched one and pitiable and destitute and blind and naked: ¹⁸ I counsel thee to buy from me gold-coin fired out of fire, that thou mayest become rich; and, white raiment, that thou mayest be arrayed, and the shame of thy nakedness may not be made manifest; and, eye-salve, to anoint thine eyes, that thou mayest see. ¹⁹ I, as many soever as I tenderly-love, I convict and put under discipline;ⁱ be zealous, therefore, and repent. ²⁰ Behold! I am standing at the door, and knocking:^k if perchance any one hearken

^a Trigelles' alternative reading: "the Real One, the Holy." ^b Is. xxii. 22. ^c 2 Co. ii. 12.
^d Literally: "as to which no one can shut it." ^e Is. xlv. 14; xlix. 23; lx. 14. ^f chap. **xxi.** 2
Gal. iv. 26. ^g chap. I 5; xv. 11. ^h Col. i. 15. ⁱ Pr. iii. 12; He. xii. 6. ^k Ca. v. 2.

to my voice, and open the door, I will come in unto him, and will sup with him, and be with me. ²¹ He that conquers, I will give to him to take his seat with me in my throne; as **✠** also conquered, and took my seat with my Father in his throne. ²² He that has an ear, let him hear what the Spirit is saying to the assemblies.

CH. IV. After these things, I saw, and behold! a door which had been set open in the heaven; and the first voice which I heard,^a as of a trumpet, [was] talking with me, saying: Come up here, and I will point out to thee what things must needs come to pass after these.^b

² Straightway, I came to be in Spirit; and, behold! a throne had been set in the heaven;^c and, upon the throne, One sitting; ³ and he that was sitting, like, in appearance, unto a jasper stone and a sardius; and a rainbow, encircling the throne, like, in appearance, unto an emerald; ⁴ and, encircling the throne, twenty-four thrones; and, upon the thrones, twenty-four elders, sitting, arrayed in white garments; and, upon their heads, crowns of gold. ⁵ And, out of the throne, are coming forth lightnings and voices and thunderings; and [there are] seven lamps of fire burning in presence of the throne, which are the seven Spirits of God; ⁶ and, in presence of the throne, as a sea of glass, like unto crystal; ⁷ and, in midst of the throne, and in circuit of the throne, four living creatures, full of eyes, before and behind. ⁷ And the first living creature, like unto a lion; and the second living creature, like unto a calf; and the third living creature, having the face as of a man; and the fourth living creature, like unto an eagle flying.^c ⁸ And the four living creatures, each one of them, having severally six wings,^d around and within^e they are full of eyes; and rest they have not, day and night saying: "Holy! holy! holy!^h Lord" God, Almighty, who was and who is and who is coming. ⁹ And, whensoever the living creatures may give glory and honour and thanksgiving to him that sits upon the throne, to him that lives to the ages of ages, ¹⁰ fall down will the twenty-four elders in presence of him that sits upon the throne, and will render worship to him that lives to the ages of ages, and will cast down their crowns in presence of the throne, saying: ¹¹ Worthy art thou, O Lord, even our God,

^a chap. i. 10. ^b chap. i. 1: xxii. 6. ^c Eze. i. 26, etc. ^d chap. xv. 2, Eze. i. 22; Ex. xxiv. 10. ^e Eze. i. 10. ^f Is. vi. 2. ^g Traggelle punctuates: "six wings around, and within full," etc.; but Alford, Darby, *Revised English Bible*, and others, as in the text. ^h Is. vi. 3.

to receive the glory and the honour and the power; because **thou** didst create ^oall things; and by reason of thy ^owill they were in existence, and were created.

CH. V. And I saw, upon the right-hand of ^ohim that sits upon the throne, a scroll,^a written within and behind, sealed up with seven seals. ²And I saw a mighty messenger, proclaiming with a loud voice: Who [is] worthy to open the scroll, and to unloose its ^oseals? ³And no one was able, in the heaven, nor yet on the earth, nor yet beneath the earth, to open the scroll, or even to be looking thereon. ⁴And **I** was weeping much, that no one worthy was found, to open the scroll, or even to be looking thereon. ⁵And one from among the elders says to me: Be not weeping: behold! he conquered, [even] the Lion ^othat [is] out of the tribe of Judah,^b the Root of David,^c to open the scroll and its ^oseven seals.

⁶And **I** saw, in midst of the throne and of the four living creatures and in midst of the elders, a Lamb, standing, as slaughtered, having seven horns and seven eyes, which are the seven Spirits of ^oGod ^osent forth into all the earth.^d ⁷And he came, and has taken^e [the scroll] out of the right hand of ^ohim that sits upon the throne. ⁸And, when he took the scroll, the four living creatures and the twenty-four elders fell down in presence of the Lamb, holding, each, a harp, and golden bowls full of incense-compounds, which are the prayers^f of the saints; ⁹and they sing a new^g song,^h saying: Worthy art thou, to take the scroll, and to open its ^oseals; because thou wast slaughtered, and didst purchase us, to ^oGod, by thy ^oblood, out of every tribe and tongue and people and nation; ¹⁰and didst make them, to our ^oGod, a kingdom and priests; and they reignⁱ on the earth. ¹¹And I saw, and I heard as a voice of many messengers in circuit of the throne and of the living creatures and of the elders (and the number of them was myriads of myriads and thousands of thousands), ¹²saying with a loud voice: Worthy is the slaughtered ^oLamb, to receive the power and riches and wisdom and might and honour and glory and blessing. ¹³And every created thing that [is] in the heaven and on the earth and beneath the earth,^k and on the sea,

^a Eze. ii 9, 10. ^b Ge. xlix. 9. ^c Is. xi. 1, 10; chap. xxii. 16. ^d 2 Ch. xvi. 9; Zec. iv. 10. ^e Perfect tense, as if to mark instant action; as much as to say: "and lo! he has at once taken"^f Ps. cxl. 2. ^g *Kaenee*, of a new kind. ^h chap. xiv. 3. ⁱ Or, "are to reign" (see Intro. §18. b). ^j Tregelles' alternative reading (preferred by Tischendorf): "they shall reign." ^k Tregelles' alternative reading: "and beneath the earth" doubtful.

and the all things in them, heard I saying: To ^ohim that sits upon the throne, and to the Lamb, [be] the blessing and the honour and the glory and the dominion, to the ages of ^oages. ¹⁴And the four living creatures kept saying: Amen! And the elders fell down and worshipped.

CH. VI. And I saw, when the Lamb opened one out of the seven seals, and I hearkened to one of the four living creatures, saying, as a voice of thunder: Be going! ²And I saw, and behold! a white horse, and ^ohe that was sitting upon it holding a bow; and there was given unto him a crown; and he went forth conquering and that he might conquer.

³And, when he opened the second ^oseal, I hearkened to the second living creature, saying: Be going! ⁴And forth went another horse, red; and, to ^ohim that was sitting upon it, it was given to him, to take ^opeace out of the earth; and that one another they should ⁴slaughter; and there was given unto him ^ba great sword.

⁵And, when he opened the third seal, I hearkened to the third living creature, saying: Be going! And I saw, and behold! a black horse, and ^ohe that was sitting upon it, having a pair of balances in his ^ohand. ⁶And I heard as a voice in midst of the four living creatures, saying: A quart of wheat for a denary, and three quarts of barley for a denary; and the oil and the wine thou mayest not wrong.

⁷And, when he opened the fourth ^oseal, I heard a voice ^cof the fourth living creature, saying: Be going! ⁸And I saw, and, behold! a livid horse, and ^ohe that was sitting upon it, ^dhis name ^oDeath, and ^oHades was following along with him. And there was given to him authority against the fourth of the earth, to slay with sword, and with famine, and with death, and by the wild beasts of the earth. ^e

⁹And, when he opened the fifth seal, I saw, beneath the altar, the souls of ^othose who had been slaughtered because of the word of ^oGod and because of the witness which they were holding. ^f ¹⁰And they cried out, with a loud voice, saying: Until when, ^oO Sovereign! the Holy and Real One! ^gdost thou not judge and avenge our ^oblood from ^othose that dwell on the earth? ¹¹And there was given to them each one a white robe; and it was bidden them that they should rest

^a Literally: "shall."

^b Tregelles' alternative reading: "unto him" doubtful.

^c Tregelles' alternative reading: "I hearkened to the fourth." ^d Literally: "up above it."

^e Eze. xiv. 21. ^f chap. xx. 4; compare chap. i. 9. ^g chap. iii. 7; 1 Jno. v. 20, note d.

themselves yet a little time, until their fellow servants also and their brethren who were about to be slain as even **they**, should be fulfilled.^a

¹²And I saw, when he opened the sixth seal: and a great earthquake happened; "and the sun became black," as sackcloth of hair; and "the whole moon became as blood;"^b ¹³and the stars of the heaven fell to the earth, as a fig-tree sheds her winter-figs"^c when by a great wind it is shaken. ¹⁴"And the heaven was withdrawn, as a scroll rolling itself up;" and every mountain and island out of their places were moved. ¹⁵And the kings of the earth, and the magnates, and the rulers of thousands, and the rich, and the mighty, and every bondman, and freeman, hid themselves within the caves and within the rocks of the mountains; ¹⁶and are saying to the mountains and to the rocks: "Fall upon us, and hide us" ^d from [the] face of him that sits upon the throne, and from the anger of the Lamb. ¹⁷Because the great day of their anger came; and who is able to stand?

CH. VII. And ^f after this, I saw four messengers standing upon the four corners of the earth, holding fast the four winds of the earth, that there might not be blowing a wind upon the earth, or upon the sea, or upon any tree. ²And I saw another messenger, ascending from [the] sun's uprising, having a seal of a Living God; and he cried out, with a loud voice, to the four messengers to whom it was given to them to injure the earth and the sea, ³saying: Ye may not injure the earth, nor the sea, nor the trees, until we may seal the servants of our God on their foreheads.^g ⁴And I heard the number of those sealed: an hundred [and] forty-four thousands^h sealed out of every tribe of Israel's sons: ⁵out of Judah's tribe, twelve thousands sealed: out of Reuben's tribe, twelve thousands: out of Gad's tribe, twelve thousands: ⁶out of Asher's tribe, twelve thousands: out of Nephthalim's tribe, twelve thousands: out of Manasseh's tribe, twelve thousands: ⁷out of Symeon's tribe, twelve thousands: out of Levi's tribe, twelve thousands: out of Issachar's tribe, twelve thousands: ⁸out of Zabulon's tribe, twelve thousands: out of Joseph'sⁱ

^a Or, "complete [in number]" ^b Joel ii. 31; Is. xiii. 10; Mat. xxiv. 29. ^c Is. xxxiv. 4.
^d Ho. x. 8; Lu. xxiii. 30. ^e So also Tischendorf. ^f "And" doubtful (Tregelles). ^g Eze. ix. 4.
^h chap. xiv. 1. ⁱ Note the presence of Levi and Joseph, and the absence of Ephraim and Dan.

tribe, twelve thousands: out of Benjamin's tribe, twelve thousands, sealed.

⁹After these things, I saw, and behold! a great multitude (which, to number it! no one was able) out of every nation and [all] tribes and peoples and tongues;^a standing in presence of the throne, and in presence of the Lamb; arrayed with white robes, and palms in their ^chands; ¹⁰and they are crying out with a loud voice, saying: The salvation to our ^oGod, ^othat sits upon the throne, and to the Lamb!^b ¹¹And all the messengers were standing in circuit of the throne and of the elders and of the four living creatures; and they fell down in presence of the throne upon their ^ofaces, and rendered worship to ^oGod, ¹²saying: Amen! the blessing and the glory and the wisdom and the thanksgiving and the honour and the power and the might [be] unto our ^oGod, to the ages of ^oages. Amen. ¹³And there answered one from among the elders, saying unto me: These ^owho are arrayed with the white robes! who are they, and whence came they? ¹⁴And I have said ^e to him: My lord! thou knowest. And he said to me: These are ^othey who come out of the great ^otribulation; and they washed their ^orobes, and made them white in the blood of the Lamb. ¹⁵For this reason are they in presence of the throne of ^oGod, and render divine service to him day and night in his ^oTemple, and he that sits upon the throne will spread a tent over them. ¹⁶“They shall not lunger any more,^d nor thirst any more, nor in anywise may the sun fall on them, or any intense heat;^e” ¹⁷because the Lamb ^othat is in [the] midst of the throne “will shepherd ^e them, and guide them unto life's fountains of waters:” and “^oGod will wipe out every tear out of their ^oeyes.”^f

CH. VIII. And, whensoever^g he opened the seventh ^oseal, there came to be silence in the heaven, as half an hour. ²And I saw the seven messengers^h who in presence of ^oGod do stand; and there were given to them seven trumpets. ³And another messenger came, and stood over the altar, having a censer of gold; and there were given to him many incense-compounds that he might ⁱ give [them] to the prayers of all the saints, [throwing them] upon the golden ^oaltar ^othat [is] in

^a chap. v. 9. ^b chap. v. 12. ^c chap. v. 7, note. ^d Is. xlix. 10. ^e Mat. ii. 6, note.
^f Is. xiv. 8. ^g Perhaps = “as soon as ever.” ^h Lu. i. 11, note. ⁱ Literally: “shall.”

presence of the throne. ⁴And the smoke of the incense-compounds went up, [given] to the prayers of the saints, out of the messenger's hand, in presence of ^oGod. ⁵And the messenger has taken ^a the censer; and he filled it out of the fire of the altar, and cast to the earth; and there came to be thunderings, and voices, and lightnings, and earthquake. ⁶And the seven messengers, ^cthose having the seven trumpets, prepared them, that they might sound.

⁷And the first sounded; and there came to be hail and fire ^b mingled in blood, and they were cast to ^c the earth; and the third of the earth was burned up, and the third of the trees was burned up, and all green herbage was burned up.

⁸And the second messenger sounded; and as a great mountain, ^d with fire burning, was cast into the sea; and the third of the sea became blood; ²and the third of the creatures ^cthat were in the sea, ^ethat had souls, died; and the third part of the ships were destroyed.

¹⁰And the third messenger sounded; and there fell out of the heaven a great star, burning as a lamp; and it fell upon the third part of the rivers, and upon the fountains of the waters; ¹¹and the name of the star is called ^oWormwood; ^f and the third of the waters became wormwood, and many of the men died in consequence of the waters, because they were made bitter.

¹²And the fourth messenger sounded; and smitten was the third of the sun, ^g and the third of the moon, and the third of the stars; that darkened might be the third of them, and [that] the day might not shine for the third of it, and the night, in like manner.

¹³And I saw, and I hearkened to one eagle, flying in mid-heaven, saying with a loud voice: Woe! woe! woe! for ^othose that dwell on the earth, in consequence of the remaining voices of the trumpet of the three messengers ^othat are about to be sounding.

CH. IX. And the fifth messenger sounded; and I saw a star fallen out of the heaven unto the earth; ^h and there was given to him the key of the shaftⁱ of the abyss. ^k ²And he opened the shaft of the abyss; and there came up smoke out of the shaft, as smoke of a great

^a chap. v. 7, note; vii. 14. ^b Eze. xxxviii. 22. ^c Or, "into," ^d Je. li. 25. ^e Mat. ii. 20, note; and see especially, Ge. i. 21, 24 ("living *nephesh*" = "living soul,") 30 ("wherein [is] living *nephesh*;" אִישׁ־בְּנוֹ נֶפֶשׁ הוּיָהּ, "wherein is living soul"). ^f Je. ix. 15. ^g Am. vii. 9. ^h chap. viii. 10. ⁱ Or, "well," ^k chap. xx. 1; compare Lu. viii. 31, note.

furnace; and darkened was the sun and the air in consequence of the smoke of the shaft. ³And out of the smoke came forth locusts into the earth; and there was given to them licence, as the scorpions of the earth have licence. ⁴And it was bidden them that they should not injure the herbage of the earth, nor yet any thing green, nor yet any tree, except the men, whoever have not the seal of °God upon [their] °foreheads. ⁵And it was given to them that they should not kill them, but that they should^a be tortured five months; and the °torture of them [was] as of a scorpion's torture, whensoever it may smite a man. ⁶And in those °days shall the men seek °death, and in nowise find it; and covet to die, and °death flees from them. ⁷And the likenesses of the locusts, like horses made ready for war; and upon their °heads, as crowns like unto gold; and their °faces, as faces of men; ⁸and they had hair as hair of women; and their °teeth were as of lions; ⁹and they had breastplates as breastplates of iron; and the sound of their °wings, as a sound of chariots of many horses running into battle. ¹⁰And they have tails in likeness of scorpions,^b and stings; and in their °tails [is] their °licence to injure the men five months: ¹¹they have over them a king, the messenger of the abyss: his name, in Hebrew, Abaddon; and in the Greek he has a name, Destroyer. ¹²The one °woe departed:^c behold! there are coming yet two woes after these things.

¹³And the sixth messenger sounded; and I heard one voice out of the horns of the altar of °gold °that [is] in presence of °God, ¹⁴saying to the sixth messenger: °Thou who hast the trumpet! loose the four messengers °that are bound at the great °river, Euphrates.^d ¹⁵And loosed were the four messengers °who had been made ready for the hour and day and month and year, that they should slay the third of the men. ¹⁶And the number of the armies of the cavalry, two myriads of myriads: I heard the number of them. ¹⁷And thus saw I the horses in the vision, and °those sitting upon them: having breastplates [the colour] of fire and hyacinth^e and brimstone; and the heads of the horses, as heads of lions; and out of their °mouths issues fire and smoke and brimstone. ¹⁸From these three °plagues were killed the third of the men, in consequence of the fire and the smoke and the brimstone °that was issuing out of their °mouths. ¹⁹For the

^a Literally: "shall."

^b Tregelles' alternative reading: "tails like."

^c chap. xi. 14.

^d chap. xvi. 12.

^e "Used for any dark dull colour." (Alford.)

licence of the horses is in their ^omouth and in their ^otails; for their ^otails [are] like unto serpents, having heads, and with them are they doing injury. ²⁰And the rest of the men, who were not slain by these ^oplagues, repented not out ^a of the works of their ^ohands, that they should ^b not worship the demons, and the idols ^oof gold and ^oof silver and ^oof brass and ^oof stone and ^oof wood; which can neither see, nor hear, nor walk: ²¹and they repented not out of their ^omurders, nor out of their ^osorceries, nor out of their ^ofornications, nor out of their ^othefts.

CH. X. And I saw another, a mighty messenger, descending out of the heaven, arrayed with a cloud, and the rainbow over his ^ohead, and his ^oface as the sun, and his ^ofeet as pillars of fire, ²and having in his ^ohand a little-scroll opened; ^c and he set his ^oright ^ofoot on the sea, but [his] ^oleft on the land; ³and cried out with a loud voice, just as a lion roars. And, when he cried out, the seven thunders spake with their own ^ovoices. ⁴And, when the seven thunders spake, I was on-the-point of writing; and I heard a voice out of the heaven, saying: Seal ^d what things the seven thunders spake; and: Not them mayest thou write!

⁵And the messenger whom I saw standing on the sea and on the land, raised his ^oright ^ohand into the heaven, ⁶and swore by ^ohim that lives to the ages of ^oages, who created the heaven and the things therein, and the earth and the things therein, and the sea and the things therein: Delay ^f no longer shall there be! ⁷but, in the days of the voice of the seventh messenger, whensoever he may be on-the-point of sounding, then was finished the mystery of ^oGod, as he declared-the-joyful-message unto his own ^oservants the prophets.

⁸And the voice, which I heard out of the heaven, [I heard] again talking with me, and saying: Withdraw! take the little-scroll, the opened one, in the hand of the messenger ^othat is standing upon the sea and upon the land. ⁹And I went away unto the messenger, saying to him: Give, unto me, the little-scroll. And he says to me: Take, and eat ^g it up; and it shall make bitter thy ^obelly, but in thy ^omouth it shall be sweet as honey. ^h ¹⁰And I took the little-scroll out of the hand of the messenger, and ate it up; and it was in my ^omouth, as honey, sweet; and, when I ate it, made bitter was my

^a chap. xvi. 11. ^b Literally: "shall." ^c Eze. ii. 9. ^d Da. viii. 26. ^e Da. xii. 7. ^f "The appointed delay [chap. vi. 11] is at an end." (Alford.) ^g Eze. ii. 8; iii. 1. ^h Eze. iii. 3.

belly. ¹¹And they say to me: It is needful for thee again to prophesy regarding many peoples and nations and tongues and kings.^a

CH. XI. And there was given unto me a reed,^b like to a rod, saying: Rise! and measure the Temple of ^oGod,^c and the altar,^d and ^othose worshipping therein; ²and the court ^othat is outside the Temple cast forth outside; and: Not it mayest thou measure, because it was given unto the nations; and the holy ^ocity they will tread down forty-two months. ³And I will give unto my ^otwo witnesses, and they shall prophesy a thousand two hundred [and] sixty days, arrayed in sack-cloth. ⁴These are the two olive-trees, and the two lampstands ^owhich in presence of the Lord of the earth do stand.^e ⁵And, if any one chooses to injure them, fire issues out of their ^omouth and devours their ^oenemies:^f and, if any one choose to injure them, thus he must needs be slain. ⁶These have the authority to shut up the heaven, that no rain be moistening in the days of their ^oprophesying;^g and authority have they over the waters, to be turning them into blood;^h and to smite the earth, with every plague, as oft soever as they may choose. ⁷And, whensoever they may finish their ^owitnessing, the wild-beastⁱ ^othat comes up out of the abyss^k will with them make war, and will conquer them and slay them. ⁸And their ^ocorpse [will lie] upon the broadway of the great city, which, indeed, is called, spiritually, Sodom and Egypt, where their ^oLord also was crucified.

⁹And looking are [some] from among the peoples and tribes and tongues and nations upon their ^ocorpse, three days and a half; and their ^ocorpses they do not suffer to be put into a tomb. ¹⁰And ^othey that dwell on the earth rejoice over them, and are made glad; and gifts they will send one to another;^l because these ^otwo prophets tortured ^othose dwelling on the earth. ¹¹And, after the three days and a half, “a spirit of life” from ^oGod “entered them, and they stood upon their ^ofeet;”^m and great fear fell on ^othose observing them. ¹²And they heard a loud voice out of the heaven, saying to them: Come up here! And they went up into the heaven, in the cloud; and their ^oenemies observed them. ¹³And, in that ^ohour, there came to be a great earthquake, and the tenth of the city fell; and there were slain in the earthquake names of men seven thousands; and

^a Jer. i. 9, 10. ^b Eze. xl. 3. ^c Eze. xli. 13. ^d Eze. xl. 47. ^e Zec. iv. 3, 11, 14.
^f 2 Ki. i. 10. ^g 1 Ki. xvii. 1. ^h Ex. vii. 19. ⁱ chap. xiii. 1; Dan. vii. 21. ^k chap. ix. 1
 references; and see chap. xiii. 3; xvii. 8, 11. ^l Es. ix. 22. ^m Eze. xxxvii. 10.

the rest became greatly afraid, and gave glory to the God of the heaven. ¹⁴The second woe departed: behold! the third woe is coming speedily.

¹⁵And the seventh messenger sounded; and there came to be loud voices in the heaven, saying: The kingdom of the world became our Lord's and his Christ's, and he will reign to the ages of ages. ¹⁶And the twenty-four elders who [are] in presence of God, who sit on their thrones, fell on their faces, and rendered worship to God, ¹⁷saying: We give thanks to thee, Lord! the Almighty God, who is and who was, because thou hast taken thy great power and didst become king. ¹⁸And the nations were angered; and thine anger came, and the season of the dead, to be judged; and to give the reward to thy servants the prophets, and to the saints, and to those fearing thy name, the small and the great; and to despoil those who despoil the earth. ¹⁹And the Temple of God which [is] in the heaven was opened, and the ark of his covenant in his Temple appeared, and there came to be lightnings and voices and thunders and earthquake and great hail.

CH. XII. And a great sign appeared in the heaven: a woman arrayed with the sun, and the moon beneath her feet, and upon her head a crown of twelve stars; ²and, being with child, she cries out, being in birth-pangs and in torture to bring forth.

³And there appeared another sign in the heaven; and, behold! a great red dragon, having seven heads and ten horns,^a and upon his heads seven diadems; ⁴and his tail drags the third of the stars of the heaven, and it hurled them to the earth. And the dragon stands in presence of the woman who is on-the-point of bringing forth, in order that, whensoever she may bring forth, her child he may devour. ⁵And she brought forth a masculine son,^b who is about "to be shepherding all the nations with an iron sceptre;"^d and caught away was her child, unto God and unto his throne. ⁶And the woman fled into the wilderness, where she has a place which has been prepared from God, that there they may be nourishing her a thousand two hundred [and] sixty days.^e

⁷And there came to be war in the heaven: Michael and his

^a chap. xiii. 1. ^b Perhaps, as if to say, "horn a king, a true hero," fitted to wield "an iron sceptre." ^c Mat. ii. 6, note. ^d Ps. ii. 9; chap. ii. 27; xix. 15. ^e verse 11; D i. vii. 25; chap. xiii. 5.

messengers, making war with the dragon; and the dragon made war, and his messengers, and they prevailed not, neither was place found for them any longer in the heaven. ⁹And hurled was the great dragon, the ancient serpent, he that is called Adversary and Satan, he that deceives the whole inhabited [earth], he was hurled to the earth; and his messengers, along with him, were hurled.

¹⁰And I heard a loud voice in the heaven, ^bsaying: Just now came the salvation and the power and the kingdom of our God and the authority of his Christ; because hurled down was the accuser of our brethren, he [that was] accusing them in presence of our God day and night; ¹¹and they conquered him by reason of the blood of the Lamb, and by reason of the word of their witnessing, and they loved not their soul, as far as death. ¹²On this account, be glad, O heavens!^d and ye who in them dwell. Woe to the earth, and to the sea! because the adversary went down unto you; having great wrath, knowing that he has [but] a little season.

¹³And when the dragon saw that he was hurled to the earth, he pursued the woman, she who brought forth the masculine [son]. ¹⁴And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, into her place; where she is to be nourished, there, a season and seasons and half a season, from the serpent's face. ¹⁵And the serpent cast out of his mouth, behind the woman, water as a river, that he might cause her to be river-borne. ¹⁶And the earth rescued the woman; and the earth opened her mouth, and drank down the river which the dragon cast out of his mouth. ¹⁷And the dragon was angered against the woman, and he departed to make war with the rest of her seed, those who were keeping the commandments of God and holding the witness of Jesus.

¹⁸And he stood upon the sand of the sea.

CH. XIII. And I saw, out of the sea, a wild-beast coming up, having ten horns and seven heads; ^eand, upon his horns, ten diadems; and, upon his heads, names of blasphemy. ²And the wild-beast which I saw was like to a leopard,^f and his feet as of a bear,^g and his mouth as a lion's mouth;^h and the dragon gave him his power, and his throne, and great authority; ³and [I saw] one from among his

^a Ge. iii. 1; chap. xv. 2. ^b chap. xix. 1. ^c Or, "warrant;" and see Mat. xxviii. 18.
^d chap. xviii. 20. ^e Da. vii. 3; chap. xvii. 3. ^f Da. vii. 6. ^g Da. vii. 5. ^h Da. vii. 4.

heads, as having been slaughtered unto death; and the stroke of his death was cured: and marvel was caused in the whole of the earth after the wild-beast; and they rendered worship to the dragon, because he gave the authority to the wild-beast; and they rendered worship to the wild-beast, saying: Who [is] like unto the wild-beast? and who can make war with him? And there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to use [it] forty-two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tent, those who in the heaven do dwell. And it was given to him to make war with the saints, and to conquer them. And there was given to him authority over every tribe and people and tongue and nation. And they will worship him, all those that dwell on the earth, [each one] whose name is not written in the scroll of life of the Lamb which has been slaughtered from a founding of a world. If any one has an ear, let him hear. If any one [be] for captivity, he goes slowly on. If any one with a sword will slay, he must needs with a sword be slain. Here is the endurance and the faith of the saints.

And I saw another wild-beast coming up out of the earth; and he had two horns like to a lamb, and was speaking as a dragon. And all the authority of the first wild-beast he uses in his presence; and causes the earth, and those who therein dwell, that they may worship the first wild-beast, of whom was cured the stroke of his death. And he causes great signs; that even fire he should cause out of the heaven to be coming down to the earth, in presence of men. And he deceives those who dwell on the earth, by reason of the signs which it was given to him to do in presence of the wild-beast, bidding those who dwell on the earth make an image to the wild-beast who has the stroke of the sword, and lived. And it was given him to give spirit to the image of the wild-beast, that the image of the wild-beast might even speak and cause that as many soever as should not render worship to the image of the wild-beast should be killed. And he causes all, the small and the great, and the rich and the destitute, and the free and the bond, that they should give them a

¹ chap. xvii. 8, where ascent from hades is intimated, as here actual death is described.
^b chap. xviii. 18. ^c Or, "need," "permission." ^d chap. xviii. 8. ^e Je. xv. 2. ^f chap. xiv. 12.
^g Literality: "shall." ^h Compare chap. ii. 8. ⁱ Or, "act in order that."

mark upon their ^oright ^ohand, or upon their ^oforehead; ¹⁷and that not any should be able to buy or to sell, save ^ohe that has the mark, the name of the wild-beast or the number of his ^oname. ¹⁸Here is ^owisdom: ^ahe that has an understanding, let him count the number of the wild-beast; for it is a number of a man, and his number is 666.

CH. XIV. And I saw, and behold! the Lamb, standing on the mount Zion; and with him, an hundred [and] forty-four thousands,^b having his ^oname and his ^oFather's ^oname written on their ^oforeheads. ²And I heard a voice out of the heaven, as a voice of many waters, and as a voice of loud thundering; and the voice which I heard [was] as of harpers harping with their ^oharps.^c ³And they sing as ^da new song,^e in presence of the throne, and in presence of the four living creatures and of the elders; and no one could learn the song, save the hundred [and] forty-four thousands ^owho have been purchased from the earth. ⁴These are they who with women were not defiled, for they are virgin: these are ^othey who follow with the Lamb wheresoever he is leading; these were purchased from ^omen, a first-fruit to ^oGod and to the Lamb; ⁵and in their ^omouth was not found falsehood:^f for^g they are faultless.

⁶And I saw another messenger, flying in mid-heaven, having an age-abiding joyful-message to deliver unto ^othose sitting upon the earth, even unto every nation and tribe and tongue and people; ⁷saying, with a loud voice: Fear ^oGod and give him glory, because the hour of his ^ojudging came, and render ye worship to ^ohim who made the heaven and the earth and sea and fountains of waters.

⁸And another, a second, messenger followed, saying: Fell, fell, Babylon the great,^h who, out of the wine of the wrath of her ^ofornication, has made all the nations to drink.

⁹And another messenger, a third, followed with them, saying with a loud voice: If any one worships the wild-beast and his ^oimage, and receives a mark upon his ^oforehead or upon his ^ohand, ¹⁰he too shall drink out of the wine of the wrath of ^oGod "which has been mixed ⁱunmixed in the cup" of his ^oanger, and shall be tortured in fire and

^a chap. xvi. 9. ^b chap. vii. 4. ^c ONE voice, combining volume ("waters"), loudness ("thundering"), sweetness ("harps")! ^d Or, omit "as" (Tregelles). ^e chap. v. 9. ^f Ps. xxxii. 2. ^g Or, "in fact." ^h Is. xxi. 9; chap. xviii. 2; Je. li. 7, 8. ⁱ Ps. lxxv. 8.

brimstone in presence of holy messengers, and in presence of the Lamb. ¹¹ And the smoke of their ^otorture to ages of ages goes up; and they have not rest day and night! ^othey who worship the wild beast and his ^oimage, and if any one receives the mark of his ^oname ¹² Here is endurance of the saints, ^b ^othey who keep the commandments of ^oGod and the faith of Jesus.

¹³ And I heard a voice out of the heaven, saying, Write! Happy the dead ^owho in [the] Lord are dying, from henceforth! ^c Yea! says the Spirit, that they may ^d rest out of their ^otoils, for their ^oworks follow with them.

¹⁴ And I saw, and behold! a white cloud; and, upon the cloud, one sitting, like to a son of man; having, upon his ^ohead, a crown of gold; and, in his ^ohand, a sharp sickle. ¹⁵ And another messenger came forth out of the Temple, crying out with a loud voice to ^ohim that was sitting upon the cloud: Send thy ^osickle, and reap; ^e because the hour to reap came, because the harvest of the earth was fully dried. ¹⁶ And ^ohe that was sitting upon the cloud cast his ^osickle upon the earth, and the earth was reaped.

¹⁷ And another messenger came forth out of the Temple ^othat [was] in the heaven, he too having a sharp sickle. ¹⁸ And another messenger came forth out of the altar, having authority over the fire; and he called, with a loud voice, to ^ohim that had the sharp ^osickle, saying: Send thy ^a sharp ^osickle, and gather the clusters of the vine of the earth; ^f because her ^ograpes came to perfection. ¹⁹ And the messenger cast his ^osickle into the earth, and gathered the vine of the earth, and cast into the great ^owine-press of the wrath of ^oGod. ²⁰ And trodden was the wine-press outside the city, and forth came blood out of the wine-press, even unto the bits of the horses, at a distance of a thousand six hundred furlongs.

CH. XV. And I saw another sign in the heaven, great and marvellous: seven messengers, having seven plagues, the last; ^g because in them was ended the wrath of ^oGod.

² And I saw as a sea of glass, mingled with fire; and ^othose gaining conquest out of the wild-beast, and out of his ^oimage, and out of the number of his ^oname, standing by the sea of ^oglass, having harps of

^a Is. xxxiv. 10. ^b chap. xiii. 10; xii. 17. ^c Important note of time; how little considered!
^d Literally: "shall." ^e Joel iii. 13. ^f Joel iii. 13; Is. lxiii. 5. ^g chap. xvii. 1; xxi. 9.

°God. ³And they sing the song of Moses, the servant of °God, and the song of the Lamb, saying: Great and marvellous [are] thy °works, Lord °God °Almighty, righteous and real [are] thy °ways, °thou King of the nations,^b °Who would not in anywise fear, O Lord! and glorify thy °name; because, alone a Sacred One; °because all the nations will have come and will worship^c in thy presence; °because thy °righteous requirements were made manifest.

⁵And after these things I saw, and opened was the Temple of the Tent of °Testimony^d in the heaven. °And forth came the seven messengers, °those having the seven plagues, out of the Temple; clothed with °stones, pure, bright; and girt around the breasts with golden girdles. °And one from among the four living creatures^e gave, to the seven messengers, seven golden bowls, full of the wrath of °God, the One living to the ages of °ages. °And filled was the Temple with smoke, in consequence of the glory of °God, and in consequence of his °power;^f and no one could enter into the Temple, until ended should be the seven plagues of the seven messengers. **CH. XVI.** And I hearkened unto a loud voice out of the Temple,^g saying to the seven messengers: Withdraw! and pour out the seven bowls of the wrath of °God to the earth.

²And away went the first, and poured out his °bowl to the earth; and there came to be a baneful and painful ulcer^h upon the men °who had the mark of the wild-beast, and [on] °those rendering worship to his °image.

³And the second poured out his °bowl into the sea, and it became blood, as of one dead;ⁱ and every °living soul^k died, [as respects] the things in the sea.

⁴And the third poured out his °bowl into the rivers, and the fountains of °waters;^l and they became blood. °And I hearkened unto the messenger of the waters, saying: Righteous art thou, the One who is, and the One who was, a^m Sacred One, in that these things thou didst judge; °because blood of saints and prophets they poured out, and blood to them thou hast given to drink: they are worthy! °And I hearkened to the altar, saying: Yea! Lord °God °Almighty, real and righteous [are] thy °judgments.ⁿ

^a Ex. xv. 1. ^b Je. x. 7. ^c Ps. lxxxvi. 9. ^d Nu. i. 50. ^e Eze. x. 7. ^f Ex. xl. 35; Is. vi. 4; Eze. x. 1. ^g Eze. x. 1, 2. ^h Ex. ix. 10. ⁱ Ex. vii. 20. ^k Literally, in Tregelles' text, "soul of life;" Tregelles' margin, "living soul." Compare chap. viii. 9, note. ^l Ex. vii. 19. ^m Tregelles' alternative reading: "the," doubtful. ⁿ De. xxxii. 4.

⁸And the fourth poured out his ^obowl upon the sun; and it was given unto it to scorch the men with fire. ⁹And scorched were the men with a great scorching; and the men blasphemed the name of ^oGod, ^ohim that had the authority over these ^oplagues; and they repented not, to give him glory.

¹⁰And the fifth poured out his ^obowl upon the throne of the wild-beast; and his ^okingdom became darkened;^a and they were gnawing their ^otongues in consequence of the pain; ¹¹and blasphemed the God of the heaven in consequence of their ^opains, and in consequence of their ^oulcers; and did not repent out of their ^oworks.

¹²And the sixth poured out his ^obowl upon the great ^oriver, the ^oEuphrates; and dried up was its ^owater, that prepared might be the way of the kings, ^othose from [the] sun's uprising. ¹³And I saw, out of the mouth of the dragon, and out of the mouth of the wild-beast, and out of the mouth of the false-prophet, three impure spirits, as frogs. ¹⁴For they are spirits of demons, doing signs; which issue forth unto the kings of the-whole ^oinhabited [earth], to gather them into the battle ^oof the great ^oday of ^oGod ^oAlmighty. ¹⁵Behold! I come as a thief! happy ^ohe that is watching and keeping his ^ogarments, lest naked he be walking, and they be looking upon his ^ounseemliness. ¹⁶And they gathered them into the place ^othat is called, in Hebrew, Harmagedon.^d

¹⁷And the seventh poured out his ^obowl upon the air, and there came forth a loud voice out of the Temple, from the throne, saying: It has come to pass!^e ¹⁸And there came to be lightnings and voices and thunderings; and an earthquake happened, a great one, such as never happened since man came to be upon the earth, such a mighty earthquake, so great. ¹⁹And the great ^ocity came to be [divided] into three parts; and the cities of the nations fell; and Babylon the great was remembered in presence of ^oGod, to give unto her the cup of the wine of the wrath of his ^oanger.^f ²⁰And every island fled, and mountains were not found. ²¹And great hail, as of a talent's weight, is coming down out of the heaven upon the men; and the men blasphemed ^oGod, in consequence of the plague of the hail; for great is the plague thereof exceedingly.

^a Ex. x. 22. ^b Tregelles marks "the" as doubtful.
^c Mountain of Megiddo. ^d Zec. xii. 11; 2 Ch. xxxv. 22-25.

^e 2 Ch. xviii. 19.
^f chap. xxi. 6.

^d That is:
^f Is. li. 17.

CH. XVII. And there came one out of the seven messengers, ^othose having the seven bowls,^a and talked with me, saying: Hither! I will point out to thee the judgment of the great ^oharlot, ^othat sits on many waters:^b ²with whom the kings of the earth committed fornication, and ^cthose dwelling on the earth were made drunken out of the wine of her ^ofornication.^c ³And he bare me away into a wilderness, in Spirit; and I saw a woman sitting upon a scarlet wild-beast, full of the names of blasphemy, having seven heads and ten horns.^d ⁴And the woman was arrayed with purple and scarlet, and [was] gilded with gold and precious stones and pearls, holding a golden cup^e in her ^ohand, full of abominations, even the impurities of her ^ofornication;^f ⁵and, upon her ^oforehead, a name written, a Mystery: "Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth." ⁶And I saw the woman drunken out of the blood of the saints, and out of the blood of the witnesses of Jesus; and I was astonished, when I beheld her, [with] great astonishment.

⁷And the messenger said to me: Wherefore wast thou astonished? **¶** I will tell thee the mystery of the woman, and of the wild-beast ^othat bears her, ^othat has the seven heads and the ten horns. ⁸The wild-beast which thou sawest was, and is not, and is destined to be coming up out of the abyss,^g and into destruction to be going away. And astonished shall be ^othey who dwell on the earth, whose ^oname has not been written on the scroll of ^olife from [the] founding of [the] world,^h beholding the wild-beast; because he was, and is not, and shall be present. ⁹Here [is] the mind ^othat has wisdom.ⁱ The seven heads are seven mountains, where the woman is sitting upon them. ¹⁰And they are seven kings: the five fell; the one is; the other not yet came, and whensoever he may come, for a little he must needs remain. ¹¹And the wild-beast, which was and is not, even **he**^k is an eighth, and is out of the seven, and into destruction goes away. ¹²And the ten horns which thou sawest are ten kings;^l who, indeed, a kingdom not yet received, but authority as kings for one hour do receive along with the wild-beast. ¹³These have one mind,^m and their ^opower and authority to the wild-beast they give. ¹⁴These with the Lamb will make war, and the Lamb will conquer them, because Lord

^a chap. xv. 1. ^b Je. li. 13. ^c Je. li. 7. ^d chap. xiii. 1. ^e Je. li. 7. ^f chap. xiv. 8.
^g chap. xi. 7. ^h chap. xii. 8. ⁱ chap. xiii. 18. ^k Or, "even THIS ONE." ^l Da. vii. 24.
^m Or, "opinion."

of lords he is, and King of kings;^a and those with him [are] called and chosen and faithful.

¹⁵And he says to me: The waters which thou sawest, where the harlot is sitting, are peoples and multitudes, and nations and tongues.

¹⁶And the ten horns which thou sawest, and the wild-beast, these will hate the harlot; and deserted will make her, and naked; and her flesh they will eat, and herself will burn up with fire. ¹⁷For God gave into their hearts to do his mind,^b and to do one mind,^b and to give their kingdom to the wild-beast, until ended shall be the words of God. ¹⁸And the woman which thou sawest is the great city, she that has a kingdom over the kings^c of the earth.

CH. XVIII. After these things, I saw another messenger coming down out of the heaven, having great authority: and the earth was illumined in consequence of his glory. ²And he cried aloud with a mighty voice, saying: Fell,^d Babylon the great, and became a habitation of demons, and a prison of every impure spirit, and a prison of every impure and hated bird; ³because, in consequence of the wine^e of the wrath of her fornication, have fallen all the nations;^f and the kings of the earth, along with her, committed fornication; and the merchants of the earth, out of the power of her excess, became rich.

⁴And I heard another voice out of the heaven, saying: Come forth out of her, my people:^g that ye may not have joint-fellowship in her sins, and that out of her plagues ye may not receive; ⁵because joined together were her sins, as far as the heaven; and to remembrance God brought her unrighteous deeds. ⁶Render ye unto her as even she rendered;^h and double ye the double, according to her works: in the cup in which she mixed, mix ye to her double. ⁷As much as she glorified herself and committed excess, by so much give ye to her torture and mourning; because in her heart she says: I sit a Queen,ⁱ and a widow am I not, and mourning in no wise may I see. ⁸On this account, in one day shall have come her plagues, death and mourning and famine; and with fire shall she be burned up, because mighty [is the] Lord God, he who judged her. ⁹And weep and

^a chap. xix. 16; Da. ii. 47. ^b Or, "opinion." ^c Or, "that has sovereignty over the sovereigns." ^d Is. xxi. 9; Je. li. 8; chap. xiv. 8. Tregelles' alternative reading adds "fell," doubtfully. ^e Tregelles' alternative reading: "the wine of" doubtful. ^f Je. li. 49. ^g Je. li. 6, 9, 45, 59. ^h Ps. cxxxvii. 8; Je. i. 13, 29. ⁱ Is. lxvii. 7-9.

smite themselves for her^a will the kings of the earth, they who with her committed fornication and excess, whensoever they may behold the smoke of her burning; ¹⁰afar off standing, by reason of the fear of her torture, saying: Woe! woe! the great city, Babylon, the mighty city, in that in one hour came thy judgment! ¹¹And the merchants of the earth weep and mourn for her,^b because their cargo no one buys any more: ¹²cargo of gold, and of silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and every kind of fragrant wood, and every article of ivory, and every article [made] out of most precious wood, and of brass, and of iron, and of marble, ¹³and cinnamon, and amomum, and incense-compounds, and perfume, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and of horses, and of chariots, and of bodies, and of souls of men. ¹⁴And thy fruits of the coveting of the soul departed from thee, and all the dainty and the brilliant things perished from thee, and in no wise shall they find them. ¹⁵The merchants of these things, they who became rich from her, afar off will stand, because of the fear of her torture, weeping and mourning, ¹⁶saying: Woe! woe! the great city which had arrayed herself with fine linen and purple and scarlet, and had gilded herself with gold and precious stone and pearl, in that in one hour was laid waste such great wealth as this! ¹⁷And every pilot, and every one to a place sailing, and seamen, and as many as ply the sea, afar off stood, ¹⁸and cried aloud, beholding the smoke of her burning,^d saying: What [city] like to the great city! ¹⁹And they threw earth upon their heads,^e and were crying aloud, weeping and mourning, saying: Woe! woe! the great city, wherein grew rich all those having the ships in the sea, out of her costliness; in that in one hour she was laid waste. ²⁰Be glad over her, O heaven!^f and ye saints and apostles and prophets, in that God judged your judgment out of her.

²¹And one messenger, a mighty one, lifted up a stone,^g as a great mill-stone: and hurled [it] into the sea, saying:

Thus, with main force, shall be hurled Babylon, the great city,
And in nowise be found any more!

^a Eze. xvi. 16, 17; xxvii. 30. ^b Eze. xxvii. 36. ^c Eze. xxvii. 30.

Eze. xxvii. 30. ^f Is. xlii. 23; chap. xii. 12. ^g Je. li. 63, 64.

^d Is. xxxiv. 10.

- ²²And voice of harpers^a and musicians and flute-players and
 In nowise may be heard in thee any more! [trumpeters,
 And any artizim of any art,
 In nowise may be found in thee any more!
 And sound^b of mill-stone,
 In nowise may be heard in thee any more!
²³And light of lamp,
 In nowise may shine in thee any more!
 And voice of bridegroom and bride,
 In nowise may be heard in thee any more!

Because thy^c merchants were the magnates of the earth, because by
thy^c orecery were deceived all the nations. ²⁴And, in her, blood of
prophets and saints was found, and of all ^cthose who had been
 slaughtered upon the earth.

CH. XIX. After these things, I heard as a loud voice of a great
 multitude in the heaven, [persons] saying: Hallelujah! the salvation
 and the glory and the power of our ^cGod! ²because real and righteous
 [are] his ^cjudgments,^c because he judged the great ^charlot; who,
 indeed, corrupted the earth with her ^cfornication; and he avenged
 the blood of his ^cservants out of her hand.^d ³And a second time
 have ^cthey said: Hallelujah! And her ^csmoke ascends to the ages of
^cages.^e ⁴And the twenty-four ^celders and the four living creatures
 fell down, and rendered worship to ^cGod, ^chim that sits upon the
 throne, saying: Amen! Hallelujah! ⁵And a voice from the throne
 came forth, saying: Be giving praise to our ^cGod, all ye his^c
^cservants, and ^cthose fearing him, the small and the great.

⁶And I heard as a voice of a great multitude, and as a voice of
 many waters, and as a voice of mighty thunderings, [persons] saying:
 Hallelujah! because [the] Lord our ^cGod the Almighty became King.
⁷Let us be rejoicing and exulting, and give the glory to him; because
the marriage of the Lamb came, and his ^cwife made herself ready.
⁸And it was given to her that she should array herself with fine-linen,
 bright, pure; for the fine-linen is the righteous-deeds^h of the saints.

⁹And he says to me: Write! Happy ^cthey who into the supper of
the marriage of the Lamb have been invited.

^a Is. xxiv. 8. ^b Je. xxv. 10. ^c De. xxxii. 4. ^d De. xxxii. 43. ^e chap. v. 7, note.
^f Is. xxxiv. 10. ^g "And," doubtful: "regedies." ^h Literally: "righteousnesses."

And he says to me: These °words are genuine [words] of °God.

¹⁰And I fell down towards his °feet, to render worship to him.^a And he says to me: See, not! I am a fellow-servant of thee and of thy °brethren °who hold the witness of Jesus: to °God render worship: for the witness of Jesus is the spirit of the prophecy.

¹¹And I saw the heaven, opened; and, behold! a white horse! and he that was sitting thereon, called Faithful and Real; and in righteou-ness does he judge and make war; ¹²and his °eyes, a flame of fire; and upon his °head, many diadems; having a name written which no one knows save he himself; ¹³and arrayed with a mantle dipped in blood;^b and his °name has been called, The Word of °God. ¹⁴And the armies in the heaven were following with him, on white horses, clothed with fine-linen, white, pure. ¹⁵And out of his °mouth goes forth a sharp two-edged sword,^c that therewith “ he may smite ” the nations; “ and he will shepherd ^d them with an iron sceptre ; ”^e and he treads the press of the wine of the wrath of the anger of °God the Almighty. ¹⁶And he has, upon [his] °mantle and upon his °thigh, a name written: King of kings and Lord of lords.

¹⁷And I saw one messenger standing in the sun; and he cried out with a loud voice, saying to all the fowls °flying in mid-heaven: Hither! be gathered together into the great °supper of °God: ¹⁸that ye may eat flesh of kings, and flesh of captains of thousands, and flesh of mighty ones, and flesh of horses and of °those sitting upon them, and flesh of all, both free and bond, and small and great.^f

¹⁹And I saw the wild-beast and the kings of the earth and their °armies, gathered together to make the war with him that was sitting upon the horse, and with his °army. ²⁰And seized was the wild-beast, and with him the false prophet, he that did the signs in his presence, whereby he deceived °those who took the mark of the wild-beast and °those rendering worship to his °image: alive were hurled the two into the lake of °fire, the [lake] burning with brimstone.^g ²¹And the rest were slain with the sword of him that was sitting on the horse, the [sword] that went forth out of his °mouth; and all the fowls were filled out of their °flesh.

^a chap. xxii. 8. ^b Is. lxiii. 1, 3. ^c chap. i. 16. ^d Mat. ii. 6, note. ^e Ps. ii. 9, compare chap. xii. 5, note b. ^f Eze. xxxix. 17-20. ^g Is. lxxx. 33.

CH. XX. And I saw a messenger^a coming down out of the heaven; having the key of the abyss,^b and a great chain over^c his hand. ²And he seized the dragon,^d the ancient serpent,^e which is Adversary and Satan, and bound him for a thousand years, ³and hurled him into the abyss, and fastened and sealed [it] up-above him, that he might not deceive any longer the nations, until should be ended the thousand years; after these he must needs be loosed for a little time.

⁴And I saw thrones, and they sat upon them, and judicial-sentence was given to them; ^f and [I saw] the souls of those who had been beheaded because of the witness of Jesus and because of the word of God; and whoever worshipped not the wild-beast^g nor his image, and received not the mark on the forehead and on their hand; and they lived^h and reigned along with the Christ, for a thousand years. ⁵And the rest of the dead lived not, until should be ended the thousand years. This [is] the first resurrection. ⁶Happy and holy! he that has part in the first resurrection: over these, the second death has not authority, but they shall be priests of God and of the Christ, and shall reign along with him for the thousand years.

⁷And, whensoever may be ended the thousand years, Satan will be loosed out of his prison, ⁸and will go forth to deceive the nations, those which [are] in the four corners of the earth, the Gog and the Magog,^k to gather them together into the war,^l of whom the number of them [is] as the sand of the sea. ⁹And they came up over the breadth of the earth,^m and surrounded the camp of the saints and the beloved city; and there came down fire from God, out of the heaven, and devoured them. ¹⁰And the adversary, he that was deceiving them, was hurled into the lake of fire and brimstone, where also the wild-beast and the false-prophet [were hurled]; and they shall be tortured, day and night, to the ages of ages.

¹¹And I saw a great white throne, and him that was sitting there-upon, from whose face fled the earth and the heaven; "and place was not found for them."ⁿ ¹²And I saw the dead, the great and the small, standing in presence of the throne; and scrolls were opened, and another scroll was opened, which is [the scroll] of life; and judged were the dead out of the things that were written in the

^a Lu. i. 11, note. ^b chap. ix. 1. ^c Tregelles' alternative reading: "in." ^d chap. xii. 9; Is. xxvii. 1. ^e Ge. iii. 15. ^f Da. vii. 9, 18, 22. ^g chap. xv. 2. ^h Or, "came to life;" see Lu. xv. 32; Juo. xi. 25; Ro. xiv. 9; chap. i. 18; ii. 8. ⁱ Tregelles marks this second "the" as doubtful. ^k Eze. xxxviii. 2. ^l Or, "battle." ^m Or, "land." ⁿ Da. ii. 35.

scrolls, according to their ^oworks. ¹³And the sea gave up the dead ^othat were in it, and ^oDeath and ^oHades gave up the dead ^othat were in them; and judged were they, each one, according to their ^oworks. ¹⁴And ^oDeath and ^oHades were hurled into the lake of ^ofire: this is the second ^odeath, the lake of ^ofire. ¹⁵And, if any one was not found written in the scroll of ^olife, he was hurled into the lake of ^ofire.

CH. XXI. And I saw a new heaven and a new earth.^a For the first heaven and the first earth departed; and the sea is no more. ²And the holy ^ocity, New Jerusalem,^b I saw coming down out of the heaven from ^oGod, made ready as a bride adorned for her ^ohusband. ³And I heard a loud voice out of the heaven, saying: Behold! the tent of ^oGod [is] with ^omen, and he will dwell with them; ^cand **they** shall be his peoples,^d and ^oGod himself^e will be with them. ⁴And he will wipe out every tear out of their ^oeyes.^f And ^odeath shall be no more; neither mourning nor crying nor pain shall be any more: because ^gthe first things departed.

⁵And ^ohe that was sitting upon the throne said: Behold! **new** I make all things.

And he says to me;^g Write! because these ^owords are faithful and genuine.^h

⁶And he said to me: It has come to pass.ⁱ **I** am the A and the Z, the beginning and the end: **I**, to ^ohim that thirsts, will give out of the fountain of the water of ^olife freely.^k ⁷**He** that conquers shall inherit these things; and I will be to him a God, and **he** shall be to me a son. ⁸But, as for the timid and unbelieving^l and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their ^opart [is] in the lake ^othat burns with fire and brimstone: which is the second ^odeath.

⁹And there came one out of the seven messengers ^othat had the seven bowls ^othat were full of the seven ^olast plagues, and talked with me, saying: Hither! I will point out to thee the bride, the wife of the Lamb. ¹⁰And he bare me away in Spirit on to a mountain, great and high,^m and pointed out to me the city, the holy Jerusalem,ⁿ coming

^a Is. lxx. 17; lxxvi. 22; 2 Pe. iii. 13. ^b chap. iii. 12; Ga. iv. 26; He. xii. 22. ^c Le. xxvi. 11; Eze. xxxvii. 27. ^d Compare 2 Co. vi. 16. ^e Is. xxv. 8; chap. vii. 17. ^f ^g Because,^g doubtful: Tregelles. ^h "To me," doubtful: Tregelles. ⁱ chap. xxv. 6. ^j chap. xvi. 17. ^k chap. xxii. 17; compare Is. lv. 1. ^l Or, "faithless." ^m Eze. xl. 2.

down out of the heaven, from ^oGod; ¹¹having the glory of ^oGod; her ^olustre, like unto a stone most precious, as a jasper stone, shining as crystal; ¹²having a wall, great and high; having twelve gate-towers; and, at the gate-towers, twelve messengers; and names inscribed, which are the names of the twelve tribes of [the] sons of Israel: ¹³eastward, three gate-towers; and northward, three gate-towers; and southward, three gate-towers: and westward, three gate-towers; ¹⁴and, the wall of the city having twelve foundations; and, upon them, twelve names, of the twelve apostles of the Lamb. ¹⁵And ^ohe that was talking with me had a measure,^a a reed of gold, that he might measure the city and her ^ogate-towers and her ^owall. ¹⁶And the city four-cornered lies; and her ^olength [is] as much as [her] ^obreadth. And he measured the city with the reed, up to twelve thousand furlongs; her ^olength and ^obreadth and ^oheight are equal. ¹⁷And he measured her ^owall, an hundred and forty-four cubits; a man's measure, which is a messenger's. ¹⁸And the structure of her ^owall was jasper; and the city, pure gold, like to pure glass. ¹⁹And the foundations of the wall of the city with every precious stone were adorned:^b the first ^ofoundation, jasper; the second, sapphire; the third, chalcedon; the fourth, emerald; ²⁰the fifth, sardonix; the sixth, sarline; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. ²¹And the twelve gate-towers [were] twelve pearls, each one of the gate-towers, severally, was of one pearl; and the broadway of the city [was] pure gold, as transparent glass. ²²And a Temple I saw not therein; for the Lord ^oGod ^oAlmighty is her Temple, and the Lamb. ²³And the city has not need of the sun, nor yet of the moon, that they should be shining in her; for the glory of ^oGod illumined her, and her ^olamp [was] the Lamb.^c ²⁴And the nations shall walk through means of her ^olight;^d and the kings of the earth bring their ^oglory into her. ²⁵And her ^ogate-towers in nowise may be shut by day;^e night, in fact, shall not be there. ²⁶And they will bring the glory and the honour of the nations into her. ²⁷And in nowise may enter into her anything profane, or ^ohe that does an abomination, or falsehood;^f save those who are written in the scroll of ^olife of the Lamb.

^a Eze. xl. 3; Zec. ii. 1.
^f Is. lv. 1; Eze. xlv. 9.

^b Is. liv. 11, etc.

^c Is. lx. 19.

^d Is. lx. 3.

^e Is. lx. 11.

CH. XXII. And he pointed out to me a river of water of life,^a bright as crystal, issuing forth out of the throne of ^oGod and the Lamb. ²Between ^h her ^obroadway and ^oriver, hence and thence, a tree ^c of life, producing twelve fruits; month by month, severally, yielding its ^cfruit; and the leaves of the tree, for curing the nations. ³And no curse shall be any more; ⁴and the throne of ^oGod and of the Lamb within her shall be; and his ^oservants will render him divine service; ⁴and they shall see his ^oface, and his ^oname [shall be] on their ^oforeheads. ⁵And night shall not be any more; and they have not need of light of lamp and light of sun, because [the] Lord ^oGod will shed light upon them; ⁶and they shall reign to the ages of ^oages.

⁶And he said to me: These ^owords [are] faithful and genuine; ⁷and the Lord, the God of the spirits of the prophets, sent forth his ^omessenger to point out unto his ^oservants what things must needs be brought to pass with speed.^g ⁷And, behold! I come speedily: Happy ^ohe that keeps the words of the prophecy of this ^oscroll.

⁸And **I, John**, [am] ^ohe that was hearing and seeing these things; and, when I heard and saw, I fell down to worship towards the feet of the messenger,^h ^owho was pointing out to me these things. ⁹And he says to me: See, not! I am a fellow-servant of thee and of thy ^obrethren the prophets, and of ^othose keeping the words of this ^oscroll: to ^oGod render worship.

¹⁰And he says to me: Thou mayest not seal the words of the prophecy of this ^oscroll; for the season is near. ¹¹He that is doing wrong, let him do wrong still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be hallowed still. ¹²Behold! I come speedily, and my ^oreward [is] with me,ⁱ to render to each one as his ^owork is. ¹³**I** [am] the A and the Z, the first and the last, beginning and end. ¹⁴Happy ^othey who wash their ^orobes,^k that their ^oright may be unto the tree of ^olife; and [that] by the gate-towers they may enter into the city. ¹⁵Outside [are] the dogs^l and the sorcerers and the fornicators and the murderers and the idolaters, and every one ^oloving and doing a falsehood.

^a Zec. xiv. 8; Eze. xlvii. 1.

^b Literally: "in midst of."

^c Eze. xlvii. 7: "very many

trees." Here too the word "tree" may be generic.

^d Zec. xiv. 11.

^e Is. lx. 19.

^f chap. xxi. 5.

^g chap. i. 1.

^h chap. xix. 10.

ⁱ Is. xl. 10.

^k chap. vii. 14.

^l Phi. iii. 2.

¹⁶ **I**, Jesus, sent my ^omessenger to bear witness unto you as to these things, because of ^d the assemblies. **I** am the root and the race of David; ^b the bright, the morning ^ostar. ^c ¹⁷ And the Spirit and the bride say: Be thou coming! And ^ohe that hears, let him say: Be thou coming! And ^ohe that thirsts, let him be coming! ^oHe that chooses, let him take water of life freely.

¹⁸ **I** bear witness unto every one ^ohearing the words of the prophecy of this ^oscroll: ^d If perchance any one lay [aught] upon them, ^oGod will lay upon him the plagues ^othat are written in this ^oscroll; ¹⁹ and if perchance any one take away from the words of the scroll of this ^oprophecy, ^oGod will take away his ^opart from the tree of life, and out of the ^e holy ^ocity, [even from] the things which are written in this ^oscroll.

²⁰ Saith ^ohe that bears witness of these things: Yea! I come speedily!

Amen! be thou coming, Lord Jesus!

²¹ The favour of the Lord Jesus [be] with the saints.

THE REVELATION.^f

^a Tregelles' alternative reading: "in." ^b Is. xi. 1, 10. ^c chap. ii. 28. ^d De. iv. 2; xii. 32. ^e "Out of," doubtful: Tregelles. ^f "It is only when viewed from this point—the history of revelation—that the sacred book, which significantly, and in a peculiar sense, bears the name Revelation, can be truly understood. Without the Apocalypse, it would be impossible for us to have a history of revelation, or of the kingdom of God; for it is only the Apocalypse where we can distinctly see the goal to which the ways of the Eternal are tending—the end and purpose which He had in view in all His doings on earth from the beginning. And in like manner, as the book points, by its contents, to the end of all revelation, its position is at the end of the divine revelations given hitherto, of which it forms the final consummation. In this book all the other biblical books end and meet." (Auberlen, *Daniel and the Revelation*, pp. 395, 396.)

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1947	1948	1949	1950
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