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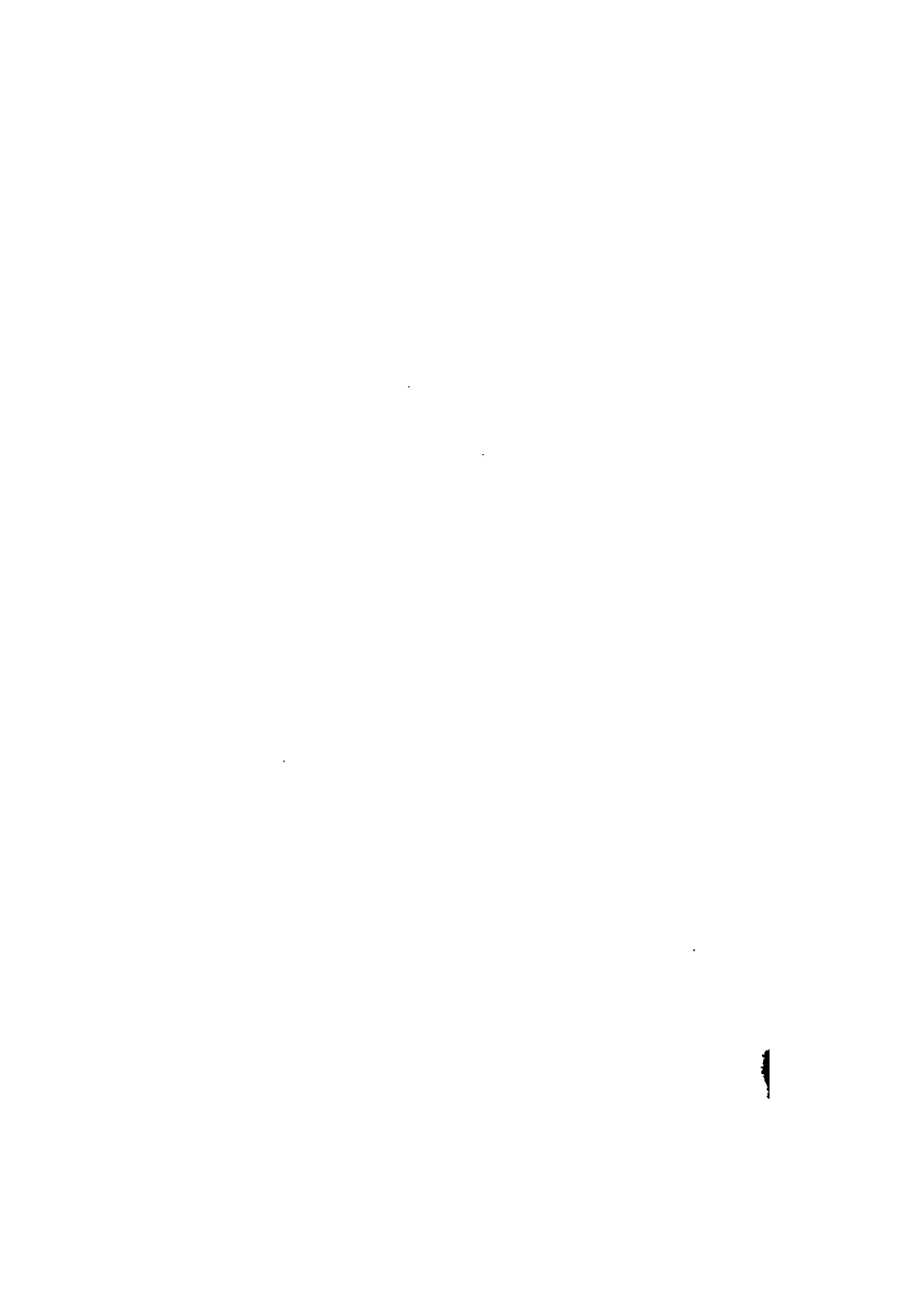
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THE
NEW TESTAMENT

TRANSLATED

FROM GRIESBACH'S TEXT

BY SAMUEL SHARPE,

AUTHOR OF THE HISTORY OF EGYPT.

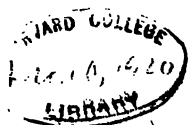
Bible N.T. Eng. Sharpe

The Fourth Edition.

LONDON:
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1859.

20



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SHARPE
1854

THE critical labours of Griesbach, in examining the age and value of the manuscripts, and in settling the Greek text of the New Testament, are too well known to need any remark. His text, in the edition dated Leipsic, 1805, is the standard to which most scholars appeal.

In rendering this into English, the translator has made use of such commentaries and helps as were within his reach, and he lays no claim to any thing new or peculiar. He has made no change for changing's sake, being well aware of how much every new word grates upon the ear that is accustomed to the beautiful simplicity of the Authorised Version. His aim has been to give the meaning and idiom of the corrected Greek text as far as possible in the well-known words; and to lay before the English reader those fruits of the labours of our numerous biblical critics, which are already well known to the learned. *The Philology of the critics*, writes Matthew Henry in his Commentary, *hath been of much more advantage to religion, and lent more light to sacred truth than the philosophy of the school divines.* Some readers may perhaps wish that the changes had been fewer; but no translation while new, however few and necessary the changes, even if far more free from fault than the present, could ever make its way into general use, or get read by any but students; and the translator hopes that by such readers the loss of the old words will be forgiven for the chance of gaining a more faithful knowledge of the original.

8th March, 1840.

In this Fourth Edition, as in the Second of 1844, and the Third of 1856, the translator has taken advantage of numerous friendly criticisms, and of further study, to correct faults which had before escaped him.

Highbury,
28th Dec. 1858.

Note.—The speeches are marked by inverted commas, and the quotations are in Italics. Those passages which seem to be poetry are in a smaller type, except when by the Italics they are already marked as quotations.

Works by the Translator.

CRITICAL NOTES on the AUTHORISED ENGLISH VERSION of the NEW TESTAMENT. 12mo.

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THE NEW COVENANT.

The GOOD TIDINGS according to MATTHEW.

- 1 THE Book of the Birth of Jesus Christ, the son of David, the son of Abraham.
Abraham begat Isaac ;
- 2 and Isaac begat Jacob ;
and Jacob begat Judah and his brethren ;
- 3 and Judah begat Pharez and Zarah by his wife Thamar ;
and Pharez begat Esrom ;
and Esrom begat Aram ;
- 4 and Aram begat Aminadab ;
and Aminadab begat Naasson ;
and Naasson begat Salmon ;
- 5 and Salmon begat Booz by his wife Rachab ;
and Booz begat Obed by his wife Ruth ;
and Obed begat Jesse ;
- 6 and Jesse begat David the king ;
and David the king begat Solomon by the [wife] of Uriah ;
- 7 and Solomon begat Roboam ;
and Roboam begat Abia ;
and Abia begat Asa ;
- 8 and Asa begat Josaphat ;
and Josaphat begat Joram ;
and Joram begat Oziah ;
- 9 and Oziah begat Joatham ;
and Joatham begat Achaz ;
and Achaz begat Ezekiah ;
- 10 and Ezekiah begat Manasseh ;
and Manasseh begat Amon ;
and Amon begat Josiah ;
- 11 and Josiah begat Jechoniah and his brethren, at the
- 12 time of the carrying away to Babylon ; and after the carrying away to Babylon,
Jechoniah begat Salathiel ;
and Salathiel begat Zorobabel ;
- 13 and Zorobabel begat Abiud ;
and Abiud begat Eliakim ;
and Eliakim begat Azor ;
- 14 and Azor begat Sadoc ;
and Sadoc begat Achim ;

and Achim begat Eliud ;
 and Eliud begat Eleazar ; 15
 and Eleazar begat Matthan ;
 and Matthan begat Jacob ;
 and Jacob begat Joseph, the husband of Mary, of whom 16
 was born Jesus, who is called Christ.

Therefore all the generations from Abraham to David 17
 are fourteen generations ; and from David to the carry-
 ing away to Babylon are fourteen generations ; and from
 the carrying away to Babylon until the Christ are four-
 teen generations.

And the birth of Jesus Christ was thus. For when 18
 his mother Mary was espoused to Joseph, before they
 came together, she was found with child of the Holy
 Spirit. And Joseph her husband, being a just man, and 19
 not wishing to make her an example, was planning to
 put her away privately. But while he was thinking of 20
 these things, behold, an angel of the Lord appeared unto
 him in a dream, saying ; ‘ Joseph, son of David, fear not
 ‘ to take Mary thy wife ; for what is conceived in her is
 ‘ of the Holy Spirit ; and she will bring forth a son, and 21
 ‘ thou shalt call his name Jesus ; for he will save his
 ‘ people from their sins.’ Now all this was done so that 22
 it might be fulfilled which was spoken by the Lord
 through the prophet, saying ; *Behold, the virgin will 23*
be with child, and will bring forth a son, and they will
call his name Emmanuel, which is, when interpreted,
God with us. Then Joseph being raised from his sleep, 24
 did as the angel of the Lord bid him ; and took his wife,
 and knew her not till she brought forth her first-born 25
 son ; and he called his name Jesus.

Now when Jesus was born in Bethlehem of Judea, in 1
 the days of Herod the king, behold, Magians [or wise
 men] from the east came to Jerusalem, saying ; ‘ Where 2
 ‘ is the new-born king of the Jews ? for we have seen his
 ‘ star in its rising, and are come to worship him.’ And 3
 when Herod the king heard, he was troubled, and all
 Jerusalem with him. And gathering together all the 4
 high priests and scribes of the people, he asked of them,
where the Christ should be born. And they said to him ; 5
 ‘ *In Bethlehem of Judea ; for thus it is written through*
 ‘ *the prophet ; And thou Bethlehem, land of Judah, art 6*

- 'not the least among the princes of Judah ; for out of thee will come a governor who will rule my people Israel.'*
- 7 Then Herod, having privately called the Magians, learnt
8 of them the time of the star's appearing, and he sent them to Bethlehem and said ; 'Go, and search carefully about
9 'the child ; and when ye have found, tell me, that I also
10 'may come and worship him.' And when they had heard the king, they went ; and behold, the star, which they saw in its rising, went before them, till it came and
11 stood over where the child was. And when they saw the star, they rejoiced with a very great joy. And when they came into the house, they saw the child with Mary his mother, and fell down and worshipped him ; and they opened their treasures, and laid before him
12 gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed into their own country by another way.
- 13 And when they had departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying ; 'Arise, and take the child and his mother, and flee into Egypt, and be there until I tell thee ; for Herod is about to
14 'seek the child to kill him.' And he arose, and took the child and his mother by night, and departed into Egypt.
15 And he was there until the death of Herod ; so that it might be fulfilled which was spoken by the Lord through the prophet, saying ; *Out of Egypt have I called my son.*
16 Then Herod, seeing that he was mocked by the Magians, was very wroth ; and he sent forth and slew all the children in Bethlehem, and in all its neighbourhood, from two years old and under, according to the time that he
17 had learnt from the Magians. Then was fulfilled what
18 was spoken by Jeremiah the prophet, saying ; *A voice was heard in Rama, wailing and weeping and great mourning ; Rachael weeping for her children, and would
19 not be comforted because they are not.* But when Herod was dead, behold, an angel of the Lord appeareth in a
20 dream to Joseph in Egypt, saying ; 'Arise, and take the child and his mother, and go into the land of Israel ; for
21 'they are dead who sought the child's life.' And he arose, and took the child and his mother, and came into
22 the land of Israel. But when he heard that Archelaus was reigning over Judea, in the room of his father Herod,

he was afraid to go there ; and being warned in a dream, he withdrew into the parts of Galilee. And he came, 2 and dwelt in a city called Nazareth ; so that it might be fulfilled which was spoken through the prophets ; *He will be called a Nazarite.*

Now in those days cometh John the Baptist, preaching in the desert of Judea, and saying ; ‘ Repent ye, for ‘ the kingdom of heaven is at hand.’ For this is he that was spoken of by Isaiah the prophet, saying ; *A voice of one crying in the desert, Prepare ye the way of the Lord, make his paths straight.* And this John had his raiment of camel’s hair, and a leathern girdle about his loins ; and his food was locusts, and wild honey. Then went out to him Jerusalem, and all Judea, and all the country round the Jordan. And they were baptized by him in the Jordan, acknowledging their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them ; ‘ O offspring of vipers, ‘ who warned you to flee from the wrath to come ? ‘ Bring forth, therefore, fruit worthy of repentance, ‘ and think not to say to yourselves, We have Abraham ‘ for a father ; for I say unto you, that God is able out ‘ of these stones to raise up children unto Abraham. ‘ And now the axe is even laid at the root of the trees ; 1 ‘ therefore every tree that beareth not good fruit, is hewn 1 ‘ down, and cast into the fire. I indeed baptize you in 1 ‘ water unto repentance ; but he that cometh after me is ‘ mightier than I, whose shoes I am not worthy to carry ; ‘ he will baptize you in holy spirit and fire. His fan is 1 ‘ in his hand, and he will cleanse his floor, and gather ‘ his wheat into the granary, but will burn up the chaff ‘ with fire unquenchable.’

Then cometh Jesus from Galilee to the Jordan unto 1 John, to be baptized by him. But John forbade him, 1 saying ; ‘ I have need to be baptized by thee ; and comest ‘ thou to me ?’ And Jesus answering said unto him ; 1 ‘ Suffer it now ; for thus it becometh us to fulfil all ‘ righteousness.’ Then he suffereth him. And Jesus, 1 *when he was baptized, went up straightway out of the water ; and behold the heavens were opened unto him, and he saw the spirit of God descending like a dove, and*

17 coming upon him. And behold, a voice from heaven, saying; 'This is my beloved son, in whom I am well pleased.'

1 Then Jesus was led up by the spirit into the desert
2 to be tempted by the devil. And after fasting forty
3 days and forty nights he was at last hungry. And the
4 tempter came to him, and said; 'If thou be a son of
5 'God, command that these stones be made loaves.' But
6 he answered and said; 'It is written; *Man shall not live
7 'by bread alone, but by every word that cometh out of the
8 'mouth of God.'* Then the devil taketh him into the
9 holy city, and setteth him on the pinnacle of the temple;
10 and saith unto him; 'If thou be a son of God, cast thy-
11 self down; for it is written; *He will give his angels
12 'charge of thee; and, They will bear thee upon their
13 'hands, lest thou strike thy foot against a stone.'* Jesus
14 said unto him; 'Again it is written; *Thou shalt not try
15 'the Lord thy God.'* Again the devil taketh him on to a
16 very high mountain, and showeth him all the kingdoms
17 of the world, and their glory; and saith unto him; 'All
18 'these will I give thee, if thou wilt fall down and worship
19 'me.' Then saith Jesus unto him; 'Get thee behind
20 'me, Satan; for it is written; *Thou shalt worship the
21 'Lord thy God, and him only shalt thou serve.'* Then
22 the devil leaveth him; and behold, angels came up and
23 ministered unto him.

24 Now when Jesus had heard that John was delivered
25 up, he withdrew into Galilee; and leaving Nazareth, he
26 came and dwelt in Capernaum by the lake, in the borders
27 of Zabulon and Nephthalim; so that it might be fulfilled
28 which was spoken through Isaiah the prophet, saying;
29 *Land of Zabulon, and land of Nephthalim, by the way of
30 the lake beyond the Jordan, Galilee of the Gentiles; the
31 people sitting in darkness saw a great light, and to those
32 that sat in the region and shadow of death a light arose.*
33 From that time Jesus began to preach, and to say;
34 'Repent; for the kingdom of heaven is at hand.'

35 And walking by the lake of Galilee, he saw two brethren,
36 Simon called Peter and Andrew his brother, casting a net
37 into the lake; for they were fishers. And he saith unto
38 them; 'Follow me, and I will make you fishers of men.'
39 And they straightway left their nets and followed him.

And going on thence he saw two other brethren, James 21
the son of Zebedee and John his brother, in the boat
with Zebedee their father, mending their nets ; and he
called them. And they straightway left the boat and 22
their father, and followed him.

And Jesus went about all Galilee, teaching in their 23
synagogues and preaching the Good Tidings of the king-
dom, and healing every disease and every sickness in the
people. And his fame went into all Syria ; and they 24
brought unto him all the sick people taken with divers
diseases and torments, and demoniacs, and lunatics, and
those with palsy ; and he healed them. And great crowds 25
followed him from Galilee, and Decapolis, and Jerusalem,
and Judea, and from beyond the Jordan.

And seeing the crowds, he went up the mountain ; and 1
as he sat, his disciples came unto him. And he opened 2
his mouth and taught them, saying ; ‘ Blessed in the spirit 3
‘ are the poor ; for their’s is the kingdom of heaven.
‘ Blessed are they that mourn ; for they will be comforted. 4
‘ Blessed are the meek ; for *they will inherit the earth.* 5
‘ Blessed are they that hunger and thirst after righteous- 6
‘ ness ; for they will be filled. Blessed are the merciful ; 7
‘ for they will obtain mercy. Blessed are the pure in 8
‘ heart ; for they will see God. Blessed are the peace- 9
‘ makers ; for they will be called sons of God. Blessed 10
‘ are they that are persecuted for righteousness’ sake ; for
‘ their’s is the kingdom of heaven. Blessed are ye, when 11
‘ men shall revile you, and persecute you, and say every
‘ evil word against you falsely for my sake ; rejoice and 12
‘ be glad, for great is your reward in heaven : for so per-
‘ secuted they the prophets that were before you.

‘ Ye are the salt of the earth ; and if the salt have lost 13
‘ its savour, wherewith shall it be salted ; it is thence-
‘ forth good for nothing, but to be cast out and to be
‘ trodden on by men. Ye are the light of the world. A 14
‘ city set on a hill cannot be hid ; neither do men light a 15
‘ lamp and put it under the bushel, but on the lamp-
‘ stand ; and it shineth unto all that are in the house ; so 16
‘ let your light shine before men ; that they may see your
‘ *good works* and glorify your Father who is in heaven.

‘ *Think not that I am come to destroy the law or the* 17
‘ *prophets ; I am not come to destroy, but to fulfil.* For 18

'verily I say unto you, till heaven and earth pass away,
'not one Jot [the smallest of the letters] or one tip of a
'letter shall pass away from the law, till all things come
19 'to pass. Whoever therefore shall break one of the least
'of these commands, and shall teach men so, he will be
'called least in the kingdom of heaven; but whoever shall
'do and teach them, he will be called great in the kingdom
20 'of heaven. For I say unto you, that unless your right-
'eousness shall exceed that of the scribes and Pharisees,
21 'ye will not enter into the kingdom of heaven. Ye have
'heard that it was said to them of old; *Thou shalt not*
'*kill*; and whoever shall kill, will be deserving of the judg-
22 'ment. But I say unto you, that every one that is angry
'with his brother without a cause, will be liable to the
'judgment; and whoever shall say to his brother, Raca,
'[or Fool,] will be liable to the high council; and whoever
'shall say, Moreh [or Apostate] will be liable to the
23 'Gehenna of fire. If therefore thou bring thy gift to the
'altar, and there remember that thy brother hath ought
24 'against thee, leave there thy gift before the altar, and go;
'first be reconciled to thy brother, and then come and
25 'offer thy gift. Agree with thine adversary quickly, whilst
'thou art on the way with him; lest the adversary deliver
'thee to the judge, and the judge deliver thee to the officer,
26 'and thou be cast into prison. Verily I say to thee, thou
'wilt not come out thence till thou hast paid the last
27 'farthing. Ye have heard that it was said; *Thou shalt not*
28 '*commit adultery*; but I say unto you, that every man,
'that looketh at a woman to lust after her, hath already
29 'committed adultery with her in his heart. And if thy
'right eye maketh thee sin, pluck it out, and cast it from
'thee; for it is better for thee that one of thy limbs should
'perish, and not that thy whole body should be cast into
30 'Gehenna. And if thy right hand maketh thee sin, cut it
'off, and cast it from thee; for it is better for thee that
'one of thy limbs should perish, and not that thy whole
31 'body should be cast into Gehenna. And it was said;
'*Whoever shall put away his wife, let him give her a*
32 '*writing of divorcement*; but I say unto you, whoever
'shall put away his wife, unless for the reason of forni-
'cation, causeth her to commit adultery; and whoever
'shall marry her that hath been put away, committeth

'adultery. Again, ye have heard that it was said to them 33
 'of old; *Thou shalt not forswear thyself, but shalt per-*
 '*form unto the Lord thine oaths*; but I say unto you, 34
 'swear not at all; neither by heaven, for it is God's
 'throne; nor by the earth, for it is a footstool for his 35
 'feet; nor by Jerusalem, for it is the great King's city.
 'Neither shalt thou swear by thy head, for thou canst not 36
 'make one hair white or black. But let your word be; 37
 'yea, yea; nay, nay; for what is more than these cometh
 'of evil. Ye have heard that it was said; *An eye for an* 38
 '*eye, and a tooth for a tooth*; but I say unto you, resist 39
 'not evil; but whoever shall smite thee on thy right cheek,
 'turn to him the other also; and let him that wisheth 40
 'to have judgment against thee, and to take thy coat, let
 'him have thy cloak also; and whoever shall force thee 41
 'to go in his service one mile, go with him twain. Give 42
 'to him that asketh thee, and him that would borrow of
 'thee turn not thou away. Ye have heard that it was 43
 'said; *Thou shalt love thy neighbour and hate thine enemy*;
 'but I say unto you, love your enemies; bless them that 44
 'curse you; do good to them that hate you; and pray for
 'them that reproach you and persecute you; so that ye 45
 'may be sons of your Father that is in heaven; for he
 'maketh his sun to rise on the wicked and on the good,
 'and sendeth rain on the righteous and on the un- 46
 'righteous. For if ye should love them that love you,
 'what reward have ye? Do not even the tax-gatherers
 'the same? And if ye should salute your brethren only, 47
 'what great thing do ye? Do not even the Heathen so?
 'Be ye therefore perfect, as your Father that is in heaven 48
 'is perfect. Take heed that ye do not your acts of 1
 'righteousness before men to be seen by them; otherwise
 'ye have no reward with your Father that is in heaven.
 'Therefore, when thou givest alms, do not sound a trum- 2
 'pet before thee as the hypocrites do in the synagogues
 'and in the streets, that they may be honoured by men.
 'Verily I say to you, they have their reward. But when 3
 'thou givest alms, let not thy left hand know what thy
 'right hand doeth; so that thine alms may be in secret; 4
 'and thy Father who seeth in secret will himself reward
 '*thee openly*. And when thou prayest, thou shalt not be 5
 '*as the hypocrites*; for they love to pray standing in the

'synagogues and in the corners of the open squares, that
'they may be seen by men. Verily I say unto you, they
6 'have their reward. But thou, when thou prayest, enter
'into thy closet, and after shutting thy door, pray to thy
'Father that is in secret; and thy Father who seeth in
7 'secret will reward thee openly. And when ye pray,
'babble not as the Heathen do; for they think that in
8 'their much speaking they will be heard. Be ye not
'therefore like unto them; for your Father knoweth what
9 'things ye have need of before ye ask him. Thus, there-
'fore, pray ye; Our Father that art in heaven, hallowed
0 'be thy name; thy kingdom come; thy will be done on
1 'earth as it is in heaven. Give us this day our daily
2 'bread; and forgive us our debts, as we forgive our
3 'debtors; and lead us not into temptation, but deliver us
4 'from evil. For if ye forgive men their trespasses, your
5 'heavenly Father will also forgive you; and if ye forgive
'not men their trespasses, neither will your Father forgive
16 'your trespasses. And when ye fast, be not as the hypo-
'crites, of a sad face; for they disfigure their faces that
'they may appear unto men to fast. Verily I say to you
17 'they have their reward. But thou, when thou fastest,
18 'anoint thy head, and wash thy face; so that thou appear
'not unto men to fast, but unto thy Father that is in
'secret; and thy Father who seeth in secret will reward
19 'thee. Lay not up for yourselves treasures upon earth,
'where moth and rust corrupt, and where thieves break
20 'through and steal; but lay up for yourselves treasures in
'heaven, where neither moth nor rust corrupt, and where
21 'thieves break not through nor steal. For where your
22 'treasure is, there will your heart be also. The lamp of
'the body is the eye; if therefore thine eye be single, thy
23 'whole body will be in the light; but if thine eye be evil,
'thy whole body will be in darkness. If therefore the
'light that is in thee be darkness, how great will be the
24 'darkness! No one can serve two masters; for either he
'will hate the one and love the other; or he will hold to
'the one and despise the other. Ye cannot serve God
25 'and Mammon. Therefore I say unto you, be not over
'careful for your life, what ye shall eat or what ye shall
'drink; nor yet for your body, what ye shall put on. Is
'not life more than food, and the body than raiment?

'Look at the fowls of the air, they sow not, nor reap, nor
 'gather into barns; and your heavenly Father feedeth
 'them; are ye not better than they? Which of you by
 'being over careful can add one cubit to his stature?
 'And why are ye over careful for raiment? Consider
 'the lilies of the field how they grow; they toil not, nor
 'spin; and I say unto you, that not Solomon in all
 'his glory was arrayed like one of these. If then God
 'so clothe the grass of the field, which to day is, and to
 'morrow is cast into a furnace, will he not much more
 'clothe you, ye of little faith? Therefore be not over
 'careful, saying, What shall we eat? or, What shall we
 'drink? or, What shall we put on? For after all these
 'things the Gentiles seek; for your heavenly Father
 'knoweth that ye have need of all these. But seek first
 'the kingdom of God, and his righteousness; and all
 'these things will be added unto you. Therefore be
 'not over careful for the morrow; for the morrow will
 'be over careful for the things of itself. Enough for
 'the day is the evil thereof.

'Judge not, that ye be not judged. For with what
 'judgment ye judge, ye will be judged; and with what
 'measure ye measure, it will be measured to you. And
 'why seest thou the chaff that is in thy brother's eye,
 'but perceivest not the splinter that is in thine own eye?
 'Or how wilt thou say to thy brother, Let me take the
 'chaff out of thine eye; and behold, the splinter is in
 'thine own eye? Thou hypocrite, first take the splinter
 'out of thine own eye, and then thou wilt see clearly to
 'take the chaff out of thy brother's eye. Give not what
 'is holy unto the dogs, neither cast your pearls before
 'swine; lest they trample them under their feet, and turn
 'and rend you. Ask, and it will be given to you; see
 'and ye will find; knock, and it will be opened un-
 'to you; for every one that asketh receiveth; and he that
 'seeketh findeth; and to him that knocketh it will
 'be opened. Or what man is there of you, who, if his
 'ask for bread, will give him a stone? and if he ask
 'a fish, will give him a serpent? If then, ye being
 'know how to give good gifts to your children, how
 'more will your Father that is in heaven give
 'things to them that ask him! Therefore all

13 'whatever ye wish that men should do to you, do ye even
'so to them; for this is the law and the prophets. Enter
'ye through the small gate; for wide is the gate, and
'broad is the way, that leadeth to destruction, and many
14 'there are that enter through it. How small is the gate
'and narrow is the way that leadeth unto life! and few
15 'there are that find it. Beware of false prophets, who
'come to you in sheep's clothing, but inwardly are raven-
16 'ing wolves. By their fruits ye will know them. Do
17 'men gather grapes from thorns, or figs from thistles? So
'every good tree beareth good fruit; and the bad tree
18 'beareth evil fruit. A good tree cannot bear evil fruit,
19 'nor a bad tree bear good fruit. Every tree not bearing
20 'good fruit is hewn down and cast into the fire. There-
21 'fore by their fruits ye will know them. Not every one
'that saith unto me; Lord, Lord, will enter into the king-
'dom of heaven; but he that doeth the will of my Father
22 'that is in heaven. Many will say to me in that day;
'Lord, Lord, have we not prophesied in thy name? and
'in thy name cast out demons? and in thy name done
23 'many wonders? And then I will profess unto them,
'I never knew you; depart from me ye that work un-
'righteousness.

24 'Therefore every one that heareth these my words, and
'doeth them, I will liken him unto a wise man, who built
25 'his house upon the rock. And the rain fell, and the
'floods came, and the winds blew, and beat upon that
'house; and it fell not, for it was founded on the rock.
26 'And every one that heareth these my words and doeth
'them not, shall be likened unto a foolish man, who built
27 'his house upon the sand. And the rain fell, and the
'floods came, and the winds blew, and beat upon that
28 'house; and it fell; and great was the fall of it.' And
it came to pass, when Jesus ended these words, the
29 crowds were astonished at his teaching; for he taught
them as one having authority, and not as the scribes.

1 And when he was come down from the mountain great
2 crowds followed him. And behold, a leper came and
worshipped him, saying; 'Lord, if thou wilt, thou canst
3 'make me clean.' And Jesus put forth his hand and
touched him, saying; 'I will, be thou cleansed.' And
'straightway his leprosy was cleansed. And Jesus saith

to him ; ' See that thou tell no one ; but go, shew thyself
' to the priest, and take the gift which Moses commanded
' for a witness unto them.'

And when he was enter'd into Capernaum, a centurion 5
came unto him, beseeching him ; and saying ; ' Lord, my 6
' servant lieth at home sick of the palsy, grievously tor-
' mented.' And Jesus saith unto him ; ' I will come and 7
' heal him.' And the centurion answered and said ; 8
' Lord, I am not worthy that thou shouldest enter under
' my roof ; but only command by word, and my servant
' will be healed. For I am myself a man under authority, 9
' having soldiers under me ; and I say to this man, Go, and
' he goeth ; and to another, Come, and he cometh ; and to
' my slave, Do this, and he doeth it.' And when Jesus 10
heard, he marvelled, and said to them that followed ;
' Verily I say unto you, I have not found so great faith
' in Israel. And I say unto you, that many will come 11
' from the east and from the west, and will lie down
' with Abraham and Isaac and Jacob, in the kingdom of
' heaven ; but the children of the kingdom will be cast 12
' out into the outer darkness ; there will be the weeping
' and the gnashing of teeth.' And Jesus said unto the 13
centurion ; ' Go, and be it done to thee as thou hast be-
' lieved.' And his servant was healed in that very hour.

And when Jesus was come into Peter's house, he saw 14
his wife's mother lying, and sick of a fever. And he 15
touched her hand, and the fever left her ; and she arose
and ministered unto them. And when it was evening, 16
they brought unto him many demoniacs ; and he cast out
the spirits with a word, and healed all the sick ; so that 17
it might be fulfilled that was spoken through Isaiah the
prophet, saying ; *He himself took our weaknesses, and
bare our sicknesses.*

And when Jesus saw great crowds about him, he gave 18
command to go unto the other side. And a certain scribe 19
came and said unto him ; ' Teacher, I will follow thee
' wherever thou goest.' And Jesus saith unto him ; ' The 20
' foxes have holes, and the birds of the air have nests, but
' the Son of man hath not where to lay his head.' And 21
*another of his disciples said unto him ; ' Lord, suffer me
' first to go and bury my father.'* But Jesus said unto 22
him ; ' Follow me, and leave the dead to bury their own

'dead.' And when he was entered into the boat, his disciples followed him. And behold, there arose a great tempest in the lake, so that the boat was being covered with the waves; and he was asleep. And the disciples came and awoke him, saying; 'Lord, save us, we perish.'

6 And he saith unto them; 'Why are ye fearful, ye of little faith?' Then he arose and rebuked the winds and the

17 sea; and there was a great calm. And the men marvelled, saying; 'What is this man, that even the winds and the sea obey him?'

28 And when he was come to the other side into the country of the Gergesenes, there met him two demoniacs, coming out of the tombs, very fierce, so that no one could

29 pass by that road. And behold, they cried out, saying; 'What have we to do with thee, thou son of God? art

30 thou come here to torment us before the time?' And there was a good way off from them an herd of many

31 swine feeding. And the demons besought him, saying; 'If thou cast us out, send us into the herd of swine.'

32 And he said unto them; 'Go.' And when they were come out, they went into the swine. And behold, the whole herd rushed down the cliff into the lake, and

33 perished in the waters. And they that fed them fled, and went into the city, and told every thing, and about

34 the demoniacs. And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart from their neighbourhood.

1 And he entered into the boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the palsied man; 'Child, be of

3 'good cheer; thy sins are forgiven thee.' And behold, some of the scribes said within themselves; 'This man

4 'blasphemeth.' And Jesus, seeing their thoughts, said;

5 'Why think ye evil in your hearts? For which is easier; to say; Thy sins are forgiven; or to say; Arise and

6 'walk? But that ye may know that the Son of man hath power on earth to forgive sins;' then he saith to the palsied man; 'Arise, take thy bed, and go into thine

78 'house.' And he arose, and went into his house. And the crowds that saw it marvelled, and gave glory to G who had given such power unto men.

And as Jesus passed forth from thence, he saw a man, 9
named Matthew, sitting at the tax-office; and he saith
unto him; 'Follow me.' And he arose and followed
him. And it came to pass, as he lay at meat in the 10
house, behold, many tax-gatherers and sinners came and
lay down with Jesus and his disciples. And when the 11
Pharisees saw, they said unto his disciples; 'Why eateth
'your teacher with the tax-gatherers and sinners?' But 12
when Jesus heard, he said unto them; 'They that are
'strong need not a physician, but they that are sick. But 13
'go ye and learn what this is; *I wish for mercy and not*
'*for sacrifice*; for I am not come to call righteous men,
'but sinners.'

Then came to him John's disciples, saying; 'Why do 14
'we and the Pharisees fast often, but thy disciples fast
'not?' And Jesus said unto them; 'Can the children 15
'of the bride-chamber mourn, while the bridegroom is
'with them? But days will come when the bridegroom
'will be taken from them, and then they will fast. No 16
'one putteth a patch of new cloth on an old cloak; for
'it taketh its wholeness from the cloak, and the rent
'becometh worse. Neither do they put new wine into 17
'old skins; else the skins burst and the wine runneth
'out, and the skins perish. But they put new wine into
'new skins, and both are saved.'

While he was speaking these things unto them, behold, 18
a certain ruler came and worshipped him, saying; 'My
'daughter is even now dead; but come and lay thy hand
'on her, and she will live.' And Jesus arose, and fol- 19
lowed him, and so did his disciples. And behold, a 20
woman who had had an issue of blood for twelve years
came behind him, and touched the hem of his cloak; for 21
she said within herself; 'If I do but touch his cloak, I
'shall be healed.' But Jesus turned, and seeing her, 22
said; 'Daughter, be of good cheer: thy faith hath healed
'thee.' And the woman was healed from that hour.
And when Jesus came into the ruler's house, and saw the 23
pipers, and the crowd making a noise, he saith unto 24
them; 'Leave the place; for the maiden is not dead, but
'*sleepeth*.' And they laughed at him. But when the 25
crowd was put out, he went in, and took her hand; and
the maiden arose. And the fame thereof went abroad into 26
all that land.

27 And as Jesus went thence, two blind men followed him,
crying out, and saying; 'Have pity on us, thou son of
28 'David.' And when he came into the house, the blind
men came to him; and Jesus saith unto them; 'Do ye
'believe that I am able to do this?' They say to him;
29 'Yea, Lord.' Then he touched their eyes, saying; 'Ac-
30 'cording to your faith, be it done unto you.' And their
eyes were opened. And Jesus charged them, saying,
31 'See that no one know it.' But they went out and spread
abroad his fame in all that land.

32 And as they went out, behold, they brought to him a
33 dumb man, a demoniac. And when the demon was cast
out, the dumb man spake. And the crowds marvelled,
34 saying; 'It was never so seen in Israel.' And the Pha-
risees said; 'He casts out the demons by the prince of
'the demons.'

35 And Jesus went about all the cities and villages, teach-
ing in their synagogues, and preaching the good tidings
of the kingdom, and healing every sickness and every
36 disease. And when he saw the crowds he was moved
with pity for them, because they were weary and cast
37 down, as sheep having no shepherd. Then he saith unto
his disciples; 'The harvest indeed is great, but the
38 'labourers are few; pray ye therefore the Lord of the
'harvest, that he will send forth labourers into his harvest.'

1 And when he had called his twelve disciples, he gave
them power over unclean spirits, so as to cast them out,
2 and to heal every sickness and every disease. Now the
names of the twelve apostles are these; first Simon called
Peter, and Andrew his brother; James the son of Zebedee,
3 and John his brother; Philip and Bartholomew; Thomas
and Matthew the tax-gatherer; James the son of Alphæus,
4 and Lebbæus surnamed Thaddæus; Simon the Canaanite,
and Judas the Iscariot, who also betrayed him.

5 Jesus sent forth these twelve, and commanded them,
saying; 'Go not into the way of the Gentiles, and enter
6 'no city of the Samaritans; but go rather to the lost sheep
7 'of the house of Israel. And as ye go, preach, saying,
8 'The kingdom of heaven is at hand. Heal the sick, raise
'the dead, cleanse the lepers, cast out the demons; freely
9 'ye have received, freely give. Provide neither gold, nor
10 'silver, nor copper, in your purses; not a scrip for the

'journey, nor two coats, nor shoes, nor a staff; for the
'workman is worthy of his food. And into whatever 1
'city or village ye enter, ask who in it is worthy; and
'there abide till you go thence. And when ye come into 1
'the house, salute it. And if the house be worthy, let 1
'your peace come upon it; but if it be not worthy, let
'your peace return to you. And whoever shall not re- 1
'ceive you, nor hear your words, as ye go out of that
'house or city, shake off the dust from your feet. Verily 1
'I say to you, it will be more tolerable for the land of
'Sodom and Gomorrha in the day of judgment than for
'that city.

'Behold, I send you forth as sheep in the midst of 1
'wolves; be ye therefore wise as serpents, and harmless
'as doves. And beware of men; for they will deliver 1
'you up to high councils, and will scourge you in their
'synagogues; and ye will be brought before governors 1
'and kings for my sake, for a testimony to them and to
'the Gentiles. But when they deliver you up, be not over 1
'careful how or what ye shall say; for what ye shall say
'will be given to you in that hour. For it is not ye that 2
'speak, but the spirit of your Father that speaketh in
'you. And brother will deliver up brother to death, and 2
'father his child; and children will rise up against parents,
'and cause them to be put to death. And ye will be 2
'hated by all for my name; but he that endureth to the
'end will be saved. When they persecute you in this 2
'city, flee into the other; and if they persecute you out of
'this, flee into the other; for verily I say to you, ye
'will not have gone over the cities of Israel, till the Son
'of man be come. The disciple is not above the teacher, 2
'nor the slave above his lord; it is enough for the disciple 2
'that he be as his teacher, and the slave as his lord. If
'they have called the master of the house Beelzebub, how
'much more his household! Therefore fear them not; 2
'for there is nothing covered which will not be uncovered,
'and hid which will not be known. What I tell you in 2
'the dark, speak ye in the light; and what ye hear in the
'ear, preach ye upon the house tops. And fear not them 2
'that kill the body, but are unable to kill the soul; but
'rather fear Him who is able to destroy both soul and
'body in Gehenna. Are not two sparrows sold for an

‘Assarion [or farthing] ? and not one of them shall fall to
30 ‘the ground without your Father. And even the hairs of
31 ‘your head are all numbered. Therefore fear not; for ye
32 ‘are worth more than many sparrows. Whoever there-
‘fore shall acknowledge me before men, him will I also
33 ‘acknowledge before my Father that is in heaven. But
‘whoever shall deny me before men, him will I also deny
34 ‘before my Father that is in heaven. Think not that I
‘am come to send peace unto the earth; I came not to
35 ‘send peace, but the sword. For I came to set *man*
‘*against his father, and daughter against her mother, and*
36 ‘*daughter-in-law against her mother-in-law. And a*
37 ‘*man’s foes will be his own household.* He that loveth
‘father or mother above me, is not worthy of me; and he
‘that loveth son or daughter above me, is not worthy of me.
38 ‘And he that taketh not his cross, and followeth after me,
39 ‘is not worthy of me. He that findeth his life will lose
‘it; and he that loseth his life for my sake will find it.
40 ‘He that receiveth you receiveth me; and he that re-
41 ‘ceiveth me receiveth Him that sent me. He that
‘receiveth a prophet in the name of a prophet, will
‘receive a prophet’s reward; and he that receiveth a
‘righteous man in the name of a righteous man, will
42 ‘receive a righteous man’s reward. And whoever shall
‘give to drink unto one of these little ones a cup of cold
‘water only, in the name of a disciple, verily I say unto
1 ‘you, he will not lose his reward.’ And it came to pass,
when Jesus had made an end of commanding his twelve
disciples, he departed thence to teach and to preach in
their cities.

2 And when John heard in prison of the works of the
3 Christ, he sent two of his disciples, and said unto him;
‘Art thou he that is to come, or are we to look for
4 ‘another?’ And Jesus answered and said unto them;
5 ‘Go and tell John what things ye hear and see; the
‘blind receive sight, and the lame walk, the lepers are
‘cleansed, and the deaf hear, the dead are raised up, and
6 ‘the poor have good tidings preached to them; and
7 ‘blessed is he who shall not stumble at me.’ And when
these were gone, Jesus began to say unto the crowds con-
cerning *John*; ‘What went ye out into the desert for to
8 ‘see? a reed shaken by the wind? But what went ye

'out for to see? a man clothed in soft raiment? Behold,
 'they that wear soft raiment are in kings' houses. But 9
 'what went ye out for to see? a prophet? Yea, I say
 'unto you, and a greater than a prophet; for this is he of 10
 'whom it is written; *Behold, I send my messenger before*
 '*thy face, who shall prepare thy way before thee.* Verily 11
 'I say unto you, among those that are born of women,
 'there hath not risen a greater than John the Baptist;
 'but the least in the kingdom of heaven is greater than
 'he. And from the days of John the Baptist until now, 12
 'the kingdom of heaven is forced, and the violent seize it.
 'For all the prophets and the law prophesied until John. 13
 'And if ye will receive it, he is Elijah who was to come. 14
 'He that hath ears to hear, let him hear. But unto 15 16
 'what shall I liken this generation? It is like children
 'sitting in the markets, and calling unto their com-
 'panions, and saying; We have piped unto you, and ye 17
 'have not danced; we have mourned unto you, and ye
 'have not lamented. For John came neither eating nor 18
 'drinking; and they say; He hath a demon. The Son 19
 'of man came eating and drinking; and they say; Be-
 'hold, a glutton and a wine-bibber, a friend of tax-
 'gatherers and sinners. But wisdom is justified of her
 'children.' Then he began to upbraid the cities in which 20
 most of his mighty works were done, because they repented
 not; 'Alas for thee, Chorazin! alas for thee, Bethsaida! 21
 'for if the mighty works which have been done in you
 'had been done in Tyre and in Sidon, they had long ago
 'repented in sackcloth and ashes. Moreover I say unto 22
 'you, it will be more tolerable for Tyre and Sidon on the
 'day of judgment, than for you. And thou, Capernaum, 23
 'that art raised unto heaven, wilt be brought down
 'unto hell; for if the mighty works that have been
 'done in thee, had been done in Sodom, it would have
 'remained until this day. Moreover I say to you, that 24
 'it will be more tolerable for the land of Sodom on the
 'day of judgment, than for thee.'

At that time Jesus spake and said; 'I thank thee, 25
 'O Father, Lord of heaven and earth, because thou
 '*hast hid* these things from the wise and prudent, and
 '*hast revealed* them unto babes. Yea, Father, for thus 26
 '*it was well* pleasing in thy sight. All things are 27

‘delivered to me by my Father; and no one knoweth
‘the son, but the Father; nor doth any one know the
‘Father, but the son, and he to whom the son wisheth to
28 ‘reveal him. Come unto me all ye that labour and are
29 ‘burdened, and I will give you rest. Take my yoke
‘upon you, and learn of me; for I am meek and lowly
30 ‘in heart; and ye will find rest for your souls. For my
‘yoke is easy and my burden light.’

1 At that time Jesus went on the sabbath through the
corn fields; and his disciples were hungry, and began to
2 pluck the ears of corn, and to eat. And the Pharisees
seeing, said unto him; ‘Behold, thy disciples are doing
3 ‘what is not lawful to do on a sabbath.’ But he said
unto them; ‘Have ye not read what David did when he
4 ‘was hungry, and they that were with him; how he entered
‘into the house of God, and ate the shew-bread, which
‘was not lawful for him to eat, nor for them that were
5 ‘with him, but for the priests alone? Or have ye not
‘read in the law, that on the sabbath the priests in the
6 ‘temple profane the sabbath, and are blameless? But I
7 ‘say to you, that one greater than the temple is here. But
‘if ye had known what this is; *I wish for mercy, and not*
‘*for sacrifice*, ye would not have condemned the blame-
8 ‘less. For the Son of man is lord of the sabbath.’

9 And when he had gone thence he went into their
10 synagogue; and behold, there was a man that had a
withered hand. And they questioned him, saying; ‘Is
‘it lawful to heal on the sabbath?’ that they might
11 accuse him. And he said unto them; ‘What man shall
‘there be among you, that shall have one sheep, and if it
‘fall into a pit on the sabbath, will he not lay hold of it
12 ‘and lift it out? How much then is a man better than a
‘sheep! So it is lawful to do right on the sabbath.’
13 Then saith he to the man; ‘Stretch out thine hand.’
And he stretched it out; and it was restored whole like
14 the other. And the Pharisees went out, and took counsel
15 against him, how they should destroy him. But Jesus
knowing it, withdrew from thence; and great crowds
16 followed him; and he healed them all, and charged them
17 that they should not make him known; so that it might
be fulfilled that was spoken through the prophet Isaiah,
18 *saying; Behold, my servant, whom I have chosen, my*

beloved, in whom my soul is well pleased ; I will put my spirit on him, and he shall proclaim judgment to the Gentiles. He will not strive nor cry out, nor will any one hear his voice in the open squares ; a bruised reed will he not break, and smoking flax will he not quench ; till he hath sent forth judgment unto victory. And in his name will the Gentiles hope.

Then was brought to him a demoniac, blind and dumb ; and he healed him, so that the blind and dumb man both spake and saw. And all the crowds were amazed, and said ; ‘ Is this the son of David ? ’ And when the Pharisees heard it, they said ; ‘ This man doth not cast out the demons, unless by Beelzebub the prince of the demons.’ And Jesus knew their thoughts, and said unto them ; ‘ Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand ; and if Satan cast out Satan, he is divided against himself ; how then will his kingdom stand ? And if I by Beelzebub cast out the demons, by whom do your children cast them out ? therefore they shall be your judges. But if I by the spirit of God cast out demons, then the kingdom of God is come upon you. Or how can any one enter into the Strong One’s house, and plunder his goods, unless he first bind the Strong One ? and then he will plunder his house.’

‘ He that is not with me is against me ; and he that gathereth not with me, scattereth. Therefore I say unto you, that all sin and blasphemy will be forgiven unto men ; but the blasphemy of the spirit will not be forgiven to men. And whoever speaketh a word against the Son of man, it will be forgiven him ; but whoever speaketh against the holy spirit, it will not be forgiven him, neither in this age, nor in that to come. Either make the tree good and its fruit good, or make the tree bad and its fruit bad ; for the tree is known by the fruit. O offspring of vipers, how can ye, being evil, speak good things ? for out of the overflow of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things ; and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof on the day of

37 'judgment. For by thy words thou wilt be justified,
'and by thy words thou wilt be condemned.'

38 Then some of the scribes and Pharisees answered, say-
39 ing; 'Teacher, we wish to see a sign from thee.' And
he answered and said to them; 'An evil and adulterous
'generation seeketh a sign; and no sign will be given to
40 'it, but the sign of Jonah the prophet. For as Jonah
'was three days and three nights in the whale's belly, so
'will the Son of man be three days and three nights in the
41 'heart of the earth. The men of Nineveh will rise up at
'the judgment with this generation, and will condemn it;
'for they repented at the preaching of Jonah; and behold,
42 'something greater than Jonah is here. The queen of the
'South will rise up at the judgment with this generation,
'and will condemn it; for she came from the ends of the
'earth to hear the wisdom of Solomon; and behold,
'something greater than Solomon is here.'

43 'And when the unclean spirit is gone out of the man,
'it walketh through places where there is no water,
44 'seeking rest, and findeth it not. Then it saith, I will
'return into my house, from whence I came out. And
'when it is come, it findeth it empty, swept, and garnished.
45 'Then it goeth and taketh with itself seven other spirits
'more wicked than itself, and they enter and dwell there;
'and the last state of that man cometh worse than the
'first. And thus will it be with this wicked generation.'

46 And while he was yet talking to the crowds, behold, his
mother and brethren stood without, seeking to speak to
47 him. Then one said unto him; 'Behold, thy mother
'and thy brethren are standing without, seeking to speak
48 'to thee.' And he answered and said unto him that told
him; 'Who is my mother? and who are my brethren?'
49 And stretching forth his hand towards his disciples, he
50 said; 'Behold my mother and my brethren. For who-
'ever shall do the will of my Father that is in heaven,
'he is my brother and sister and mother.'

1 On that day Jesus came out of the house and sat by
2 the lake's side. And great crowds were gathered round
him, so that he went into the boat and sat down; and all
3 the crowd stood on the shore. And he spake unto them
many things in parables, saying; 'Behold, the sower
4 *'went forth to sow.* And as he sowed, some seeds fell

'by the road side, and the birds came and ate them up.
 'And others fell upon stony places, where they had not 5
 'much earth; and forthwith they sprung up, through not
 'having a depth of earth. And when the sun rose, they 6
 'were scorched; and through not having a root they
 'withered away. And others fell among thorns; and the 7
 'thorns came up and choked them. And others fell upon 8
 'good ground, and bore fruit; one an hundredfold, one
 'sixty, and one thirty. Who hath ears to hear, let him 9
 'hear.' And the disciples came, and said unto him; 10
 'Why speakest thou unto them in parables?' And he 11
 answered and said unto them; 'Unto you it is given to
 'know the mysteries of the kingdom of heaven; but to 12
 'them it is not given. For whoever hath, to him will be
 'given, and he will have abundance; but whoever hath 13
 'not, from him will be taken even what he hath. There-
 'fore I speak to them in parables; because seeing they
 'see not, and hearing they hear not, and understand not.
 'And in them is fulfilled the prophecy of Isaiah, which 14
 'saith; *By hearing ye will hear, and will not understand;*
 '*and seeing ye will see, and will not perceive. For this* 15
 '*people's heart is hardened, and with their ears they hardly*
 '*hear, and their eyes they have closed; lest they should see*
 '*with their eyes, and hear with their ears, and understand*
 '*with their heart, and should turn, and I should heal them.*
 'But blessed are your eyes, for they see; and your ears, 16
 'for they hear. For verily I say unto you, that many 17
 'prophets and righteous men wished to see what ye see,
 'and did not see; and to hear what ye hear, and did not
 'hear. Do ye therefore hear the parable of the sower. 18
 'When any one heareth the word of the kingdom, and 19
 'understandeth it not, the Wicked one cometh and
 'snatcheth away what was sown in his heart. He is
 'what was sown by the road side. But that which was 20
 'sown upon the stony places, is he that heareth the word
 'and anon with joy receiveth it; but he hath not root in 21
 'himself, and is not lasting; and when tribulation or
 'persecution cometh because of the word, straightway he
 'stumbleth. And that which was sown among the thorns, 22
 '*is he that heareth the word; and the cares of this age,*
 '*and the deceitfulness of riches, choke the word, and it*
 '*becometh unfruitful. And that which was sown on the* 23

'good ground, is he that heareth and understandeth the word; who also beareth fruit, and bringeth forth, one a hundredfold, and one sixty, and one thirty.' Another parable he put before them, saying; 'The kingdom of heaven hath been likened unto a man sowing good seed in his field; and as the men slept, his enemy came and sowed weeds among the wheat, and went his way. But when the blade was sprung up, and bore fruit, then were seen the weeds also. And the slaves of the householder came and said unto him; Lord, didst thou not sow good seed in thy field? From whence then hath it weeds? And he said unto them; An enemy hath done this. And the slaves said unto him; Dost thou wish then that we should go and gather them up? And he said; No, lest while ye gather up the weeds, ye should root up the wheat with them. Leave them both to grow up together until the harvest; and at harvest time I will say to the reapers, Gather ye together first the weeds, and bind them in bundles for burning; but gather the wheat into my barn.' Another parable he put before them, saying; 'The kingdom of heaven is like a grain of mustard, which a man took, and sowed in his field; which indeed is the least of all seeds, but when it is grown, is the greatest among herbs, and cometh a tree, so that the birds of the air come and lodge in its branches.' Another parable spake he unto them; 'The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.' All these things spake Jesus to the crowds in parables, and without a parable he spake not unto them; so that it might be fulfilled which was spoken through the prophet, saying; *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

Then Jesus sent the crowds away, and went into the house; and his disciples came unto him, saying; 'Tell unto us the parable of the weeds of the field.' And he answered and said unto them; 'He that soweth the good seed is the Son of man; the field is the world; and the good seed are the children of the kingdom; and the weeds are the children of wickedness; the enemy that sowed them is the devil; the harvest is the end of the

'age; and the reapers are angels. As therefore the weeds 40
'are gathered together and burned in the fire; so will it
'be in the end of this age. The Son of man will send 41
'forth his angels, and they will gather out of his kingdom
'all causes of sin, and those who do unrighteousness; and 42
'they will cast them into the furnace of fire, where there
'will be the weeping and the gnashing of teeth. Then will 43
'the righteous shine forth as the sun in the kingdom of
'their Father. Who hath ears to hear, let him hear.
'Again, the kingdom of heaven is like a treasure hid in 44
'the field; which when a man hath found, he hideth, and
'for joy thereof goeth, and selleth all that he hath, and
'buyeth that field. Again, the kingdom of heaven is like 45
'a merchant seeking goodly pearls; and when he found 46
'one pearl of great value, he went and sold all that he had,
'and bought it. Again, the kingdom of heaven is like a 47
'net cast into the sea, and gathering up of every kind;
'which when it was full, they drew to the shore, and 48
'sitting down gathered the good into vessels and cast
'away the bad. So will it be at the end of the age. 49
'The angels will come forth, and sever the wicked from
'among the just, and will cast them into the furnace of 50
'fire; there will be the weeping and the gnashing of teeth.'
Jesus saith unto them; 'Have ye understood all these 51
'things?' They say to him: 'Yea, Lord.' And he said 52
unto them; 'Therefore every scribe that is made a dis-
'ciple of the kingdom of heaven, is like an householder
'that bringeth out of his treasury things new and old.'
And it came to pass that when Jesus ended these 53
parables he departed thence.

And coming into his own country, he taught them in 54
their synagogue, so that they were astonished, and said;
'Whence hath this man this wisdom, and these powers?
'Is not this the carpenter's son? is not his mother called 55
'Mary, and his brethren James, and Joses, and Simon,
'and Judas? And his sisters, are they not all with us? 56
'Whence then hath he all these things?' And they 57
found a difficulty in him. And Jesus said unto them;
'A prophet is not without honour, save in his own
'country, and in his own house.' And he did not do 58
many mighty works there because of their unbelief.

At that time Herod the tetrarch heard of the fame of 1

- 2 Jesus, and said unto his servants ; ' This is John the
3 ' Baptist ; he is risen from the dead ; and therefore the
4 ' mighty powers work in him.' For Herod had laid hold
5 on John, and bound him, and put him in prison for the
6 sake of Herodias the wife of Philip his brother. For
7 John was saying to him ; ' It is not lawful for thee to
8 ' have her.' And when he wished to have killed him, he
9 feared the crowd, because they held him as a prophet.
10 But when Herod's birthday was kept, the daughter of
11 Herodias danced in the midst, and pleased Herod.
12 Whereon he promised with an oath to give her whatever
13 she should ask. And she, being first taught by her
14 mother, said ; ' Give me here the head of John the Baptist
15 ' on a dish.' And the king was sorry ; but for the sake
16 of the oaths and the guests, he ordered it to be given.
17 And he sent and beheaded John in the prison. And his
18 head was brought on a dish, and given to the little girl ;
19 and she brought it to her mother. And his disciples
20 came and took the body, and buried it ; and went and
21 told Jesus. And Jesus when he heard, departed thence
22 by boat into a desert place apart ; and when the crowds
23 heard, they followed him on foot from the cities.
- 14 And Jesus went forth and saw a great crowd, and had
15 pity on them, and healed their sick. And when it was
16 evening, his disciple came to him, saying ; ' This is a
17 ' desert place, and the hour is now past ; send away the
18 ' crowds, that they may go into the villages, and buy
19 ' themselves victuals.' And Jesus said to them ; ' They
20 ' have no need to go ; give ye them to eat.' And they
21 say unto him ; ' We have here only five loaves and
22 ' two fishes.' And he said ; ' Bring them here to me.'
23 And he commanded the crowds to lie down on the grass,
and took the five loaves, and the two fishes, and looking
up to heaven he gave praise ; and he brake, and gave
the loaves to the disciples, and the disciples gave to the
crowds. And they all ate and were filled ; and they
took up of the fragments that remained twelve baskets
full. And those who ate were about five thousand men,
beside women and children.
- 22 And straightway he made the disciples get into the
boat, and go before him to the other side, while he sent
23 away the crowds. And after sending away the crowds,

he went up the mountain apart to pray. And when it was evening, he was there alone. And the boat was now in the midst of the lake, tossed by the waves; for the wind was contrary. And in the fourth watch of the night he went towards them, walking on the lake. And when the disciples saw him walking on the lake, they were troubled, saying; 'It is an apparition;' and they cried out for fear. And straightway Jesus spake unto them, saying; 'Be of good cheer, it is I; be not afraid.' And Peter answered him and said; 'Lord, if it be thou, bid me come unto thee on the waters.' And he said; 'Come.' And Peter after coming down from the boat, walked on the waters, to come to Jesus. But seeing the wind strong, he was afraid; and beginning to sink cried out, saying; 'Lord, save me.' And straightway Jesus stretched forth his hand, and caught him, and saith unto him; 'O thou of little faith, why didst thou doubt?' And when they were come into the boat, the wind ceased. And they that were in the boat came and worshipped him, saying; 'Truly thou art a son of God.'

And after crossing over they came into the land of Gennesaret. And the men of that place knowing him again, sent out into all that neighbourhood, and brought unto him all that were sick; and besought him that they might only touch the hem of his cloak. And as many as touched were healed.

Then came to Jesus the scribes and Pharisees of Jerusalem, saying; 'Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.' But he answered and said unto them; 'Why do ye also transgress the commandment of God for your tradition's sake? For God commanded, saying; *Honour thy father and mother, and, He that revileth father or mother, let him die the death.* But ye say, *Whoever shall say to father or mother, whatever thou mightest have owing to thee from me, is a gift,* then he shall not honour his father or mother; and ye have made void the commandment of God for your tradition's sake. Ye hypocrites, well did Isaiah prophesy of you, saying; *This people honoureth me with their lips, but their heart is far from me. But in vain they worship me, teaching as doctrines the commands of men.*

10 And he called the crowd, and said to them ; ‘ Hear and
11 ‘ understand ; not that which goeth into the mouth defileth
‘ the man ; but what cometh out of the mouth, that defileth
12 ‘ the man.’ Then came his disciples, and said unto him ;
‘ Knowest thou that the Pharisees, when they heard the
13 ‘ word, found a difficulty ?’ But he answered and said ;
‘ Every plant, which my heavenly Father hath not
14 ‘ planted, will be rooted up. Let them alone ; they are
‘ blind leaders of the blind. And if the blind lead the
15 ‘ blind, both will fall into the ditch.’ And Peter answer-
16 ing said unto him ; ‘ Tell unto us this parable.’ And
Jesus said ; ‘ And are ye yet without understanding ?
17 ‘ Do not ye yet understand that whatever entereth into
‘ the mouth goeth into the belly, and is cast out into the
18 ‘ draught ? But those things which go out of the mouth
19 ‘ come from the heart, and these defile the man. For
‘ out of the heart come evil thoughts, murders, adulteries,
20 ‘ fornications, thefts, false witness, blasphemies. These
‘ are what defile the man ; but to eat with unwashed
‘ hands defileth not the man.’

21 Then Jesus going thence departed to the parts about
22 Tyre and Sidon. And behold, a woman of Canaan,
coming out of that neighbourhood, cried out unto him,
saying ; ‘ Have pity on me, O Lord, son of David ; my
23 ‘ daughter is grievously demoniacal.’ But he answered
her not a word. And his disciples coming besought
him, saying ; ‘ Send her away ; for she crieth after us.’
24 But he answered and said ; ‘ I am only sent to the lost
25 ‘ sheep of the house of Israel.’ Then she came and
26 worshipped him, saying ; ‘ Lord, help me.’ But he
answered and said ; ‘ It is not right to take the children’s
27 ‘ bread, and to cast it to the dogs.’ And she said ; ‘ Yea,
‘ Lord ; for the dogs eat of the crumbs that fall from
28 ‘ their masters’ table.’ Then Jesus answered and said
unto her ; ‘ O woman, great is thy faith ; be it done unto
‘ thee as thou wishest.’ And her daughter was healed
from that very hour.

29 And Jesus departing thence came by the side of the
lake of Galilee ; and went up the mountain, and sat down
30 there. And great crowds came to him, having with
them the lame, blind, dumb, maimed, and many others,
and cast them at the feet of Jesus ; and he healed them ;

so that the crowds wondered when they saw the dumb 31
speaking, the maimed healed, the lame walking, and the
blind seeing; and they glorified the God of Israel.

And Jesus calling his disciples, said; 'I have pity on 32
'the crowd, because they have continued with me now
'three days, and have nothing to eat; and I do not
'wish to send them away fasting, lest they faint on the
'road.' And his disciples say unto him; 'Whence can 33
'we have so many loaves in a desert place, as to fill so
'great a crowd?' And Jesus saith unto them; 'How 34
'many loaves have ye?' And they said; 'Seven, and
'a few little fishes.' And he commanded the crowds to 35
lie down on the ground. And taking the seven loaves 36
and the fishes, he gave thanks and brake them, and gave
to his disciples, and the disciples gave to the crowd. And 37
they all ate and were filled; and they took up of the
fragments that remained seven baskets full. And those 38
who ate were four thousand men, besides women and
children. And after sending away the crowds he went 39
into the boat and came to the neighbourhood of Magdala.

And the Pharisees and Sadducees came, and trying 1
him asked him to show them a sign from heaven. And 2
he answered and said unto them; 'When it is evening,
'ye say; It will be fair weather, for the sky is red. And 3
'in the morning; It will be foul weather to day, for the
'sky is red and lowering. Ye hypocrites, ye can judge
'the face of the sky, and can ye not judge the signs of
'the times? A wicked and adulterous generation 4
'seeketh a sign; and no sign shall be given unto it, but
'the sign of Jonah the prophet.' And leaving them he
went away.

And his disciples on coming to the other side, had 5
forgotten to bring any loaves. And Jesus said to them; 6
'Look, and beware of the leaven of the Pharisees and
'Sadducees.' And they reasoned among themselves, say- 7
ing; 'Because we have brought no loaves.' And Jesus 8
understanding, said; 'Why reason ye among yourselves,
'ye of little faith, because ye have brought no loaves?
'Do ye not yet understand, nor remember the five loaves 9
'of the five thousand, and how many baskets ye took
'up? nor the seven loaves of the four thousand, and 10
'how many baskets ye took up? How is it that ye do 11

‘not understand, that it was not about bread I told you
‘to beware of the leaven of the Pharisees and Sadducees?’
12 Then they understood that he did not tell them to beware
of the leaven of bread, but of the teaching of the Pharisees
and Sadducees.

3 And Jesus on coming into the parts about Cæsarea
Philippi, asked his disciples, saying; ‘Who do men say
4 ‘that I the Son of man am?’ And they said; ‘Some
‘say, John the Baptist; and others, Elijah; and others,
5 ‘Jeremiah, or one of the prophets.’ He saith to them;
6 ‘And who do ye say that I am?’ And Simon Peter
answered and said; ‘Thou art the Christ, the son of the
7 ‘living God.’ And Jesus answered and said unto him;
‘Blessed art thou, Simon Bar-jona; for flesh and blood
‘hath not revealed it unto thee, but my Father who is
18 ‘in heaven. And I say unto thee, that thou art Peter
‘[or a rock], and on this rock I will build my church,
19 ‘and the gates of hell shall not prevail against it. And
‘I will give unto thee the keys of the kingdom of heaven;
‘and whatever thou shalt bind on earth, shall be bound
‘in heaven; and whatever thou shalt loose on earth, shall
20 ‘be loosed in heaven.’ Then he charged his disciples
that they should tell no one that he was the Christ.

21 From that time Jesus began to show to his disciples, that
he must go to Jerusalem, and suffer many things from the
elders and high priests and scribes, and be killed, and
22 be raised again on the third day. And Peter taking him
began to blame him, saying; ‘May it be well with thee,
23 ‘Lord; this shall not be unto thee.’ But he turning
said unto Peter; ‘Get thee behind me, Satan; thou art
‘a stumbling-block to me; for thou thinkest not of the
24 ‘things of God, but of those of men.’ Then Jesus said
unto his disciples; ‘If any one wisheth to come after me,
‘let him deny himself, and take up his cross and follow
25 ‘me. For whoever shall wish to save his life, will lose
‘it; and whoever shall lose his life for my sake, will find
26 ‘it.’ For what is a man profited if he gain the whole
world and lose his soul? Or what shall a man give in
27 exchange for his soul? ‘For the Son of man is to come
‘in the glory of his Father with his angels; and then he
28 ‘will reward *each man* according to his work. Verily I
say unto you, there are some of those standing here,

'who will not taste of death till they see the Son of man coming in his kingdom.'

And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up an high mountain apart. And he was transfigured before them; and his face shone as the sun, and his raiment became white as the light. And behold, there appeared unto them Moses and Elijah, talking with him. And Peter answered and said unto Jesus; 'Lord, it is good for us to be here; if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah.' While he yet spake, behold, a cloud of light overshadowed them; and behold, a voice out of the cloud, saying; 'This is my beloved son, in whom I am well pleased; hear ye him.' And when the disciples heard, they fell on their face, and were sore afraid. And Jesus came, and touched them, and said; 'Arise, and be not afraid.' And on lifting up their eyes they saw no one save Jesus alone. And as they came down from the mountain, Jesus charged them, saying; 'Tell the vision to no one, until the Son of man be risen from the dead.' And his disciples asked him, saying; 'Why then say the scribes that Elijah must first come?' And Jesus answered and said unto them; 'Elijah truly cometh first, and will restore all things; but I say unto you, that Elijah came just now, and they knew him not, but did to him whatever they wished. So also is the Son of man to suffer from them.' Then the disciples understood that he spake to them of John the Baptist.

And when they were come to the crowd, a man came to him, kneeling to him, and saying; 'Lord, have pity on my son; for he is a lunatic, and suffers sadly; for oftentimes he falleth into the fire, and oft into the water; and I brought him to thy disciples, and they were not able to heal him.' And Jesus answered and said; 'O unbelieving and misguided generation, how long shall I be with you? How long shall I bear you? Bring him hither to me.' And Jesus rebuked him, and the demon went out of him, and the boy was cured from that hour. Then the disciples came to Jesus apart, and said; 'Why were not we able to cast it out?' And Jesus said unto them; 'Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard, ye will say

'to this mountain; Remove there from here, and it will be removed; and nothing will be impossible unto you.

21 'But this kind goeth not out but in prayer and fasting.'

22 And while they abode in Galilee, Jesus said unto them;

23 'The Son of man is about to be betrayed into the hands of men, and they will kill him, and on the third day he will be raised.' And they were very sorrowful.

24 And when they came to Capernaum, those who received the Didrachms [or money for the tribute], came to Peter and said; 'Doth not your teacher pay the Di-

25 'drachms?' He saith; 'Yes.' And when he came into the house, Jesus spake first to him, saying; 'What

'thinkest thou, Simon; of whom do the kings of the earth take tax or Census? from their own children or

26 'from strangers?' Peter saith to him; 'From strangers.'

27 Jesus saith to him; 'Then the children are free. But that we may not wrong these men, go thou to the lake,

'and cast an hook, and take the first fish that cometh up;

'and on opening its mouth, thou wilt find a Stater [a coin

'worth two didrachms], take that and give to them for

'me and thee.'

1 In that hour the disciples came to Jesus, saying;

2 'Who then is greatest in the kingdom of heaven?' And

Jesus calling to him a child, set him in the midst of them,

3 and said; 'Verily I say unto you, unless ye change, and

'become as children, ye will not enter into the kingdom

4 'of heaven. Whoever therefore shall humble himself as

'this child, he is greatest in the kingdom of heaven.

5 'And whoso shall receive one such child in my name,

6 'receiveth me. But whoso shall wrong one of these little

'ones that believe in me, it were better for him that an

'upper millstone were hanged about his neck, and it were

7 'sunk in the depth of the sea. Alas for the world be-

'cause of sins; for it must needs be that sins come, but

8 'alas for that man through whom the sin cometh. And

'if thy hand or thy foot leadeth thee to sin, cut them off

'and cast them from thee; it is better for thee to enter

'into life halt or maimed, rather than having two hands

9 'or two feet to be cast into everlasting fire. And if

'thine eye leadeth thee to sin, pluck it out and cast it

'from thee; it is better for thee to enter into life with

'one eye, rather than having two eyes to be cast into the

'Gehenna of fire. Look that ye despise not one of these 10
'little ones; for I say unto you, that their angels in
'heaven do always behold the face of my Father who is
'in heaven. For the Son of man is come to save that 11
'which is lost. How think ye? If a man have a hundred 11
'sheep, and one of them be gone astray; doth he not leave
'the ninety and nine on the mountains, and go and seek
'the stray one? And if so be that he find it, verily I say 11
'unto you, he rejoiceth for it more than for the ninety
'and nine which went not astray. Thus it is not the will 1
'of your Father who is in heaven that one of these little
'ones should be lost. And if thy brother should sin 1
'against thee, go, tell him his fault between thee and him
'alone; if he shall hear thee, thou hast gained thy brother.
'And if he shall not hear thee, then take with thee one or 1
'two more, so that *in the mouth of two or three witnesses*
'*every word may be established.* And if he will not hear 1
'them, tell it to the church; and if he will not hear the
'church, let him be to thee as a heathen and a tax-
'gatherer. Verily I say unto you, whatever things ye 1
'shall bind on earth, will be bound in heaven; and what-
'ever ye shall loose on earth, will be loosed in heaven.
'Again, I say unto you, that if two of you shall agree on 11
'earth about any thing that they shall ask, it will be done
'to them from my Father who is in heaven. For where 2
'two or three are gathered together in my name, there
'am I in the midst of them.'

Then Peter coming up to him said; 'Lord, how often 2
'shall my brother sin against me, and I forgive him?
'till seven times?' Jesus saith to him; 'I say not to 2
'thee, until seven times, but until seventy times seven.
'Therefore the kingdom of heaven hath been likened to a 2
'certain king, who wished to settle an account with his
'slaves. And when he had begun to settle, one was 2
'brought to him who owed ten thousand talents [or two
'million pounds]. And as he had not to pay, his lord 2
'ordered that he should be sold, and his wife and children,
'and all that he had, and payment to be made. The 2
'slave therefore falling down worshipped him, saying;
'Lord, have patience with me, and I will pay thee all. 2
'And the lord of that slave had pity, and loosed him, 2
'and forgave him the debt. And the same slave going 23

‘out found one of his fellow slaves who owed him a
‘hundred Denarii [or eight hundred pence]; and seizing
‘him he took him by the throat, saying; If thou owest
29 ‘any thing pay me. His fellow slave therefore falling
‘down besought him, saying; Have patience with me,
30 ‘and I will pay thee all. And he would not; but going
‘out, cast him into prison, till he should pay the debt.
31 ‘And his fellow slaves seeing what was done were very
‘sorry, and came, and told their lord all that was done.
32 ‘Then his lord having called him, said unto him; Thou
‘wicked slave, all that debt I forgave to thee when thou
33 ‘askedst me; oughtest not thou also to have had pity on
34 ‘thy fellow slave, even as I had pity on thee? And his
‘lord was wroth, and delivered him to the gaolers, till he
35 ‘should pay all that was owing unto him. So likewise
‘will my heavenly Father do to you, unless ye from your
‘hearts each forgive his brother.’

1 And it came to pass, that when Jesus ended these
2 words, he departed from Galilee, and came into the neigh-
3 bourhood of Judea, beyond the Jordan. And great crowds
4 followed him, and he healed them there. And the Phari-
5 sees came unto him, trying him, and saying unto him;
6 ‘Is it lawful for a man to put away his wife for any
7 ‘cause?’ And he answered and said unto them; ‘Have
8 ‘ye not read, that He that made them, made them from
9 ‘the beginning male and female? and said; *For this a*
10 ‘*man shall leave father and mother and cleave to his wife;*
11 ‘*and they two shall become one flesh?* Wherefore they
12 ‘are no longer two, but one flesh. What therefore God
13 ‘hath joined together let not man put asunder.’ They
14 say unto him; ‘Why then did Moses command to give
15 ‘a writing of divorcement, and to put her away?’ He
16 saith unto them; ‘Moses, because of the hardness of
17 ‘your hearts, suffered you to put away your wives; but
18 ‘it was not so from the beginning. And I say unto you,
19 ‘whoever shall put away his wife, save for fornication,
20 ‘and shall marry another, committeth adultery; and he
21 ‘that marrieth her that is put away committeth adultery.’
22 His disciples say unto him; ‘If the case of the man with
23 ‘his wife be thus, it is not good to marry.’ And he said
24 unto them; ‘All men cannot receive this word, but those
25 ‘to whom it is given. For there are some eunuchs who

'were born so from their mother's womb; and there are some eunuchs who were made eunuchs by men; and there are some eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it.'

Then some little children were brought to him, that he might lay his hands on them and pray; and the disciples rebuked them. And Jesus said; 'Suffer the little children, and forbid them not to come unto me; for unto such belongeth the kingdom of heaven.' And after laying his hands on them, he departed thence.

And behold, one came and said unto him; 'Good teacher, what good shall I do that I may have everlasting life?' And he said unto him; 'Why askest thou me about what is good? There is One only that is good. And if thou wishest to enter into life, keep the commandments.' He saith unto him; 'Which?' And Jesus said; '*Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.*' The young man saith unto him; 'All these have I kept from my youth; what lack I yet?' Jesus said unto him; 'If thou wishest to be perfect, go, sell what thou hast, and give to the poor, and thou wilt have treasure in heaven; and come and follow me.' And the young man, when he heard that saying, went away sorrowful; for he had great possessions. And Jesus said unto his disciples; 'Verily I say unto you, a rich man will not easily enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of God.' And when the disciples heard, they were greatly amazed, saying; 'Who then can be saved?' And Jesus looking at them, said unto them; 'With men this is impossible, but with God all things are possible.' Then Peter answered and said unto him; 'Behold, we have forsaken all things and have followed thee; what therefore shall we have?' And Jesus said unto them; 'Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also will sit on twelve thrones,

29 'judging the twelve tribes of Israel. And every one
'that hath forsaken houses, or brethren, or sisters, or
'father, or mother, or wife, or children, or lands, for my
'name's sake, will receive an hundred fold, and will in-
30 'herit eternal life. But many that are first will be last,
'and the last will be first.

1 'For the kingdom of heaven is like a householder who
'went out early in the morning to hire labourers for his
2 'vineyard. And after agreeing with the labourers for
'a Denarius [or eight pence] the day, he sent them into
3 'his vineyard. And he went out about the third hour,
4 'and saw others standing idle in the market place; and
'said unto them; Go ye also into the vineyard, and
'whatever is right I will give you. And they went.
5 'Again he went out about the sixth and ninth hour,
6 'and did the same. And about the eleventh hour he
'went out, and found others standing, and saith unto
7 'them; Why have ye stood here all the day idle? They
'say unto him; Because no one hath hired us. He saith
'unto them; Go ye also into the vineyard; and what-
8 'ever is right, ye shall receive. And when evening was
'come, the lord of the vineyard saith to his steward;
'Call the labourers, and give them the hire, beginning
9 'from the last unto the first. And when those of the
'eleventh hour came, they received each a Denarius.
10 'And when the first came, they thought that they should
'have received more; and they also received each a De-
11 'narius. And when they had received it, they murmured
12 'against the householder, saying; These last have worked
'one hour, and thou hast made them equal to us who
13 'have borne the burden and heat of the day. But he
'answered and said unto one of them; Friend, I do thee
'no wrong; didst not thou agree with me for a Denarius?
14 'Take thine own, and go thy way; I wish to give unto
15 'this last even as unto thee. Is it not lawful for me to
'do what I will with my own? Is thine eye evil, because
16 'I am good? So the last will be first, and the first last;
'for many are called, but few chosen.'

17 And Jesus going up to Jerusalem, took the twelve dis-
18 ciples apart on the way, and said unto them; 'Behold,
'we are going up to Jerusalem, and the Son of man will
'be betrayed to the high priests and scribes, and they

'will condemn him to death, and will deliver him up to 19
'the Gentiles, to mock, and to scourge, and to crucify;
'and on the third day he will rise again.'

Then came to him the mother of Zebedee's children, 20
with her sons, worshipping and asking a certain thing of
him. And he said unto her; 'What dost thou wish?' 21
She saith unto him; 'Say that these my two sons may
'sit, one on thy right hand and one on thy left, in thy
'kingdom.' And Jesus answered and said; 'Ye know 22
'not what ye ask. Are ye able to drink of the cup that
'I must drink?' They say unto him; 'We are able.'
And he saith unto them; 'Ye will indeed drink of my 23
'cup; but to sit on my right hand and on my left, is not
'mine to give, but it is for those for whom it is prepared
'by my Father.' And when the ten heard, they were 24
angry with the two brethren. But Jesus called them 25
and said; 'Ye know that the chiefs of the Gentiles
'lord it over them, and the great exercise power over
'them: it will not be so among you; but whoever should 26
'wish to be great among you, let him be your servant;
'and whoever should wish to be first among you, let him 27
'be your slave; as the Son of man came not to be served, 28
'but to serve, and to give his life a ransom for many.'

And as they departed from Jericho, a great crowd 29
followed him. And behold, two blind men sitting by the 30
way side, when they heard that Jesus was passing by,
cried out, saying; 'Have pity on us, O Lord, son of
'David.' And the crowd charged them that they should 31
hold their peace. But they cried the more, saying; 'Have
'pity on us, O Lord, son of David.' And Jesus stood and 32
called to them, and said; 'What do ye wish that I should
'do to you?' They say unto him; 'Lord, that our eyes 33
'should be opened.' So Jesus pitied them and touched 34
their eyes; and straightway their eyes received sight,
and they followed him.

And when they drew near to Jerusalem, and came to 1
Bethphage, towards the Mount of Olives, then Jesus sent
two disciples, saying unto them; 'Go into the village be- 2
'fore you, and straightway ye will find an ass tied, and a
'colt with her; loose them and bring them to me. And 3
'if any one say ought unto you, say; 'The Lord hath need
'of them; and straightway he will send them.' And all 4

this was done, that it might be fulfilled that was spoken
5 through the prophet, saying; *Say ye to the daughter of
Sion, Behold, thy king cometh unto thee, meek, and sitting
6 upon an ass, and a colt the foal of an ass.* And the dis-
7 ciples went, and did as Jesus commanded them, and
brought the ass and the colt, and put their cloaks on
8 them; and he sat on them. And the greater part of the
crowd spread their cloaks in the way; and others cut down
branches from the trees, and strewed them in the way.
9 And the crowds that went before, and that followed,
cried out, saying;

‘Hosanna to the son of David;

‘*Blessed is he that cometh in the name of the Lord;*

‘Hosanna in the highest.’

10 And when he was come into Jerusalem, all the city was
11 moved, saying; ‘Who is this?’ And the crowds said;
‘This is Jesus the prophet from Nazareth of Galilee.’

12 And Jesus went into the temple of God, and cast out all
the buyers and sellers in the temple, and overthrew the
tables of the bankers, and the seats of those who sold
13 doves, and saith unto them; ‘It is written; *My house
‘shall be called a house of prayer; but ye have made it a
14 ‘den of thieves.’* And the blind and the lame came to
him in the temple, and he healed them. And when the
15 high priests and scribes saw the wonders that he did, and
the young men crying out in the temple, and saying;

16 ‘Hosanna to the son of David,’ they were angry, and said
unto him; ‘Hearest thou what these are saying?’ And
Jesus saith unto them; ‘Yea; have ye never read; *Out
‘of the mouths of babes and sucklings thou hast prepared
17 ‘praise?’* And he left them, and went out of the city
into Bethany, and he lodged there.

18 And in the morning as he returned into the city he was
19 hungry. And seeing a fig-tree on the way, he came to
it, and found nothing on it, but leaves only, and he saith
unto it; ‘Let there be no fruit from thee henceforth for
20 ‘ever.’ And the fig-tree quickly withered away. And
when the disciples saw it, they marvelled, saying; ‘How
21 ‘quickly the fig-tree withered away.’ And Jesus answered
and said unto them; ‘Verily I say unto you, if ye have
‘faith and doubt not, ye will not only do this of the fig-
‘tree, but also if ye say to this mountain; Be thou taken
‘up, and cast into the sea; it will be done. And all things

'whatever ye shall ask in prayer, believing, ye will receive.'

And when he was come into the temple, the high 23
priests and the elders of the people came unto him as he
was teaching and said; 'By what authority doest thou
'these things? and who gave thee this authority?' And 24
Jesus answered and said unto them; 'I also will ask you
'one word, which if ye tell me, I also will tell you by
'what authority I do these things. The baptism of John, 25
'whence was it? from heaven or from men?' And they
reasoned among themselves, saying; 'If we say, From
'heaven, he will say to us, Why then did ye not believe
'him? But if we say, From men, we fear the crowd; for 26
'all men hold John as a prophet.' And they answered 27
Jesus and said; 'We do not know.' And he said unto
them; 'Neither do I tell you by what authority I do
'these things. But what think ye? A man had two 28
'sons; and he came to the first, and said; Son, go and
'work to day in my vineyard. And he answered and 29
'said; I will not; but afterwards he repented and went.
'And he came to the other and said the same. And he 30
'answered and said; I will, lord; and he went not.
'Which of the two did the will of his father?' They 31
say to him; 'The first.' Jesus saith unto them; 'Verily
'I say unto you, that the tax-gatherers and the harlots go 32
'into the kingdom of God before you. For John came
'unto you in the way of righteousness, and ye believed
'him not, but the tax-gatherers and the harlots believed
'him; and ye, when ye had seen, repented not afterwards,
'so as to believe him. Hear another parable; There was 33
'a certain householder, that planted a vineyard, and put a
'hedge round it, and digged a wine-vat in it, and built a
'tower, and let it out to husbandmen, and left the country.
'And when the time of the fruits drew near, he sent his 34
'slaves to the husbandmen, to receive the fruits of it.
'And the husbandmen took his slaves, and beat one, and 35
'killed another, and stoned another. Again he sent other 36
'slaves, more than the first, and they did the same to
'them. And lastly, he sent his son unto them, saying; 37
'They will reverence my son. But when the husbandmen 38
'saw the son, they said to themselves; This is the heir;
come, let us kill him, and seize his inheritance. And 39
they took him and cast him out of the vineyard, and

40 'slew him. When therefore the lord of the vineyard
41 'cometh, what will he do to those husbandmen?' They
say unto him; 'He will miserably destroy those wicked
'men, and will let out the vineyard to other husbandmen,
'who will render to him the fruits in their seasons.'
42 Jesus saith unto them; 'Did ye never read in the scrip-
'tures; *A stone which the builders rejected, the same is*
'*become the head of the corner; this was from the Lord,*
43 '*and is wonderful in our eyes?* Therefore I say unto you,
'that the kingdom of God will be taken from you, and
44 'given to a nation bringing forth the fruits thereof. And
'whoever shall fall on this stone, will be broken; but on
'whomsoever it shall fall, it will bruise him into powder.'
45 And when the high priests and Pharisees heard his
parables, they knew that he was speaking about them.
46 But when they sought to seize him, they feared the
crowds; because they took him for a prophet.

1 And Jesus answered and again spake unto them in
2 parables, saying; 'The kingdom of heaven hath been
'likened to a certain king who made a wedding for his
3 'son, and sent forth his slaves to call them that were bidden
4 'to the wedding; and they would not come. Again he
'sent forth other slaves, saying; Tell them that are bidden;
'Behold, I have prepared my dinner, my oxen and fat-
'lings are killed, and all things are ready; come to the
5 'wedding. But they made light of it, and went their
6 'ways, one to his farm and one to his merchandize; and
'the rest seized his slaves, and reviled them, and slew
7 'them. But when the king heard, he was wroth, and
'sent his soldiers, and destroyed those murderers, and
8 'burnt up their city. Then saith he unto his slaves; The
'marriage indeed is ready, but they that were bidden were
9 'not worthy. Go ye therefore into the crossways, and as
10 'many as ye find, bid to the wedding. So those slaves
'went out into the highways, and gathered together all
'as many as they found, both bad and good, and the
11 'marriage was filled with guests. And when the king
'came in to see the guests, he saw there a man who had
12 'not on a wedding garment; and he saith unto him;
'Friend, how camest thou in here, not having a wedding
13 'garment? And he was speechless. Then said the king
'to the servants; Bind his feet and hands, and take him
'and cast him into the outer darkness; there will be the

'weeping and the gnashing of teeth. For many are called, 14
'but few are chosen.'

Then went the Pharisees and took counsel how they 15
should entangle him in his talk. And they send unto 16
him their disciples with the Herodians, saying; 'Teacher,
'we know that thou art to be trusted, and teachest the
'way of God in truth, neither carest thou for any one;
'for thou regardest not the person of men. Tell us there- 17
'fore, what thinkest thou? Is it lawful to pay Census
'[or Tribute] to Cæsar or not?' But Jesus knowing 18
their wickedness, said; 'Why tempt ye me, ye hypocrites?
'Show me the money of the Census.' And they brought 19
to him a Denarius [a coin worth eight pence]. And he 20
saith unto them; 'Whose is this image and inscription?'
They say unto him; 'Cæsar's.' Then saith he unto 21
them; 'Render therefore unto Cæsar the things which
'are Cæsar's, and to God the things which are God's.'
And when they heard, they marvelled, and left him, and 22
went their way.

On the same day came to him Sadducees, who say 23
there is no resurrection; and they questioned him, saying; 24
'Teacher, Moses said; If a man die, having no children,
'his brother shall marry his wife, and raise up issue unto
'his brother. Now there were with us seven brethren; 25
'and the first, when he had married, died; and having no
'issue, left his wife to his brother. In like wise the 26
'second also, and the third, unto the seventh. And at 27
'last the woman also died. Therefore in the resurrection,
'whose wife will she be of the seven? For they all had 28
'her.' And Jesus answered and said unto them; 'Ye 29
'do err, not knowing the scriptures, nor the power of
'God. For in the resurrection they neither marry, nor 30
'are given in marriage, but are as angels of God in
'heaven. But about the resurrection of the dead, have 31
'ye not read what was spoken to you by God, saying; *I*
'*am the God of Abraham, and the God of Isaac, and the*
'*God of Jacob?* God is not the God of the dead, but of 32
'the living.' And the crowds who heard were astonished 33
at his teaching.

And the Pharisees, when they heard that he had put 34
the Sadducees to silence, were gathered together for the
same purpose. And one of them, a teacher of the law, 35
tempting him, questioned, saying; 'Teacher, which is the 36

17 'great command in the law?' And Jesus said to him;
18 '*Thou shalt love the Lord thy God with all thy heart,*
38 '*and with all thy soul, and with all thy mind; this is the*
39 '*first and great command; and the second is like unto it;*
40 '*Thou shalt love thy neighbour as thyself.* On these two
'commands hang all the law and the prophets.'

41 And while the Pharisees were gathered together, Jesus
42 questioned them, saying; 'What think ye of the Christ?
43 'whose son is he?' They say unto him; 'David's.' He
saith unto them; 'How then doth David in spirit call
44 'him Lord, saying; *The Lord said to my lord; Sit thou*
'*on my right hand till I make thine enemies a footstool*
45 '*for thy feet?* If therefore David calleth him Lord, how
46 'is he his son?' And nobody was able to answer him
a word; neither durst any one from that day question
him any more.

1 Then Jesus spake to the crowds and to his disciples,
2 saying; 'The scribes and the Pharisees sit in the seat of
3 'Moses. All things therefore whatever they bid you ob-
serve, observe and do; but do not after their works; for
4 'they say and do not. For they bind burdens heavy and
'grievous to be borne, and lay them on men's shoulders;
'but they will not move them with a finger of their own.
5 'But all their works they do to be seen by men. They
'make broad their phylacteries, and enlarge the borders
6 'of their cloaks, and love the upper couch at feasts, and
7 'the chief seats in the synagogues, and greetings in the
'market places, and to be called by men Rabbi, Rabbi.
8 'But be not ye called Rabbi; for One is your master, and
9 'all ye are brethren. And call no man your father upon
10 'earth; for One is your father, who is in heaven. Neither
'be ye called masters; for one is your master, even the
11 'Christ. But the greatest among you will be your
12 'servant. And whoever shall set himself up will be
'humbled, and whoever shall humble himself will be set
13 'up. And alas for you, scribes and Pharisees, ye hypo-
'crites; for ye devour widows' houses, and for a pretence
'make long prayers; therefore ye will receive a heavier
14 'judgment. Alas for you, scribes and Pharisees, ye hypo-
'crites; for ye shut the kingdom of heaven against men;
'for ye neither go in yourselves, nor suffer those that are
15 '*entering to go in.* Alas for you, scribes and Pharisees,

' ye hypocrites; for ye compass sea and land to make one
' proselyte; and when he is made, ye make him twofold
' more a child of Gehenna than yourselves. Alas for you, 16
' ye blind guides, that say, Whoever shall swear by the
' temple, it is nothing; but whoever shall swear by the
' gold of the temple, he is a debtor. Ye fools and blind; 17
' for which is greater, the gold, or the temple that sancti-
' fieth the gold? And, Whoever shall swear by the altar, 18
' it is nothing; but whoever shall swear by the gift that
' is upon it, he is a debtor. Ye fools and blind; for which 19
' is greater, the gift, or the altar that sanctifieth the gift?
' Whoso therefore shall swear by the altar, sweareth by it, 20
' and by all things thereon. And whoso shall swear by 21
' the temple, sweareth by it, and by Him that dwelleth
' therein. And he that shall swear by heaven, sweareth 22
' by God's throne, and by Him that sitteth thereon. Alas 23
' for you, scribes and Pharisees, ye hypocrites; for ye pay
' tithe of mint and anise and cummin, and have left un-
' done the weightier matters of the law, judgment, mercy,
' and faith; these ye ought to have done, and not to have
' left the others undone. Ye blind guides, that strain out 24
' the gnat and drink down the camel. Alas for you, scribes 25
' and Pharisees, ye hypocrites; for ye cleanse the outside
' of the cup and of the platter, but within they are full of
' rapine and injustice. Thou blind Pharisee, cleanse first 26
' the inside of the cup and of the platter, that the outside
' of them may be clean also. Alas for you, scribes and 27
' Pharisees, ye hypocrites; for ye are like unto whitened
' sepulchres, which indeed outwardly appear beautiful, but
' within are full of dead bones, and of all uncleanness.
' Even so ye also outwardly appear righteous unto men, 28
' but within ye are full of hypocrisy and of iniquity. Alas 29
' for you, scribes and Pharisees, ye hypocrites; because
' ye build the sepulchres of the prophets and garnish the
' tombs of the righteous, and say, If we had been in the 30
' days of our fathers, we would not have been partakers
' with them in the blood of the prophets. Thus ye bear 31
' witness against yourselves, that ye are sons of them that
' killed the prophets. Fill ye up then the measure of 32
' your fathers. Ye serpents, ye offspring of vipers, how 33
' can ye escape the judgment of the Gehenna? Wherefore, 34
' behold, I send to you prophets, and wise men, and

'scribes; and some of them ye will kill and crucify; and
 'some of them ye will scourge in your synagogues, and
 35 'persecute from city to city; that upon you may come all
 'the righteous blood shed upon the earth, from the blood
 'of Abel the righteous unto the blood of Zacharias son of
 'Barachias, whom ye slew between the temple and the
 36 'altar. Verily I say unto you, all these things will come
 37 'upon this generation. O Jerusalem, Jerusalem, that
 'killest the prophets, and stonest them that are sent unto
 'thee; how often would I have gathered together thy
 'children, as a hen gathereth her chickens under her
 38 'wings; and ye would not! Behold, your house is left
 39 'unto you desolate. For I say unto you, ye will not
 'see me henceforth, till ye shall say; Blessed is he that
 'cometh in the name of the Lord.'

1 And Jesus being come out was going from the temple ;
 and his disciples came to show him the buildings of the
 2 temple. And Jesus said unto them ; ' Do ye not see all
 ' these things ? verily I say unto you, there will not be
 ' left here a stone upon a stone, that will not be thrown
 3 ' down.' And as he sat on the Mount of Olives, the
 disciples came unto him apart, saying ; ' Tell us, when
 ' will these things be ? and what will be the sign of
 4 ' thy coming, and of the end of the age ?' And Jesus
 answered and said unto them ; ' Take heed that no one
 5 ' deceive you. For many will come in my name, saying ;
 6 ' I am the Christ ; and they will deceive many. And ye
 ' will hear of wars and rumours of wars ; see that ye be not
 ' troubled ; for all things must come to pass, but the end
 7 ' is not yet. For nation will rise against nation, and
 ' kingdom against kingdom ; and there will be famines,
 8 ' and pestilences, and earthquakes, in divers places. And
 9 ' all these are the beginning of sorrows. Then will they
 ' deliver you up to tribulation, and will kill you ; and ye
 ' will be hated by all the nations for my name's sake.
 10 ' And then will many be made to sin ; and they will be-
 11 ' tray one another, and will hate one another. And many
 12 ' false prophets will arise, and will deceive many. And
 ' because iniquity shall abound, the love of the many will
 13 ' grow cold. But he that endureth to the end, he will be
 14 ' saved. And these the good tidings of the kingdom will
 ' be preached in all the world for a witness unto all the
 ' nations ; and then will the end come.

‘ When ye therefore shall see *the abomination of desolation*, spoken of through Daniel the prophet, *standing in the holy place*,’ (whoso readeth let him understand;) ‘ then let them that be in Judea flee to the mountains; ‘ let not him that is on the housetop come down to take ‘ the things out of his house; neither let him that is in the ‘ field return back to take up his clothes. And alas for ‘ them that are with child, and for them that give suck in ‘ those days! But pray ye that your flight be not in the ‘ winter, neither on a sabbath; for then there will be a ‘ great tribulation, such as has not been from the beginning ‘ of the world till now, no, nor shall be. And unless those ‘ days be shortened, no flesh would be saved; but for the ‘ sake of the chosen those days will be shortened. Then if ‘ any one shall say unto you; Lo, here is the Christ; or, ‘ here; believe it not. For false Christs and false prophets ‘ will arise, and will show great signs and wonders, so as ‘ to deceive, if possible, even the chosen. Behold, I have ‘ foretold it to you. If therefore they say unto you; ‘ Behold, he is in the desert; go not forth; Behold, he is ‘ in the chambers; believe it not. For as the lightning ‘ cometh out of the east and shineth to the west, so also ‘ will the coming of the Son of man be. For wherever ‘ the carcase is, there will the eagles be gathered together. ‘ And immediately after the tribulation of those days the ‘ sun will be darkened, and the moon will not give her ‘ light, and the stars will fall from heaven, and the strength ‘ of the heavens will be shaken. And then will appear ‘ the sign of the Son of man in the heavens; and then will ‘ all the tribes of the earth mourn, and they will see the ‘ Son of man coming on the clouds of heaven, with power ‘ and great glory. And he will send his angels with a ‘ great sound of a trumpet; and they will gather together ‘ his chosen ones from the four winds, from one end of ‘ heaven to the other.

‘ Now learn the parable from the fig-tree. When its ‘ branch is now tender, and the leaves shoot forth, ye ‘ know that summer is nigh; so also, when ye shall see ‘ all these things, ye know that it is close at the doors. ‘ Verily I say unto you, this generation will not pass ‘ away, till all these things come to pass. Heaven and ‘ earth will pass away, but my words will not pass away.

36 'But of that day and hour no one knoweth, not the
37 'angels of heaven, but the Father alone. But as the
'days of Noah were, so also will the coming of the Son
38 'of man be. For as in the days that were before the
'flood, they were eating and drinking, marrying and
'giving in marriage, until the day that Noah entered
39 'into the ark, and they knew not until the flood came
'and took them all off; so also will the coming of the
40 'Son of man be. Then will two men be in the field;
41 'the one will be taken and the other left. Two women
'grinding at the mill; one will be taken and one left.
42 'Watch therefore; for ye know not in what hour your
43 'Lord cometh. But ye know this, that if the master of
'the house had known in what watch the thief would
'come, he would have watched, and would not have
44 'suffered his house to be broken open. Therefore be ye
'also ready; for in such an hour as ye think not, the
45 'Son of man cometh. Who then is the faithful and wise
'slave, whom his lord hath set over his household, to give
46 'them food in due season? Blessed is that slave, whom
47 'his lord when he cometh shall find so doing; verily I
'say unto you, that he will set him over all his goods.
48 'But if that wicked slave shall say in his heart; My lord
49 'delayeth his coming; and shall begin to smite his fellow-
50 'slaves, and shall eat and drink with the drunken; the
'lord of that slave will come in a day when he looketh
51 'not, and in an hour when he knoweth not, and will cut
'him off, and appoint him his portion with the hypocrites;
'there will be the weeping and the gnashing of teeth.
1 'Then will the kingdom of heaven be likened unto ten
'virgins, who took their lamps, and went forth to meet
2 'the bridegroom. And five of them were wise, and five
3 'foolish. They that were foolish took their lamps, and
4 'took no oil with them; but the wise took oil in their
5 'vessels with their lamps. And while the bridegroom
6 'tarryed, they all slumbered and slept. And at midnight
'there arose a cry; Behold, the bridegroom cometh, go
7 'ye out to meet him. Then all those virgins arose, and
8 'trimmed their lamps. And the foolish said to the wise;
9 'Give us of your oil, for our lamps are going out. And
'the wise answered, saying; Lest there be not enough
'for us and for you, go ye rather to them that sell, and

' buy for yourselves. And while they were gone to buy, 10
' the bridegroom came; and they that were ready went
' in with him to the marriage; and the door was shut.
' Afterwards came also the other virgins, saying; Lord, 11
' lord, open to us. But he answered and said; Verily I 12
' say unto you, I know you not. Watch therefore, for 13
' ye know not the day nor the hour. For as a man 14
' leaving the country, called his own slaves, and delivered
' unto them his goods; and unto one he gave five talents 15
' [or one thousand pounds], and to another two, and to
' another one, to each according to his several ability;
' then he straightway left the country. And he that had 16
' received the five talents, went and traded with them,
' and made five other talents. And in like wise, he that 17
' had the two, he also gained other two. But he that had 18
' received the one, went and digged in the earth, and hid
' his lord's money. After a long time the lord of those 19
' slaves cometh, and taketh an account with them. And 20
' he that had received the five talents came and brought
' five other talents, saying; Lord, thou deliveredst unto
' me five talents; behold, I have gained five other talents
' beside them. His lord said unto him; Well done, good 21
' and faithful slave; thou hast been faithful over a few
' things, I will set thee over many; enter thou into the
' joy of thy lord. He also that had received the two 22
' talents came and said; Lord, thou deliveredst unto me
' two talents; behold, I have gained two other talents
' beside them. His lord said unto him; Well done, good 23
' and faithful slave; thou hast been faithful over a few
' things, I will set thee over many; enter thou into the
' joy of thy lord. Then he that had received the one 24
' talent came and said; Lord, I knew thee, that thou art
' an hard man, reaping where thou hast not sown, and
' gathering where thou hast not strewed; and I was 25
' afraid, and I went and hid thy talent in the earth;
' behold, thou hast thine own. And his lord answered 26
' and said unto him; Wicked and slothful slave, thou
' knewest that I reap where I have not sowed, and
' gather where I have not strewed; thou oughtest there- 27
' fore to have put my money to the bankers, and at my
' coming I should have received my own with usury.
' *Take therefore the talent from him, and give it to him* 28

9 ' that hath the ten talents. For unto every one that
' hath shall be given, and he shall have abundance ; but
' from him that hath not shall be taken away even that
0 ' which he hath. And cast ye the unprofitable slave
' into the outer darkness ; there shall be the weeping
1 ' and the gnashing of teeth. And when the Son of man
' shall come in his glory, and all the angels with him, then
2 ' will he sit upon the throne of his glory ; and before him
' will be gathered all the nations ; and he will separate
' them one from another, as the shepherd separateth the
3 ' sheep from the goats ; and he will place the sheep on his
4 ' right hand, and the goats on his left. Then will the
' king say to those on his right hand ; Come, ye blessed
' of my Father, inherit the kingdom prepared for you
5 ' from the foundation of the world ; for I was hungry,
' and ye gave me meat ; I was thirsty, and ye gave me
6 ' drink ; I was a stranger, and ye took me in ; naked, and
' ye clothed me ; I was sick, and ye visited me ; I was
7 ' in prison, and ye came unto me. Then will the righteous
' answer him, saying ; Lord, when did we see thee an
' hungred, and fed thee ? or thirsty, and gave thee drink ?
8 ' And when did we see thee a stranger, and took thee in ?
9 ' or naked, and clothed thee ? And when did we see
0 ' thee sick, or in prison, and came unto thee ? And the
' king will answer and say to them ; Verily I say unto
' you, inasmuch as ye did it unto one of these the least
1 ' of my brethren, ye did it unto me. Then will he say
' also unto those on the left hand ; Depart from me, ye
' cursed, into the everlasting fire, prepared for the devil
2 ' and his angels ; for I was hungry, and ye gave me no
3 ' meat ; I was thirsty, and ye gave me no drink ; I was a
' stranger, and ye took me not in ; naked, and ye clothed
4 ' me not ; sick, and in prison, and ye visited me not. Then
' will they also answer, saying ; Lord, when saw we thee
' hungry, or athirst, or a stranger, or naked, or sick, or in
5 ' prison, and did not minister unto thee ? Then will he
' answer them, saying ; Verily I say unto you, inasmuch
' as ye did it not to one of the least of these, ye did it
6 ' not to me. And these shall go away into everlasting
' punishment, and the righteous into everlasting life.'

1 And it came to pass, when Jesus had finished all these
7 sayings, he said unto his disciples ; ' Ye know that after

'two days is the Passover, and the Son of man is betrayed to be crucified.' Then assembled together the high priests, and the scribes, and the elders of the people, into the court [or palace] of the high priest, who was called Caiaphas, and consulted that they might take Jesus by craft, and kill him. But they said; 'Not during the feast, lest there be an uproar among the people.'

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster jar of very precious ointment, and she poured on his head as he lay at meat. But when his disciples saw it they were angry, saying; 'Wherefore is this waste? For this might have been sold for much, and given to the poor.' But when Jesus understood it, he said unto them; 'Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in pouring this ointment on my body, she did it for my burial. Verily I say unto you, wherever these Good Tidings are preached in the whole world, what she hath done will also be spoken of as a memorial of her.'

Then one of the twelve, called Judas Iscariot, went to the high priests, and said; 'What will ye give me, and I will deliver him up to you?' And they counted unto him thirty pieces of silver. And from that time he sought a fit season to betray him.

Now on the first day of the Unleavened Bread the disciples came to Jesus, saying unto him; 'Where wilt thou that we make ready for thee to eat the Passover?' And he said; 'Go into the city to such a man, and say unto him, The teacher saith; My time is at hand; I will keep the Passover at thy house with my disciples.' And the disciples did as Jesus ordered them, and made ready the Passover. Now when it was evening he lay down to meat with the twelve. And as they were eating, he said; 'Verily I say unto you, that one of you will betray me.' And they were very sorry, and began each of them to say unto him; 'Lord, is it I?' And he answered and said; 'He that dipped his hand with me in the dish, he will betray me. The Son of man indeed goeth away as it is written of him, but alas for that man by whom the Son of man is betrayed! It had been

'good for that man if he had not been born.' Then Judas, who betrayed him, answered and said; 'Rabbi, is it I?' He saith unto him; 'Thou hast said.' And as they were eating, Jesus took the bread, and gave praise, and brake it, and gave it to the disciples, and said; 'Take, eat; this is my body.' And he took the cup, and gave thanks, and gave it to them, saying; 'Drink all of you out of it; for this is my blood, that of the new covenant, which is shed for many for forgiveness of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'

And when they had sung a hymn, they went out on to the Mount of Olives. Then saith Jesus unto them; 'Ye will all stumble because of me this night; for it is written; *I will smite the shepherd, and the sheep of the flock shall be scattered.* But after I am risen, I will go before you into Galilee.' And Peter answered and said unto him; 'If all shall stumble because of thee, yet will I never stumble.' Jesus said unto him; 'Verily I say unto thee, that this night, before the cock crow, thou wilt deny me thrice.' Peter saith unto him; 'Though I must die with thee, I will not deny thee.' And in like wise said all the disciples.

Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples; 'Sit ye here, while I go and pray yonder.' And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith he unto them; 'My soul is very sorrowful, even unto death; tarry ye here and watch with me.' And he went a little further, and fell on his face, and prayed, saying; 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.' And he cometh unto the disciples, and findeth them asleep, and saith unto Peter; 'What, had ye not strength to watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.' Again, he went away a second time, and prayed, saying; 'My Father, if this cup cannot pass away from me, *unless I drink it*, may thy will be done.' And he came and found them asleep again, for their eyes

were heavy. And he left them, and went away again, 44
and prayed a third time, saying the same words. Then 45
cometh he to his disciples, and saith unto them; 'Do ye
'sleep on to the end, and take your rest? Behold the
'hour is at hand, and the Son of man is betrayed into
'the hands of sinners. Arise, let us be going; behold 46
'he that betrayeth me is at hand.'

And while he was speaking, lo, Judas, one of the 47
twelve, came, and with him a great crowd with swords
and staves, from the high priests and elders of the people.
And he that betrayed him gave them a sign, saying; 48
'Whomsoever I shall kiss, the same is he; seize him.'
And forthwith he came to Jesus, and said; 'Hail, Rabbi,' 49
and kissed him. And Jesus said unto him; 'Friend, 50
'why art thou come?' Then they came and laid hands
on Jesus and seized him. And behold, one of those that 51
were with Jesus stretched out his hand, and drew his
sword, and struck the high priest's slave, and smote off
his ear. Then saith Jesus unto him; 'Put back thy 52
'sword into its place; for all that take the sword will
'perish by the sword. Or thinkest thou that I cannot 53
'now pray to my Father, and he will give me more than
'twelve legions of angels? How then would the scrip- 54
'tures be fulfilled, that thus it must be?' In that hour 55
Jesus said to the crowds; 'Are you come out as against
'a thief with swords and staves to take me? I sat daily
'with you teaching in the temple, and ye seized me not.
'And all this hath been done that the writings of the 56
'prophets might be fulfilled.' Then all the disciples left
him and fled.

And they that seized Jesus led him away to Caiaphas 57
the high priest, where the scribes and elders were
assembled. And Peter followed him afar off, to the 58
high priest's court [or palace], and went in, and sat with
the servants to see the end. And the high priests and 59
elders, and the whole high council, sought false witness
against Jesus, that they might get him put to death;
and found none, though many false witnesses came. But 60
at last came two false witnesses, and said; 'This man 61
'said, I am able to destroy the temple of God, and to
'build it in three days.' And the high priest arose, and 62
said unto him; 'Answerest thou nothing? what do

63 'these men witness against thee?' And Jesus held his peace. And the high priest answered and said unto him; 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.' Jesus saith unto him; 'Thou hast said; moreover I say unto you, hereafter ye will see the Son of man sitting on the right hand of power, and coming on the clouds of heaven.'

65 Then the high priest rent his clothes, saying; 'He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.'

66 'What think ye?' And they answered and said; 'He is deserving of death.' Then they spit in his face, and buffeted him; and others struck him, saying; 'Prophecy unto us, thou Christ, Who is he that smote thee?'

68 And Peter was sitting without in the courtyard; and a damsel came to him, saying; 'Thou also wast with Jesus the Galilean.' And he denied before them all, saying; 'I know not what thou sayest.' And when he went out into the porch, another damsel saw him, and saith unto those that were there; 'This man also was with Jesus the Nazarite.' And again he denied with an oath; 'I do not know the man.' And after a while those who stood by came up, and said unto Peter; 'Surely thou also art one of them; for thy speech maketh thee known.' Then he began to curse and swear; 'I do not know the man.' And straightway a cock crew.

73 And Peter remembered the word of Jesus, who said unto him, Before the cock crew, thou wilt deny me thrice. And he went out, and wept bitterly.

1 And when it was morning all the high priests and elders of the people took counsel against Jesus to get him put to death. And when they had bound him, they led him away, and delivered him up to Pontius Pilate the governor. Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the high priests and elders, saying; 'I have sinned in betraying innocent blood.' And they said; 'What is that to us? see thou to that.' And he cast down the pieces of silver in the temple, and departed; and went and hanged himself.

1 And the high priests took the pieces of silver, and said; 'It is not lawful to put them into the Corbanan [or sacred

'treasury], because it is the price of blood.' And they took counsel, and bought with them the potter's field, as a burial place for strangers. Wherefore that field hath been called the Field of Blood, unto this day. Then was fulfilled what was spoken through Jeremiah the prophet, saying; *And they took the thirty pieces of silver, the price of him that was valued, whom some of the children of Israel valued, and gave them for the potter's field, as the Lord commanded me.*

And Jesus stood before the governor; and the governor questioned him, saying; 'Art thou the king of the Jews?' And Jesus said unto him; 'Thou sayest.' And when he was accused by the high priests and elders, he answered nothing. Then Pilate saith unto him; 'Hearest thou 'not what things they witness against thee?' And he answered him not to any thing that was said; so that the governor marvelled greatly. And at every feast the governor was wont to release to the crowd one prisoner, whom they would. And they had then a well known prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them; 'Which will ye 'that I release unto you? Barabbas, or Jesus who is 'called Christ?' For he knew that they had delivered him up through envy. And as he was sitting on the judgment seat, his wife sent unto him, saying; 'Have 'nothing to do with that just man; for I have suffered 'many things this day in a dream because of him.' But the high priests and elders persuaded the crowds that they should ask for Barabbas, and destroy Jesus. And the governor answered and said unto them; 'Which of the 'two will ye that I release unto you?' And they said; 'Barabbas.' Pilate saith unto them; 'What then shall I 'do with Jesus who is called Christ?' They all say unto him; 'Let him be crucified.' And the governor said; 'Why, what evil hath he done?' And they cried out the more, saying; 'Let him be crucified.' And Pilate seeing that he did no good, but that rather a tumult was made, took water, and washed his hands before the crowd, saying; 'I am innocent of the blood of this righteous man; 'see ye to it.' And all the people answered and said; 'His blood be on us, and on our children.' Then he released Barabbas unto them; and when he had scourged *Jesus, he delivered him up to be crucified.*

27 Then the soldiers of the governor took Jesus into the Prætorium [or Roman castle], and gathered round him the whole troop. And they stripped him, and put on him a scarlet soldier's-cloak. And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand; and kneeling before him they mocked him, saying; 'Hail, king of the Jews!' And they spit upon him, and took the reed, and smote his head. And when they had mocked him, they took the soldier's-cloak off him, and put his own clothes on him, and led him away to crucify him.

28 And as they came out, they found a man of Cyrene, Simon by name; him they forced into their service that he might bear his cross. And when they were come to a place called Golgotha, that is to say, a Place of a Skull, they gave him vinegar to drink mingled with gall; and when he had tasted it he would not drink. And they crucified him, and parted his garments, casting lots. And sitting down they watched him there. And they set over his head his accusation, written; **THIS IS JESUS THE KING OF THE JEWS.** Then there were two robbers crucified with him, one on the right hand, and one on the left. And they that passed by reviled him, wagging their heads, and saying; 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be a son of God, come down from the cross. And in like wise the high priests mocking with the scribes and elders, said; 'He saved others, cannot he save himself? If he be king of Israel, let him now come down from the cross, and we will believe on him. *He trusted in God; let Him deliver him now, if he wish for him; for he said, 'I am a son of God.'* The robbers also, who were crucified with him, reproached him with the same.

45 And from the sixth hour there was darkness over all the land till the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying; '*Eli, Eli, lama sabachthani?*' that is, *My God, my God, why hast thou forsaken me?* And some of them that stood there, when they heard, said; 'This man calleth for Elijah.' And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said; 'Let him be; let us see

'whether Elijah will come and save him.' And Jesus, when he had again cried with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from top to bottom, and the earth quaked, and the rocks were rent, and the tombs were opened, and many bodies of the saints that were at rest arose, and came out of the tombs, and, after his resurrection, went into the holy city, and appeared to many. And when the centurion, and they that were with him watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying; 'Truly this man was 'a son of God.' And many women were there looking from afar, who had followed Jesus from Galilee, ministering unto him; among whom was Mary the Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When it was evening there came a rich man from Arimathea, named Joseph, who also himself was Jesus's disciple. He went to Pilate, and begged the body of Jesus. Then Pilate ordered the body to be delivered to him. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the tomb, and departed. And Mary the Magdalene was there, and the other Mary, sitting over against the tomb.

And on the morrow, which is after the Preparation, the high priests and Pharisees came together to Pilate, saying; 'Lord, we remember that that deceiver said while 'he was alive, After three days I am to be raised again. 'Command therefore that the tomb be made sure until 'the third day, lest his disciples come and steal him away, 'and say unto the people, He hath been raised from the 'dead; so the last deceit will be worse than the first.' Pilate said unto them; 'Take a guard; go, make it sure, 'as ye know how.' So they went, and made the tomb sure by sealing the stone, and by the guard.

At the end of the sabbath, as it was dawning to the first day of the week, came Mary the Magdalene and the other Mary to see the tomb. And behold, there was a *great earthquake*; for an angel of the Lord descended from heaven, and came and rolled back the stone from

3 the door, and sat upon it. His appearance was like
4 lightning, and his raiment white as snow; and for fear of
5 him the keepers shook, and became as dead men. And
6 the angel answered and said unto the women; 'Be not ye
7 'afraid; for I know that ye seek Jesus, who was crucified.
8 'He is not here; for he hath been raised, as he said. Come,
9 'see the place where the Lord lay. And go quickly, and
10 'tell his disciples that he hath been raised from the dead;
11 'and behold, he goeth before you to Galilee; there ye will
12 'see him; lo, I have told you.' And coming out quickly
13 from the tomb with fear and great joy, they ran to tell
14 his disciples. And as they were going to tell his dis-
15 ciples, behold, Jesus met them, saying; 'Hail.' And they
16 came and held his feet, and worshipped him. Then Jesus
17 saith unto them; 'Be not afraid; go, tell my brethren to
18 'go to Galilee, and there they will see me.'

19 And as they were going, behold, some of the guard
20 came into the city, and told to the high priests all that
21 had happened. And when they were assembled with the
22 elders, and had taken counsel, they gave a good many
23 pieces of silver unto the soldiers, saying; 'Say ye, His
24 'disciples came by night, and stole him away while we
25 'slept. And if this be heard by the governor, we will
26 'persuade him, and keep you unhurt.' So they took the
27 pieces of silver, and did as they were taught; and this
28 saying is reported among the Jews until this day.

29 And the eleven disciples went to Galilee, to the moun-
30 tain where Jesus had ordered them. And when they saw
31 him they worshipped him; but some doubted. And Jesus
32 came and spake to them, saying; 'All authority is given
33 'unto me in heaven and upon earth. Go ye, and make
34 'disciples of all the nations, baptizing them into the name
35 'of the Father, and of the Son, and of the holy spirit;
36 'teaching them to keep all things which I have com-
37 'manded you; and lo, I am with you always until the
38 'end of the age.'

The GOOD TIDINGS according to MARK.

1 **T**HE beginning of the Good Tidings of Jesus Christ,
2 the son of God; as it is written in Isaiah, the prophet;
3 *Behold, I send my messenger before thy face, who will*

prepare thy way ;—A voice of one crying in the desert ; Prepare ye the way of the Lord, make his paths straight. John was baptizing in the desert, and preaching a baptism of repentance for the forgiveness of sins. And there went out unto him all the land of Judea, and all the people of Jerusalem, and they were baptized by him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and with a leathern girdle about his loins ; and he ate locusts and wild honey. And he preached, saying ; ' There cometh one mightier than I after me, for whom I am not worthy to stoop down and unloose the latchet of his shoes. I indeed have baptized you in water ; but he will baptize you in holy spirit.'

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending on him. And there came a voice from heaven, saying ; ' Thou art my beloved son, in whom I am well pleased.'

And straightway the spirit sendeth him forth into the desert. And he was in the desert forty days, tempted by Satan, and was with the wild beasts ; and the angels ministered unto him.

And after John was delivered up, Jesus came into Galilee, preaching the Good Tidings of the kingdom of God, and saying ; ' The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the Good Tidings.'

And as he was walking by the lake of Galilee, he saw Simon and Andrew his brother casting a net into the lake ; for they were fishers. And Jesus said unto them ; ' Come ye after me, and I will make you to become fishers of men.' And straightway they left their nets and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. And straightway he called them ; and they left their father Zebedee in the boat with the hired servants, and went after him.

And they go into Capernaum. And straightway on the sabbath he entered into the synagogue, and taught. And they were astonished at his teaching ; for he taught them as one having authority, and not as the scribes. And *there was in their synagogue a man with an unclean spirit,*

- 24 and he cried out, saying ; ' Let us alone ; what have we
' do with thee, Jesus of Nazareth ? art thou come to
' destroy us ? I know thee who thou art ; the holy one of
25 ' God.' And Jesus rebuked it, saying ; ' Hold thy peace,
26 ' and come out of him.' And when the unclean spirit
had torn him, and cried with a loud voice, it came out of
27 him. And they were all amazed, insomuch that they
questioned among themselves, saying ; ' What thing is
' this ? what new teaching is this, that with authority he
' commandeth even the unclean spirits, and they obey
28 ' him ?' And straightway his fame spread through the
whole neighbourhood of Galilee.
- 29 And forthwith, when they came out of the synagogue,
they went into the house of Simon and Andrew, with
30 James and John. And Simon's wife's mother lay sick of
31 a fever ; and anon they tell him of her. And he came
and took her by the hand, and lifted her up ; and straight-
way the fever left her, and she ministered unto them.
- 32 And in the evening, when the sun set, they brought unto
33 him all them that were diseased, and the demoniacs. And
34 the whole city was gathered round the door. And he healed
many that were sick of divers diseases, and cast out many
demons ; and suffered not the demons to speak, because
35 they knew him. And in the morning, rising up very
early, he went out and departed into a desert place, and
36 there prayed. And Simon and they that were with him
37 followed him. And when they found him they say unto
38 him ; ' All men seek for thee.' And he saith unto them ;
' Let us go into the next towns, that I may preach there
39 ' also ; for therefore came I forth.' And he continued
preaching in their synagogues throughout all Galilee,
and casting out the demons.
- 40 And there cometh a leper to him, beseeching him, and
kneeling to him, and saying unto him ; ' If thou wilt,
41 ' thou canst make me clean.' And Jesus, being moved
with pity, put forth his hand, and touched him, and saith
42 unto him ; ' I will, be thou clean.' And as he spoke, the
43 leprosy immediately left him, and he was cleansed. And
44 he forthwith sent him away, charging him ; and saith
unto him ; ' See thou say nothing to anybody ; but go,
' shew thyself to the priest, and offer for thy cleansing
' those things which Moses commanded, for a testimony

'to them.' But he went out, and began to publish it 45
 much, and to blaze abroad the matter; insomuch that he
 could no more enter a city openly, but was without in
 desert places; and they came to him from every quarter.

And again he entered into Capernaum after some days; 1
 and it was noised that he was gone into a house. And 2
 straightway many were gathered together, so that there
 was no room for them, not even at the door; and he
 preached the word unto them. And there come unto him 3
 men bringing one sick of the palsy, borne along by four.
 And when they could not come near him for the crowd, 4
 they uncovered the roof where he was; and when they
 had broken through, they let down the bed whereon the
 palsied man lay. And Jesus seeing their faith, saith to 5
 the palsied man; 'Son, thy sins are forgiven.' But there 6
 were some of the scribes sitting there, and reasoning in
 their hearts; 'Why doth this man thus speak blas- 7
 phemies? Who can forgive sins but God only?' And 8
 straightway Jesus, knowing in his spirit that they were
 thus reasoning among themselves, said unto them; 'Why 9
 reason ye these things in your hearts? Which is easier;
 'to say to the palsied man, Thy sins are forgiven; or to 10
 say, Arise, take up thy bed, and walk? But that ye may
 know that the Son of man hath power on earth to for- 11
 give sins,' he saith to the palsied man; 'I say unto thee,
 'arise, take up thy bed, and go thy way into thine house.' 12
 And immediately he arose, and took up the bed, and
 went forth before them all; so that they were all amazed,
 and glorified God, saying; 'We never thus saw it.'

And he went forth again by the side of the lake; and 13
 all the crowd came unto him, and he taught them. And 14
 as he passed by, he saw Levi, the son of Alphæus, sitting
 at the tax-office, and said unto him; 'Follow me.' And
 he arose and followed him. And it came to pass that as 15
 he lay at meat in his house, many tax-gatherers and sin-
 ners lay with Jesus and his disciples; for there were
 many, and they followed him. And when the scribes and 16
 Pharisees saw him eating with the tax-gatherers and
 sinners, they said unto his disciples; 'How is it that he
 eateth and drinketh with the tax-gatherers and sinners?'
 And when Jesus heard, he saith unto them; 'They that 17
 are whole need not a physician, but they that are sick;
 I came not to call the righteous, but sinners.'

18 And the disciples of John, and the Pharisees, were fasting; and they come and say unto him, 'Why do the
'disciples of John and of the Pharisees fast, but thy dis-
19 'ciples fast not?' And Jesus said unto them; 'Can the
'children of the bridechamber fast, while the bridegroom
'is with them? As long as they have the bridegroom
20 'with them, they cannot fast. But days will come, when
'the bridegroom will be taken away from them, and then
21 'will they fast in that day. No one seweth a patch of
'new cloth on an old cloak; else the new taketh its whole-
22 'ness from the old, and the rent becometh worse. And
'no one putteth new wine into old skins; else the new
'wine bursteth the skins, and the wine is spilled, and the
'skins are marred; but new wine should be put into new
'skins.'

23 And it came to pass that he went through the corn
fields on the sabbath; and his disciples began, as they
24 went, to pluck the ears of corn. And the Pharisees said
unto him; 'Behold, why do they on the sabbath that
25 'which is not lawful?' And he said unto them; 'Have
'ye never read what David did, when he had need, and
26 'was an hungred, he and they that were with him? how
'he went into the house of God in the days of Abiathar
'the high priest, and ate the shew bread, which is not
'lawful to eat but for the priests; and gave also to those
27 'that were with him?' And he said unto them; 'The
'sabbath was made for man, not man for the sabbath;
28 'therefore the Son of man is lord also of the sabbath.'

1 And he entered again into the synagogue; and there
2 was a man there who had his hand withered. And they
watched him, whether he would heal him on the sabbath;
3 that they might accuse him. And he saith unto the man
that had his hand withered; 'Stand forth in the middle.'
4 And he saith unto them; 'Is it lawful on the sabbath to
'do good, or to do evil? to save life, or to kill?' But they
5 held their peace. And after looking round on them with
anger, grieving for the hardness of their hearts, he saith
unto the man; 'Stretch out thine hand.' And he stretched
6 it out; and his hand was restored. And the Pharisees
went forth, and straightway took counsel with the *Herodians*
against him, how they might destroy him.

7 *And Jesus withdrew himself with his disciples to the*

lake; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumæa, and from beyond the Jordan; and they about Tyre and Sidon, a great multitude, hearing what things he did, came unto him. And he spake to his disciples, that a small boat should wait on him because of the crowd, lest they should throng him. For he had healed many; so that as many as had plagues pressed upon him to touch him. And the unclean spirits, when they saw him, fell before him, and cried, saying; 'Thou art the son of God.' And he straitly charged them that they should not make him known.

And he goeth up the mountain, and calleth those whom he would; and they went out unto him. And he appointed twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out demons. And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, that is, Sons of Thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, who also betrayed him.

And they went into a house. And the crowd again cometh together, so that they could not even eat bread. And when his friends heard, they went out to lay hold on him; for they said; 'He is beside himself.' And the scribes that came down from Jerusalem, said; 'He hath 'Beelzebub,' and, 'By the prince of the demons he 'casteth out the demons.' And he called them, and said unto them in parables; 'How can Satan cast out Satan? 'And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but 'hath an end. No one can enter into the Strong One's 'house and plunder his goods, unless he first bind the 'Strong One; and then he will plunder his house. Verily 'I say unto you, that all sins will be forgiven to the sons 'of men, and the blasphemies wherewith soever they shall 'blaspheme; but he that shall blaspheme against the holy '*spirit, hath no forgiveness till the end of the world, but*

30 'is deserving of everlasting judgment.' Because they said;
He hath an unclean spirit.

31 His mother and his brethren then came, and standing-
32 without, sent unto him, calling him. And a crowd sat
round him; and they said unto him; 'Behold, thy
33 'mother and thy brethren seek for thee without.' And
he answered them, saying; 'Who is my mother, or my
34 'brethren?' And looking round on those who sat about
him, he saith; 'Behold my mother and my brethren;
35 'for whoever shall do the will of God, the same is my
'brother, and my sister, and mother.'

1 And he began again to teach by the lake's side; and
there was gathered unto him a great crowd, so that he
entered into the boat, and sat on the lake; and the whole
2 crowd was by the lake on the land. And he taught them
many things by parables, and said unto them in his teach-
3 ing; 'Hearken; Behold, the sower went out to sow; and
'it came to pass, as he sowed, some fell by the road side,
4 'and the fowls came and ate it up. And some fell on
'stony places, where it had not much earth; and it
'sprang up immediately, because it had no depth of earth;
5 'but when the sun was up, it was scorched; and because
6 'it had no root, it withered away. And some fell among
'thorns; and the thorns grew up, and choked it, and it
7 'yielded no fruit. And others fell on good ground, and
'yielded fruit that sprang up and increased; and brought
8 'forth, one thirty, and one sixty, and one a hundred.'
9 And he said; 'He that hath ears to hear, let him hear.'
10 And when he was alone, they that were about him,
11 with the twelve, asked of him the parable. And he said
unto them; 'To you it is given to know the mystery of
'the kingdom of God; but to them that are without, all
12 'things are done in parables; that *seeing they may see*
'*and not perceive; and hearing they may hear and not*
'*understand; lest they should be converted, and their sins*
13 '*should be forgiven them.*' And he saith unto them;
14 'Know ye not this parable? And how will ye know
'all the parables? The sower soweth the word.
15 'And these are they by the road side; where the word
'is sown, and when they hear, immediately Satan cometh,
'and *taketh away the word that was sown in their hearts.*
16 '*And these are in like wise those sown on the stony*

'places; who, when they hear the word, receive it immediately with gladness; and have no root in themselves, 1:
'but are short lived; afterwards, when tribulation or
'persecution cometh because of the word, immediately
'they stumble. And others are those sown among the 1:
'thorns; these are they that hear the word; and the cares 1:
'of the age, and the deceitfulness of riches, and the lusts
'after other things, entering in, choke the word, and it
'becometh unfruitful. And these are those sown on the 2:
'good ground; such as hear the word, and receive it, and
'bring forth fruit, one thirty, one sixty, and one a hundred.'
And he said unto them; 'Is the lamp brought to be put 2:
'under the bushel, or under the bed, and not to be set on
'the lamp-stand? For there is nothing hid which will 2:
'not be shown; nor was there any thing kept secret, but
'that it should come abroad. If any one hath ears to 2:
'hear, let him hear.' And he said unto them; 'Take 2:
'heed what ye hear; with what measure ye mete, it will
'be measured to you. For he that hath, to him will be 2:
'given; and he that hath not, from him will be taken even
'what he hath.' And he said; 'So is the kingdom of 2:
'God, as if a man should cast seed upon the ground; and 2:
'should sleep and rise, night and day, and the seed spring
'up and grow, he knoweth not how. For the earth bringeth 2:
'forth fruit of itself; first the blade, then the ear, then
'the full grain in the ear. And when the fruit is brought 2:
'forth, immediately he putteth in the sickle, because the
'harvest is come.' And he said; 'Whereunto shall we 3:
'liken the kingdom of God? or in what parable shall we
'put it? It is like a grain of mustard, which when it is 3:
'sown on the earth, is less than all the seeds that are on
'the earth; and when it is sown, it cometh up, and be- 3:
'cometh greater than all herbs, and maketh great branches,
'so that the fowls of the air may lodge under its shade.'
And with many such parables spake he the word unto 3:
them, according as they were able to hear it. And 3:
without a parable spake he not unto them; and he ex-
pounded all things to his disciples apart.

And on the same day, when it was evening, he saith 3:
unto them; 'Let us pass over to the other side.' And 3:
*when they had sent away the crowd they took him as he
was in the boat.* And there were also with him other

37 boats. And there arose a great storm of wind, and the
38 waves beat into the boat, so that it was now filling. And
he was in the stern, asleep on the pillow; and they rouse
him, and say unto him; 'Teacher, carest thou not that
39 'we perish?' And he arose, and rebuked the wind, and
said unto the sea; 'Peace, be still.' And the wind ceased,
40 and there was a great calm. And he said unto them;
'Why are ye so fearful? How is it that ye have no
41 'faith?' And they feared with a great fear, and said one
to another; 'Who then is this, that even the wind and
'the sea obey him?'

1 And they came to the other side of the lake, into the
2 country of the Gadarenes. And as he came out of the
boat, immediately there met him out of the tombs a man
3 with an unclean spirit, who had his dwelling in the tombs;
4 and no one could bind him even with chains; because he
had been often bound with fetters and chains, and the
chains had been plucked asunder by him, and the fetters
5 broken; and no one had strength to tame him. And he
was always, night and day, in the tombs and on the
mountains, crying out and cutting himself with stones.
6 And when he saw Jesus from afar, he ran and worshipped
7 him; and cried with a loud voice, and said; 'What have
'I to do with thee, Jesus, thou son of the most high
'God? I adjure thee by God, that thou torment me
8 'not.' (For he said unto him; 'Come out of the man,
9 'thou unclean spirit.') And he asked him; 'What is
'thy name?' And he saith unto him; 'My name is
10 'Legion, for we are many.' And he besought him much
11 that he would not send them out of the country. Now
there was there by the mountain a great herd of swine
12 feeding; and the demons besought him, saying; 'Send
13 'us into the swine, that we may enter into them.' And
forthwith Jesus gave them leave. And the unclean
spirits went out, and entered into the swine; and the
herd rushed down the cliff into the lake; and they were
about two thousand, and they were drowned in the lake.
14 And they that fed them fled, and told it in the city and
in the country. And they went out to see what was
15 done. And they come to Jesus, and see the demoniac,
that had the legion, sitting and clothed, and in his right
16 mind; and they were afraid. And they that had seen it

told them how it befel to the demoniac, and about the swine. And they began to pray him to depart from their neighbourhood. And when he was come into the boat, he that had been a demoniac prayed him that he might be with him. And he suffered him not, but saith unto him; 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had pity on thee.' And he departed, and began to publish in the Decapolis how great things Jesus had done for him; and all men marvelled.

And when Jesus had again passed over in the boat to the other side, a great crowd was gathered unto him; and he was by the lake's side. And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet, and besought him greatly, saying; 'My little daughter is at the point of death; come and lay thy hands on her, that she may be healed; and she will live.' And he went with him; and a great crowd followed him and thronged him. And a certain woman, who had an issue of blood twelve years, and had suffered much under many physicians, and had spent her all, and was nothing bettered, but had rather got worse, having heard about Jesus, came in the crowd behind, and touched his cloak. For she said; 'If I may but touch his clothes I shall be healed.' And straightway her flow of blood was dried up; and she felt in her body that she was healed of that plague. And straightway Jesus, knowing in himself that power had gone out of him, turned round in the crowd, and said; 'Who touched my clothes?' And his disciples said unto him; 'Thou seest the crowd thronging thee, and sayest thou, 'Who touched me?' And he looked round to see her that had done this. And the woman fearing and trembling, knowing what was done in her, came and fell before him, and told him all the truth. And he said unto her; 'Daughter, thy faith hath healed thee; go in peace, and be whole of thy plague.' While he was yet speaking, there came from the ruler of the synagogue's house some who said; 'Thy daughter is dead; why troublest thou, the Teacher any further?' And as soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue; 'Be not afraid, only believe.' And he suffered

no one to follow him, but Peter and James, and John the
38 brother of James. And he cometh into the house of the
ruler of the synagoge, and seeth a tumult, and persons
39 weeping and wailing greatly. And when he was come in,
he saith unto them; 'Why make ye this ado, and weep?
40 'The child is not dead, but sleepeth.' And they laughed
at him. But when he had put them all out, he taketh
the father and the mother of the child, and those that
were with him, and entereth in where the child was.
41 And he taketh the child by the hand, and saith to her;
'Talitha cumi;' which is, when interpreted, Little girl,
42 I say unto thee, arise. And straightway the little girl
stood up and walked; for she was twelve years old. And
43 they were astonished with a great astonishment. And
he charged them much that no one should know it; and
commanded that something should be given her to eat.

1 And he went out from thence, and went into his own
2 country; and his disciples follow him. And when the
sabbath was come, he began to teach in the synagoge.
And many who heard were astonished, saying; 'Whence
'hath this man these things? and what wisdom is this
'which is given unto him? and such mighty works are
3 'wrought by his hands. Is not this the carpenter, the
'son of Mary, and brother of James, and Joses, and
'Judas, and Simon? and are not his sisters here with
4 'us?' And they found a difficulty in him. But Jesus
said unto them; 'A prophet is not without honour, but
'in his own country, and among his own kin, and in his
5 'own house.' And he could not there do any mighty
work, save that he laid his hands on a few sick folk, and
6 healed them. And he marvelled because of their un-
belief. And he went round about the villages teaching.
7 And he called the twelve, and began to send them
forth two by two; and gave them power over the unclean
8 spirits; and commanded them to take nothing for the
journey, save a staff only; no scrip, no bread, no copper
9 in their purse; 'but be shod with sandals, and put not
10 'on two coats.' And he said unto them; 'Wherever ye
'enter into a house, there abide till ye depart from that
11 'place. And whoever will not receive you, nor hear
'you, when ye depart thence, shake off the dust which
1 'is under your feet as a testimony against them.' And

they went out, and preached that men should repent ; and they cast out many demons, and anointed with oil 13 many that were sick, and healed them.

And king Herod heard, (for his name was spread 14 abroad,) and he said ; ' John the Baptist hath been raised ' from the dead, and therefore the mighty powers work in ' him.' Others said ; ' He is Elijah ;' and others said ; ' He 15 ' is a prophet, as one of the prophets.' But when Herod 16 heard, he said ; ' John, whom I beheaded, hath been raised ' from the dead.' For Herod himself had sent and seized 17 John, and bound him in prison for the sake of Herodias, the wife of Philip his brother ; for he had married her. For John said unto Herod ; ' It is not lawful for thee to 18 ' have thy brother's wife.' And Herodias hated him, and 19 wished to kill him, and could not ; for Herod feared 20 John, knowing that he was a just man and holy ; and protected him ; and when he heard him he did many things, and heard him gladly. And on a fit day, when 21 Herod on his birthday made a supper for his lords and the captains and the chief men of Galilee ; and when the daughter of this Herodias came in, and danced, and pleased Herod and the guests, the king said unto the little girl ; ' Ask of me whatever thou wilt, and I will give it ' to thee.' And he swore unto her ; ' Whatever thou shalt 23 ' ask of me, I will give to thee, unto the half of my king- ' dom.' And she went out, and said unto her mother ; 24 ' What shall I ask ?' And she said ; ' The head of John ' the Baptist.' And she came in straightway with haste 25 unto the king, and asked, saying ; ' I will that thou give ' me at once the head of John the Baptist on a dish.' And the king was very sorry, yet for the sake of his oaths 26 and the guests he would not refuse her. And the king 27 immediately sent out an executioner, and ordered his head to be brought in. And he went out and beheaded him in the prison, and brought in his head on a dish, 28 and gave it to the little girl ; and the little girl gave it to her mother. And when his disciples heard, they came 29 and took up his body, and laid it in a tomb.

And the apostles gathered themselves together unto 30 Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them ; 31 ' *Come ye yourselves apart into a desert place, and rest*

‘awhile;’ for there were many coming and going, and
32 they had no leisure even to eat. And they departed into
33 a desert place by boat privately. And the people saw
them departing, and many knew them, and ran with them
34 thither afoot out of all the cities. And when he came out
he saw a great crowd, and pitied them, because they were
as sheep having no shepherd; and he began to teach
35 them many things. And as the hour was now late, his
disciples came unto him, saying; ‘This is a desert place,
36 ‘and the hour is now late; send them away, that they
‘may go into the country round about, and into the
‘villages, and buy themselves loaves; for they have
37 ‘nothing to eat.’ And he answered and said unto them;
‘Give ye unto them to eat.’ And they say unto him;
‘Should we go and buy loaves for two hundred Denarii
‘[or sixteen hundred pence], and give them to eat?’
38 And he saith unto them; ‘How many loaves have ye?’
‘go and see.’ And when they knew, they say; ‘Five,
39 ‘and two fishes.’ And he commanded them to make all
lie down, company by company, on the green grass.
40 And they lay down, rank by rank, in hundreds and in
41 fifties. And when he had taken the five loaves and the
two fishes, and lookēd up to heaven, he gave praise, and
brake the loaves, and gave them to his disciples to set
before them; and the two fishes he divided among all:
42 43 And they all ate, and were filled. And they took up
twelve baskets full of the fragments and of the fishes.
44 And they that ate of the loaves were five thousand men:
45 And straightway he made his disciples get into the
boat, and go on before to the other side towards Beth-
46 saida, while he sent away the crowd. And when he had
sent them away, he departed to the mountain to pray:
47 And when evening was come, the boat was in the midst
48 of the lake, and he alone on the land. And he saw them
toiling in rowing, for the wind was against them. And
about the fourth watch of the night he cometh towards
them, walking on the lake, and wished to pass by them.
49 But when they saw him walking on the lake, they thought
50 it was an apparition, and cried out; for they all saw him
and were troubled. And immediately he talked with
them, and saith unto them; ‘Be of good cheer; it is I;
51 ‘*be not afraid.*’ And he went up unto them into the

boat ; and the wind ceased ; and they were sore amazed in themselves beyond measure, and wondered. For they 52 thought not of the loaves, for their heart was hardened. And when they had passed over, they came to the land 53 of Gennesaret, and drew to the shore.

And when they were come out of the boat, straightway 54 they knew him, and they ran throughout that whole 55 neighbourhood, and began to carry about on their beds those that were sick, wherever they heard that he was. And wherever he entered into villages, or cities, or country 56 places, they laid the sick in the market-places, and besought him that they might touch if it were but the hem of his cloak ; and as many as touched him were healed.

Then came together unto him the Pharisees, and some 1 of the scribes, who came from Jerusalem. And when 2 they saw some of his disciples eating bread with common, that is with unwashen, hands ; (for the Pharisees and all 3 the Jews, unless they wash their hands thoroughly, eat not, holding the tradition of the elders ; and when they come 4 from the market, except they wash, they eat not ; and many other things there be, which they have received to hold ; the washing of cups, and of platters, and of brassen vessels, and of couches ;) then the Pharisees and scribes 5 ask him ; ‘ Why walk not thy disciples after the tradition ‘ of the elders, but eat bread with common hands ? ’ And 6 he answered and said unto them ; ‘ Well hath Isaiah ‘ prophesied about you hypocrites, as it is written ; *This ‘ people honoureth me with the lips, but their heart is far ‘ from me ; and in vain they worship me, teaching for 7 ‘ doctrines the commands of men.* For laying aside the 8 ‘ command of God, ye hold the tradition of men ; washing ‘ of platters and cups ; and many other such like things do ‘ ye.’ And he said unto them ; ‘ Full well ye reject the 9 ‘ commandment of God, that ye may keep your own ‘ tradition. For Moses said ; *Honour thy father and thy 10 ‘ mother ; and, Whoso curseth father or mother, let him ‘ die the death.* But ye say ; If a man say to his father 11 ‘ or mother, It is Corban, that is, a gift, whatever thou ‘ mightest have owing to thee from me ; then ye let him 12 ‘ do no more for his father or his mother, making void the 13 ‘ word of God by your tradition, which ye have delivered ; ‘ *and many such like things do ye.* And calling all the 14

crowd, he said unto them; 'Hear me all of you, and understand. There is nothing from without the man, entering into him, that can make him common; but the things which come out of him, those are what make the man common. If any one hath ears to hear let him hear.' And when he went into a house from the crowd, his disciples asked him about the parable. And he saith unto them; 'And are ye so without understanding? Do ye not perceive that nothing from without that entereth into the man can make him common? Because it entereth not into his heart, but into the belly, and goeth out into the draught, making pure all the meats.' And he said; 'That which cometh out of the man, that maketh the man common. For from within, out of the heart of men, come evil thoughts; adulteries, fornications, murders, thefts, lasciviousness, wickedness, deceit, uncleanness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and make the man common.'

And he arose from thence, and went into the neighbourhood of Tyre and Sidon, and entered into the house, and would have no one know it; but he could not keep hid. For a woman, whose young daughter had an unclean spirit, heard about him, and came and fell at his feet. The woman was a Greek, a Syrophenician by birth; and she besought him that he would cast the demon out of her daughter. And Jesus said unto her; 'Let the children first be filled; for it is not right to take the children's bread, and cast it to the dogs.' And she answered and said unto him; 'Yes, Lord; for the dogs under the table eat of the children's crumbs.' And he said unto her; 'For this saying, go thy way; the demon is gone out of thy daughter.' And when she came into her house, she found the demon gone out, and her daughter laid on the bed.

And again departing out of the neighbourhood of Tyre and Sidon, he came to the lake of Galilee, through the midst of the neighbourhood of Decapolis. And they bring unto him a deaf man who stammered, and they beg him to put his hand upon him. And he took him aside from the crowd, and put his fingers into his ears; and he spit and touched his tongue; and looking up to heaven, *is sighed*, and saith unto him; 'Ephphatha,' that is, be

opened. And straightway his ears were opened, and the 3
string of his tongue was loosed, and he spake plain.
And he charged them to tell no one; but the more he 3
charged them, the more a great deal they published it.
And they were beyond measure astonished, saying; 'He 3
'hath done all things well; he maketh both the deaf to
'hear, and the dumb to speak.'

In those days the crowd being very great, and having
nothing to eat, he called his disciples, and saith unto
them; 'I have pity on the crowd, because they continue
'with me now three days, and have nothing to eat; and
'if I send them away fasting to their homes, they will
'faint on the road; for some of them are come from afar.'
And his disciples answered him; 'Whence can any one
'satisfy these men with loaves here in a desert place?'
And he asked them; 'How many loaves have ye?' And
they said; 'Seven.' And he commanded the crowd to
lie down on the ground; and taking the seven loaves, he
gave thanks, and brake them, and gave to his disciples to
set before them; and they set them before the crowd.
And they had a few small fishes; and he gave praise, and
commanded to set them also before them. And they ate
and were filled; and they took up of the fragments that
were left, seven baskets. And those that ate were about
four thousand; and he sent them away.

And straightway he entered into the boat with his dis- 1
ciples, and came into the parts of Dalmanutha. And the 1
Pharisees came forth, and began to question him, seeking
of him a sign from heaven, tempting him. And he 1
sighed deeply in his spirit, and saith; 'Why doth this 1
'generation seek after a sign? verily I say unto you, no
'sign shall be given to this generation.' And he left 1
them, and again entering into the boat, departed to the
other side.

Now they had forgotten to take loaves, and had only 1
one loaf with them in the boat. And he charged them, 1
saying; 'Take heed, beware of the leaven of the Pharisees,
'and of the leaven of Herod.' And they reasoned among 1
themselves, saying; 'It is because we have no loaves.'
And Jesus understanding it, saith unto them; 'Why reason 1
'ye, because ye have no loaves? perceive ye not yet,
'neither understand ye? have ye your heart yet hardened?

- 18 'Having eyes, see ye not? and having ears, hear ye not?
19 'and do ye not remember? When I brake the five loaves
'among the five thousand, how many baskets full of frag-
'ments took ye up?' They say unto him; 'Twelve.'
20 'And when the seven among the four thousand, how
'many baskets full of fragments took ye up?' And they
21 said; 'Seven.' And he said unto them; 'How is it that
'ye do not understand?'
- 22 And he cometh into Bethsaida; and they bring a blind
23 man unto him, and beg him to touch him. And he took
the blind man by the hand, and led him out of the village;
and when he had spit on his eyes, and put his hands on
24 him, he asked him if he saw any thing. And he looked
25 up, and said; 'I see men as trees walking.' Then he
again put his hands on his eyes, and made him look up;
26 and he was restored, and saw all men clearly. And he
sent him away to his house, saying; 'Neither go into the
'village, nor tell it to any one in the village.'
- 27 And Jesus went out, and his disciples, into the villages
of Cæsarea Philippi; and by the way he asked his dis-
ciples, saying unto them; 'Whom do men say that I am?'
28 And they answered; 'John the Baptist; and others;
29 'Elijah; and others; One of the prophets.' And he saith
unto them; 'And whom do ye say that I am?' And
Peter answereth and saith unto him; 'Thou art the Christ.'
30 And he charged them that they should speak to no one
31 about him. And he began to teach them that the Son of
man must suffer many things, and be rejected by the
elders, and the high priests, and the scribes, and be killed,
32 and after three days rise again. And he spake that say-
ing openly. And Peter took him, and began to rebuke
33 him. And turning round and seeing his disciples, he
rebuked Peter, saying; 'Get thee behind me, Satan; for
'thou art not thinking of the things of God, but of those
34 'of men.' And calling the crowd with his disciples, he
said unto them; 'Whoever wisheth to follow after me,
'let him deny himself, and take up his cross, and follow
35 'me. And whoever shall wish to save his life, will lose
'it; and whoever shall lose his life for the sake of me and
36 'of the Good Tidings, will save it.' For what will it
profit a man if he gain the whole world and lose his soul?
17 Or what shall a man give in exchange for his soul?

'For whoever shall be ashamed of me and of my words 38
'in this adulterous and sinful generation, of him also will
'the Son of man be ashamed, when he shall come in
'the glory of his Father with the holy angels.' And 1
he said unto them; 'Verily I say to you, that there are
'some of those that stand here, that will not taste of
'death till they see the kingdom of God come with
'power.'

And after six days Jesus taketh Peter and James and 2
John, and leadeth them up into a high mountain apart
by themselves; and he was transfigured before them.
And his clothes became shining, very white as snow, as 3
no fuller on earth can whiten them. And there appeared 4
unto them Elijah with Moses; and they were talking
with Jesus. And Peter answered and said unto Jesus; 5
'Rabbi, it is good for us to be here; and let us make
'three tents, one for thee, and one for Moses, and one for
'Elijah.' For he knew not what to say; for they were 6
sore afraid. And there came a cloud overshadowing 7
them; and a voice came out of the cloud; 'This is my
'beloved son, hear him.' And looking round suddenly 8
they saw no one any more, save Jesus alone with them-
selves. And as they came down from the mountain he 9
charged them to tell no one what they had seen, till the
Son of man had arisen from the dead. And they kept 10
that saying to themselves, questioning together, what is
the rising from the dead. And they asked him, saying; 11
'Why say the scribes that Elijah must first come?' And 12
he answered and said unto them; 'Elijah indeed cometh
'first, and restoreth all things;' and how it is written of
the Son of man, that he must suffer many things, and be
set at nought. 'But I say unto you, that Elijah indeed 13
'is come, and they have done to him whatever they
'wished, as it was written of him.'

And when he came to the disciples, he saw a great 14
crowd about them, and scribes questioning with them.
And straightway all the crowd, when they saw him, were 15
greatly amazed, and running to him, saluted him. And 16
he asked them; 'What question ye with them?' And 17
one of the crowd answered and said; 'Teacher, I have
'brought to thee my son, who hath a dumb spirit; and 18
'wherever it findeth him, it teareth him; and he foameth

'and gnasheth his teeth, and pineth away; and I spake
'to thy disciples that they should cast it out, and they
19 'could not.' And he answereth them, and saith; 'O
'unbelieving generation, how long shall I be with you?
20 'how long shall I suffer you? bring him unto me.' And
they brought him unto him; and when he saw him straight-
way the spirit tare him; and he fell on the ground, and
21 rolled, foaming. And he asked his father; 'How long
'is it ago since this came to him?' And he said; 'From
22 'a child. And it often cast him into the fire, and into
'the waters, to destroy him; but if thou canst do any
23 'thing, pity us and help us.' And Jesus said unto him;
'If thou canst believe; all things are possible to him
24 'that believeth.' And straightway the father of the child
cried out, and said with tears; 'I do believe; help thou
25 'my unbelief.' And when Jesus saw that the crowd
came running together, he rebuked the unclean spirit,
saying unto it; 'Thou dumb and deaf spirit, I charge
26 'thee; come out of him, and enter no more into him.' And
it cried and tore greatly, and came out; and he became
27 as one dead; so that many said that he was dead. But
Jesus took him by the hand, and lifted him; and he stood
28 up. And when he was come into a house, his disciples
asked him privately; 'Why could not we cast it out?'
29 And he said unto them; 'This kind can come forth by
'nothing but by prayer and fasting.'

30 And they departed thence, and passed through Galilee;
31 and he did not wish any one to know it. For he taught
his disciples, and said to them; 'The Son of man is
'being delivered into the hands of men, and they will
'kill him; and after he is killed he will rise on the third
32 'day.' But they understood not the saying, and were
afraid to ask him.

33 And he came to Capernaum; and being in the house,
he asked them; 'What was it that ye disputed among
34 'yourselves by the way?' But they held their peace;
for by the way they had disputed among themselves who
35 was the greatest. And he sat down and called the twelve,
and saith unto them; 'If any one wish to be first, he will
36 'be the last of all, and servant of all.' And he took a
child, and set him in the midst of them; and taking him
37 in his arms, he said unto them; 'Whoever shall receive

' one of such children in my name, receiveth me; and
 ' whoever shall receive me, receiveth not me, but Him that
 ' sent me.' And John answered him, saying; ' Teacher, 2
 ' we saw one casting out demons in thy name; and we
 ' forbade him, because he followeth not us.' But Jesus 3
 said; ' Forbid him not; for there is no one who shall do
 ' a mighty work in my name, and can soon speak ill of
 ' me. For he that is not against you is for you. For 4
 ' whoever shall give you a cup of water, in name because
 ' ye are of Christ, verily I say unto you, he will not lose
 ' his reward. And whoever shall make one of these little 4
 ' ones, that believe in me, to sin, it is better for him that
 ' a millstone were hanged about his neck, and it were
 ' cast into the sea. And if thy hand make thee sin, cut 4
 ' it off; it is better for thee to enter into life maimed,
 ' than having thy two hands to go into the Gehenna, into
 ' the fire unquenchable; where *their worm dieth not, and* 4
 ' *the fire is not quenched.* And if thy foot make thee sin, 4
 ' cut it off; it is better for thee to enter lame into life,
 ' than having thy two feet to be cast into the Gehenna,
 ' into the fire unquenchable; where *their worm dieth not,* 4
 ' *and the fire is not quenched.* And if thine eye make 4
 ' thee sin, pluck it out; it is better for thee to enter into
 ' the kingdom of God with one eye, than having two eyes
 ' to be cast into the Gehenna of fire; where *their worm* 4
 ' *dieth not, and the fire is not quenched.* For every one 4
 ' will be salted with fire, and every sacrifice will be salted
 ' with salt. Salt is good; but if the salt have lost its 5
 ' saltness, wherewith will ye season it? Have salt in
 ' yourselves, and be at peace one with another.'

And arising from thence he cometh into the neigh-
 bourhood of Judea, by the further side of the Jordan;
 and again crowds come round him; and, as he was wont,
 he again taught them. And Pharisees came to him, and
 asked him; ' Is it lawful for a man to put away his wife?'
 tempting him. And he answered and said unto them;
 ' What did Moses command you?' And they said;
 ' Moses suffered to write a bill of divorce, and to put her
 ' away.' And Jesus answered and said unto them; ' For
 ' the hardness of your hearts he wrote you this command.
 ' But from the beginning of creation God made them
 ' male and female. For this shall a man leave his father

- 8 *'and mother and cleave to his wife ; and they two shall*
9 *'become one flesh.* So they are no more two, but one
10 *'flesh.* What therefore God hath joined together, let
11 *'not man put asunder.'* And in the house his disciples
12 *'asked him again about the same.* And he saith unto
13 *'them ; 'Whoever shall put away his wife, and marry*
14 *'another, committeth adultery with her ; and if a woman*
15 *'shall put away her husband, and be married to another,*
16 *'she committeth adultery.'*
- 17 *And they brought little children to him, that he should*
18 *touch them ; and his disciples rebuked those that brought*
19 *them.* But when Jesus saw it, he was much displeased,
20 *and said unto them ; 'Suffer the little children to come*
21 *'unto me, forbid them not ; for unto such belongeth the*
22 *'kingdom of God. Verily I say unto you, whoever shall*
23 *'not receive the kingdom of God as a little child, he will*
24 *'not enter therein.'* And taking them in his arms, and
25 *putting his hands on them, he blessed them.*
- 26 *And as he was going forth on the way, one running up*
27 *and kneeling to him, asked him ; 'Good Teacher, what*
28 *'shall I do that I may inherit eternal life ?' And Jesus*
29 *'said unto him ; 'Why callest thou me good ? there is*
30 *'none good but one, God. Thou knowest the command-*
31 *'ments, Do not commit adultery, Do not kill, Do not*
32 *'steal, Do not bear false witness, Do not defraud, Honour*
33 *'thy father and thy mother.'* And he answered and said
34 *unto him ; 'Teacher, all these things have I kept from*
35 *'my youth.'* And Jesus looking at him, loved him, and
36 *said unto him ; 'One thing thou lackest ; go, sell what-*
37 *'ever thou hast, and give to the poor, and thou wilt have*
38 *'treasure in heaven ; and come, take up the cross, and*
39 *'follow me.'* And he was sad at that saying, and went
40 *away grieving, for he had great possessions.* And Jesus
41 *looking round, saith unto his disciples ; 'How hardly*
42 *'shall they that have riches enter into the kingdom of*
43 *'God !' And the disciples were astonished at his words.*
44 *But Jesus answereth again, and saith unto them ; 'Chil-*
45 *'dren, how hard it is for them that trust in riches to*
46 *'enter into the kingdom of God ! It is easier for a camel*
47 *'to go through the eye of a needle than for a rich man*
48 *'to enter into the kingdom of God.'* And they were
49 *astonished beyond measure, saying among themselves ;*

'Who then can be saved?' And Jesus looking on them, 27
saith; 'With men it is impossible, but not with God;
'for with God all things are possible.' Peter began to 28
say unto him; 'Lo, we have left all, and have followed
'thee.' Jesus answered and said; 'Verily I say unto 29
'you, there is no one that hath left house, or brethren, or
'sisters, or father, or mother, or wife, or children, or
'lands, for the sake of me and for the sake of the Good
'Tidings, but he shall receive a hundred fold now at this 30
'time, houses, and brethren, and sisters, and mothers, and
'children, and lands, with persecutions, and in the age to 31
'come, life everlasting. And many who are first will be
'last, and the last first.'

And they were on the way going up to Jerusalem; and 32
Jesus was going before them. And they were amazed;
and as they followed, they were afraid. And again taking
the twelve, he began to tell them what things were to
happen unto him. 'Behold, we are going up to Jeru- 33
'salem, and the Son of man will be delivered up to the
'high priests and scribes; and they will condemn him to
'death, and will deliver him up to the Gentiles; and they 34
'will mock him, and scourge him, and spit on him, and
'kill him; and on the third day he will rise again.'

And James and John, the sons of Zebedee, come to 35
him, saying; 'Teacher, we wish that thou wouldest do
'for us whatever we ask.' And he said unto them; 36
'What do ye wish me to do for you?' And they said 37
unto him; 'Grant to us that we may sit, one on thy right
'hand, and one on thy left, in thy glory.' But Jesus 38
said unto them; 'Ye know not what ye ask. Can ye
'drink the cup that I drink, and be baptized with the
'baptism that I am being baptized with?' And they 39
said unto him; 'We can.' And Jesus said unto them;
'Ye will indeed drink the cup that I drink, and ye will
'be baptized with the baptism that I am being baptized
'with; but to sit on my right hand and on my left, is 40
'not mine to give; but is for them for whom it is
'prepared.' And when the ten heard, they began to be 41
angry with James and John. But Jesus called them, 42
and saith unto them; 'Ye know that they who think
'to rule over the Gentiles, lord it over them, and their
'great men exercise power over them. But it will 43

‘not be thus among you; but whoever should wish to
44 ‘be great among you, he will be your servant; and
‘whoever of you should wish to be first, will be slave
45 ‘of all. For the Son of man did not come to be
‘served, but to serve, and to give his life a ransom for
‘many.’

46 And they come to Jericho; and as he was going out
of Jericho, with his disciples and a rather large crowd,
blind Bartimæus, the son of Timæus, sat by the road side
47 begging. And when he heard that it was Jesus the
Nazarite, he began to cry out, and to say; ‘Jesus, thou
48 ‘son of David, have pity on me.’ And many charged
him that he should hold his peace; but he cried out the
more a great deal; ‘Thou son of David have pity on
49 ‘me.’ And Jesus stood still, and ordered him to be
called. And they called the blind man, saying unto him;
50 ‘Be of good cheer, arise; he calleth thee.’ And casting
51 off his cloak, he stood up and came to Jesus. And Jesus
answered and said unto him; ‘What wilt thou that I
‘should do for thee?’ And the blind man said unto
52 him; ‘Rabboni, that I receive my sight.’ And Jesus
said unto him; ‘Go thy way, thy faith hath healed thee.’
And immediately he received his sight, and he followed
him on the road.

1 And as they come nigh to Jerusalem, to Bethphage
and Bethany, towards the Mount of Olives, he sendeth
2 forth two of his disciples, and saith unto them; ‘Go
‘into the village before you; and as soon as ye enter
‘into it, ye will find a colt tied, whereon no man hath
3 ‘sat; loose it and bring it. And if any one say unto
‘you; Why do ye this? say; The Lord hath need of
4 ‘it; and straightway he will send it hither.’ And they
went, and found a colt tied by the door without, at the
5 cross roads; and they loose it. And some of them that
stood there said unto them; ‘What do ye, loosing the
6 ‘colt?’ And they said unto them as Jesus had com-
7 manded; and they suffered them. And they brought
the colt to Jesus, and cast their clothes on it; and he
8 sat on it. And many spread their clothes in the road;
and others cut *branches off the trees, and strewed them*
9 *in the road. And they that went before, and they that*
followed, cried, saying;

* Hosanna ;

* *Blessed is he that cometh in the name of the Lord.*

* Blessed is the coming kingdom of our father David ;

* Hosanna in the highest.

10

And Jesus entered into Jerusalem, and into the temple ; 11
and when he had looked round on all things, as it was
now evening, he went out into Bethany with the twelve.

And on the morrow, when they were come out from 12
Bethany, he was hungry. And seeing a fig-tree from 13
afar having leaves, he came, if haply he might find any
thing thereon ; and when he came to it he found nothing
but leaves ; for it was not the season of figs. And he 14
answered and said unto it ; ' Let no one eat fruit of thee
' hereafter for ever.' And his disciples heard it. And 15
they come into Jerusalem. And entering into the temple
he began to cast out those who bought and sold in the
temple ; and he overthrew the tables of the bankers, and
the seats of those who sold doves ; and he would not 16
suffer any one to carry a vessel through the temple. And 17
he taught, saying unto them ; ' Is it not written, *My*
' *house shall be called a house of prayer for all nations ?*
' but ye have made it a den of thieves.' And the scribes 18
and high priests heard, and sought how they might
destroy him ; for they feared him, because all the crowd
was astonished at his teaching. And when it was evening 19
he went out of the city.

And in the morning as they passed by, they saw the 20
fig-tree withered away from the roots. And Peter re- 21
membering, saith unto him ; ' Rabbi, behold, the fig-tree
' which thou cursedst is withered away.' And Jesus 22
answering, saith unto them ; ' Have faith in God. For 23
' verily I say unto you, that whoever shall say to this
' mountain, Be thou taken up, and be thou cast into the
' sea ; and shall not doubt in his heart, but shall believe
' that those things which he saith do come to pass, he will 24
' have whatever he saith. Therefore I say unto you, what-
' ever things ye ask for when ye pray, believe that ye 25
' receive them, and ye will have them. And when ye 26
' stand praying, forgive, if ye have ought against any one,
' that your Father that is in heaven may also forgive you
' *your trespasses.* But if ye do not forgive, neither will 26
' *your Father that is in heaven forgive your trespasses.*
And they come again into Jerusalem. And as he was 27

walking in the temple, the high priests, and scribes, and elders, come to him, and say unto him; 'By what authority doest thou these things? and who gave thee this authority to do these things?' And Jesus answered and said unto them; 'I will also ask of you one question; and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me.' And they reasoned with themselves, saying; 'If we shall say, From heaven; he will say; Why then did ye not believe him? But if we shall say, From men;' they feared the people; for all men counted John that he was a prophet indeed. And they answered and said unto Jesus; 'We do not know.' And Jesus answered and said unto them; 'Neither do I tell you by what authority I do these things.' And he began to speak unto them in parables. 'A man planted a vineyard, and set a hedge about it, and digged a wine-vat, and built a tower, and let it out to husbandmen, and left the country. And in the season he sent to the husbandmen a slave, that he might receive from the husbandmen of the fruit of the vineyard. And they took him and beat him, and sent him away empty. And again he sent unto them another slave; and him they stoned, and wounded in the head, and sent away shamefully handled. And he sent another; and him they killed; and many others, beating some, and killing some. Therefore, having yet one son, his beloved, he sent him also last to them, saying; They will reverence my son. But those husbandmen said to themselves; This is the heir; come, let us kill him, and the inheritance will be ours. And they took him, and killed him, and cast him out of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. And have ye not read this scripture? *A stone which the builders rejected, the same is become the head of the corner; it was from the Lord, and is wonderful in our eyes.*' And they sought to seize him, and feared the crowd; for they knew that he had spoken the parable against them. And they left him, and went away.

And they send unto him some of the Pharisees, and of the Herodians, to catch him in his words. And when they were come, they say unto him; 'Teacher, we know

‘that thou art to be trusted, and carest for no one, neither regardest the person of men, but teachest the way of God in truth; is it lawful to give Census [or Tribute] to Cæsar or not? Shall we give, or shall we not give?’ But he knowing their hypocrisy, said unto them; ‘Why tempt ye me? bring me a Denarius, [a coin worth eight pence] that I may see.’ And they brought one. And he saith unto them; ‘Whose is this image, and inscription?’ And they said unto him, ‘Cæsar’s.’ And Jesus answering said unto them; ‘Render to Cæsar the things which are Cæsar’s, and to God the things which are God’s.’ And they marvelled at him.

Then come unto him Sadducees, who say there is no resurrection; and they questioned him, saying; ‘Teacher, Moses wrote unto us; *If a man’s brother die, and leave behind a wife, and leave no children, his brother should take his wife, and raise up seed to his brother.* There were seven brethren; and the first took a wife, and dying left no seed. And the second took her and died, neither left he seed. And the third in like wise. And the seven took her, and left no seed. Last of all the woman also died. In the resurrection, therefore, when they shall arise, whose wife will she be of them? For the seven had her as wife.’ And Jesus answering said unto them; ‘Do ye not therefore err, not knowing the scriptures nor the power of God? For when they shall arise from the dead, they neither marry, nor are given in marriage, but are as angels in heaven. And about the dead, that they are raised, have ye not read in the book of Moses, at the Bush, how God spake unto him, saying; *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living. Ye therefore do greatly err.’

And one of the scribes coming up, and hearing them reasoning together, and perceiving that he had answered them well, asked him; ‘Which is the first commandment of all?’ And Jesus answered him; ‘The first commandment of all is; *Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;* this is the first commandment. *And this the second is like; Thou shalt love thy*

‘neighbour as thyself.’ There is no other commandment
2 ‘greater than these.’ And the scribe said unto him ;
‘Right, Teacher, thou hast said truly, that He is one, and
3 ‘there is none other but he ; and to love him with all the
‘heart, and with all the understanding, and with all the
‘soul, and with all the strength, and to love one’s
‘neighbour as one’s self, is more than all whole burnt
14 ‘offerings and sacrifices.’ And Jesus, seeing him, that he
answered wisely, said unto him ; ‘Thou art not far from
‘the kingdom of God.’ And no one after that durst
question him.

15 And Jesus answered and said, while teaching in the
temple ; ‘How say the scribes that the Christ is the son of
16 ‘David ? For David himself in holy spirit, said ; *The*
‘*Lord saith to my lord ; Sit thou on my right hand, till*
17 ‘*I make thine enemies a footstool for thy feet.* David
‘therefore himself calleth him Lord ; and whence is he
‘his son ?’ And the great crowd heard him gladly.

18 And he said unto them in his teaching ; ‘Beware of
‘the scribes, who love to walk about in long robes, and
19 ‘love greetings in the market-places, and the first seats
20 ‘in the synagogues, and the first couches at feasts, who
‘devour widows’ houses, and for a pretence make long
‘prayers ; these will receive a heavier judgment.’

21 And Jesus sat over against the treasury, and beheld
how the crowd cast copper money into the treasury ; and
22 many rich men cast in much. And a certain poor widow
23 came and threw in two Lepta, that is, a farthing. And
he called to his disciples, and said unto them ; ‘Verily I
‘say unto you, that this poor widow hath cast in more
24 ‘than all they that have cast into the treasury ; for out
‘of their abundance they all cast, but she out of her want
‘cast in all that she had, all her living.’

1 And as he went out of the temple, one of his disciples
saith unto him ; ‘Teacher, see ; what stones ! and what
2 ‘buildings !’ And Jesus answering said unto him ;
‘Seest thou these great buildings ? there will not be left
‘a stone upon a stone that will not be thrown down.’
3 And as he sat on the Mount of Olives, over against the
temple, Peter and James and John and Andrew asked
4 him privately ; ‘Tell us, when will these things be ? and
‘what will be the sign when all these things are to be

'fulfilled?' And Jesus answering them, began to say ; 5
'Take heed lest any one deceive you ; for many will come 6
'in my name, saying ; I am he ; and will deceive many.
'And when ye hear of wars and rumours of wars, be ye 7
'not troubled ; for these things must be ; but the end is
'not yet. For nation will rise against nation, and kingdom 8
'against kingdom ; and there will be earthquakes in divers
'places, and there will be famines and troubles ; these are
'the beginnings of sorrows. But take heed to yourselves ; 9
'for they will deliver you up to high councils and to
'synagogues ; ye will be beaten, and will be brought
'before rulers and kings for my sake, in testimony unto
'them. And the Good Tidings must first be preached 10
'among all nations. But when they lead you and deliver 11
'you up, be not over careful beforehand what ye shall
'say, neither care ; but whatever shall be given you in
'that hour, that speak ; for it is not ye that speak, but
'the holy spirit. And brother will deliver up brother to 11
'death, and father his child ; and children will rise up
'against parents, and cause them to be put to death.
'And ye will be hated by all men for my name's sake ; 11
'but he that endureth to the end, he will be saved.

'And when ye see *the abomination of desolation* 1
'*standing* where it ought not,' whoso readeth let him
understand, 'then let them that be in Judea flee to the
'mountains ; and let not him that is on the housetop 1
'come down into the house, neither enter to take any
'thing out of his house ; neither let him that is in the 1
'field return back to take up his cloak. And alas for 1
'them that are with child, and for them that give suck in
'those days ! And pray ye that your flight be not by 1
'winter. For those days will be tribulation, such as hath 1
'not been from the beginning of the creation, which God
'created, till now, neither will be. And unless the Lord 2
'shortened the days, no flesh would be saved ; but for
'the sake of the chosen, whom he hath chosen, he hath
'shortened the days. And then if any one shall say to 2
'you ; Lo, here is the Christ ; or ; Lo, there ; believe
'him not ; for false Christs and false prophets will arise, 2
'and will show signs and wonders, to deceive, if possible,
'even the chosen. But take ye heed ; behold, I have 2
'foretold you all things. But in those days, after that 2

'tribulation, the sun will be darkened, and the moon will not give her light, and the stars of heaven will be falling, and the strength in the heavens will be shaken. And then they will see the Son of man coming in clouds with great power and glory. And then he will send his angels, and will gather together his chosen from the four winds, from the uttermost part of earth to the uttermost part of heaven.

'Now learn the parable from the fig-tree. When its branch is yet tender and the leaves shoot forth, ye know that summer is nigh. So also, when ye shall see these things coming to pass, ye know that it is close upon the doors. Verily I say to you, that this generation will not pass away, till all these things come to pass. Heaven and earth will pass away, but my words will not pass away. But of that day or hour no one knoweth, neither the angels that are in heaven, nor the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. As a man taking a journey, left his house, and gave the authority to his slaves, and to each his work, then he commanded the door-keeper to watch; watch ye therefore; for ye know not when the lord of the house cometh; in the evening, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all; watch.'

Now the Passover, and the Unleavened Bread, were to be after two days; and the high priests and scribes sought how they might take him by craft, and put him to death. But they said; 'Not during the feast, lest there be an uproar of the people.'

And being in Bethany in the house of Simon the leper, as he lay at meat, there came a woman having an alabaster jar of ointment, of very precious spikenard; and she brake the alabaster, and poured it on his head. And there were some who were angry within themselves, and said; 'Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred Denarii [or twenty-four hundred pence], and have been given to the poor.' And they murmured against her. And Jesus said; 'Let her alone; why trouble ye her? She hath wrought a good work on

' me. For ye have the poor always with you ; and when- 7
 ' ever ye will, ye can do them good ; but me ye have not
 ' always. She hath done what she could ; she undertook 8
 ' beforehand to anoint my body for the burial. Verily I 9
 ' say unto you, wherever these Good Tidings are preached
 ' in the whole world, what she hath done will also be
 ' spoken of as a memorial of her.'

And Judas the Iscariot, one of the twelve, went to the 10
 high priests, to betray him unto them. And when they heard 11
 it they were glad, and promised to give him silver money.
 And he sought how he might conveniently betray him.

And on the first day of Unleavened Bread, when they 12
 killed the Passover, his disciples say unto him ; ' Where
 ' wilt thou that we go and prepare that thou mayest eat
 ' the Passover ? ' And he sendeth forth two of his dis- 13
 ciples, and saith unto them ; ' Go ye into the city, and
 ' there will meet you a man bearing a pitcher of water ;
 ' follow him. And wherever he shall enter, say ye to the 14
 ' master of the house ; The teacher saith ; Where is the
 ' guestchamber where I may eat the Passover with my
 ' disciples ? And he will show you a large upper room 15
 ' furnished ready ; there prepare for us.' And his dis- 16
 ciples went forth, and came into the city, and found as he
 had said unto them ; and they made ready the Pass-
 over. And in the evening he cometh with the twelve. 17
 And as they lay and ate, Jesus said ; ' Verily I say unto 18
 ' you, that one of you, who is eating with me, will betray
 ' me.' And they began to be sorrowful, and to say unto 19
 him one by one ; ' Is it I ? ' And another ; ' Is it I ? '
 And he answered and said unto them ; ' It is one of the 20
 ' twelve who is dipping with me in the dish. The Son 21
 ' of man indeed goeth away, as it is written of him ; but
 ' alas for that man by whom the Son of man is betrayed !
 ' It had been good for that man if he had not been born.'
 And as they were eating, Jesus took bread, and gave 22
 praise, and brake it and gave to them, and said ; ' Take ;
 ' this is my body.' And he took the cup, and gave thanks, 23
 and gave it to them ; and they all drank of it. And he 24
 said unto them ; ' This is my blood, that of the new co-
 ' venant, which is shed for many. Verily I say unto you, 25
 ' I shall not drink henceforth of the fruit of the vine, until
 ' *that day*, when I drink it new in the kingdom of God.'

26 And when they had sung a hymn, they went out to the
27 Mount of Olives. And Jesus saith unto them; 'All ye
' will stumble because of me this night; for it is written;
' *I will smite the shepherd, and the sheep will be scat-*
28 *tered.* But after I am risen I will go before you into
29 'Galilee.' And Peter said unto him; 'And if all men
30 'shall stumble, yet will not I.' And Jesus saith unto him;
'Verily I say unto thee, that thou, to day in this night,
31 'before the cock crow twice, wilt deny me thrice.' But
he said the more strongly; 'If I must die with thee, I
'will not deny thee.' And in like wise said they all.

32 And they come to a place named Gethsemane; and he
33 saith to his disciples; 'Sit ye here while I pray.' And
he taketh with him Peter and James and John, and began
34 to be sore amazed and to be very heavy. And he saith
unto them; 'My soul is very sorrowful even unto death;
35 'tarry ye here and watch.' And he went a little further,
and fell on the ground; and prayed, that if it were possible
36 the hour might pass from him. And he said; 'Abba,
'Father, all things are possible unto thee; take this cup
'from me. Nevertheless, not what I will, but what thou
37 'wilt.' And he cometh, and findeth them sleeping; and
saith unto Peter; 'Simon, sleepest thou? hadst thou not
38 'strength to watch one hour? Watch ye, and pray that
'ye enter not into temptation. The spirit indeed is
39 'willing, but the flesh is weak.' And again he went away
40 and prayed, saying the same words. And when he
returned, he found them asleep again; for their eyes
were heavy; and they knew not what to answer him.

41 And he cometh the third time, and saith unto them;
'Do ye sleep on to the end, and take your rest? It is
'enough, the hour is come; behold, the Son of man is
42 'betrayed into the hands of sinners. Arise, let us be
'going; behold, he that betrayeth me is at hand.'

43 And immediately while he was yet speaking, Judas,
one of the twelve, cometh, and with him a great crowd
with swords and staves, from the high priests and scribes
44 and elders. And he that betrayed him had given them
a signal, saying; 'Whomsoever I shall kiss, the same is
45 'he; seize him, and lead him away safely.' And when
he came, he goeth straightway to him, and saith; 'Rabbi,
46 'Rabbi;' and kissed him. And they laid their hands on

him and seized him. And one of the by-standers, drawing his sword, struck the high priest's slave, and cut off his ear. And Jesus answered and said unto them ; ' Are ye come out as against a thief, with swords and staves to take me ? I was daily with you in the temple teaching, and ye seized me not. But it is that the scriptures may be fulfilled.' And they all left him and fled. And there followed him a certain young man having a linen cloth thrown about his naked body ; and the young men seized him ; and he left the linen cloth and fled from them naked.

And they led Jesus away to the high priest. And with him were assembled all the high priests and elders and scribes. And Peter followed him from afar into the court [or palace] of the high priest ; and he was sitting with the servants and warming himself at the fire. And the high priests and all the high council sought for witness against Jesus to get him put to death ; and found none. For many bare false witness against him ; but their witness was not enough. And there arose certain men who bare false witness against him, saying ; ' We heard him say ; I will destroy this temple made with hands, and within three days I will build another not made with hands.' But neither so was their witness enough. And the high priest standing up in the midst, asked Jesus, saying ; ' Answerest thou nothing ? What is it that these men witness against thee ?' But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him ; ' Art thou the Christ, the son of the Blessed One ?' And Jesus said ; ' I am ; and ye will see the Son of man sitting on the right hand of power, and coming with the clouds of heaven.' And the high priest rent his clothes, and saith ; ' What further need have we of witnesses ? Ye have heard the blasphemy ; what think ye ?' And they all condemned him to be deserving of death. And some began to spit at him, and to cover his face, and to buffet him, and to say unto him ; ' Prophecy ;' and the officers struck him with the palms of their hands.

And as Peter was below in the courtyard, there cometh one of the maids of the high priest ; and seeing Peter warming himself, she looked at him, and said ; ' And

'thou wast with Jesus the Nazarene.' But he denied, saying; 'I know not, neither understand I what thou sayest.' And he went out into the porch; and a cock crew. And the maid seeing him again, began to say to the by-standers; 'This is one of them.' And he again denied it. And again a little afterwards the by-standers said to Peter; 'Truly thou art one of them; for thou art a Galilean, and thy speech agreeth thereto.' But he began to curse and swear; 'I know not this man of whom ye speak.' And a second time a cock crew. And Peter was reminded of the word that Jesus said unto him; Before the cock crow twice thou wilt deny me thrice. And as he thought thereon he wept.

And straightway in the morning the high priests held a consultation with the elders and scribes. And the whole high council bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him; 'Art thou the king of the Jews?' And he answering said unto him; 'Thou sayest.' And the high priests accused him of many things. And Pilate again asked him, saying; 'Answerest thou nothing? behold how many things they witness against thee.' But Jesus no more answered any thing; so that Pilate marvelled. Now at every feast he used to release one prisoner to them, whomsoever they asked for. And there was one named Barabbas, bound with his fellow rebels, who had committed murder in the rebellion. And the crowd crying aloud began to ask him to do as he always did to them. And Pilate answered them, saying; 'Will ye that I release unto you the king of the Jews?' For he knew that the high priests had delivered him up through envy. But the high priests stirred up the crowd, that he should rather release unto them Barabbas. And Pilate answering again said unto them; 'What then will ye that I should do to him whom ye call king of the Jews?' And they again cried out; 'Crucify him.' And Pilate said to them; 'Why, what evil hath he done?' And they cried out loudly; 'Crucify him.' And Pilate wishing to content the crowd, released Barabbas unto them; and delivered up Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the courtyard, which is the Prætorium [or Roman castle]; and they

call together the whole band. And they clothed him 17
with purple, and platted a crown of thorns, and put it
on him, and began to salute him; 'Hail, king of the 18
'Jews!' And they smote his head with a reed, and spit 19
at him, and bowing their knees worshipped him. And 20
when they had mocked him, they took off the purple,
and put his own clothes on him.

And they lead him out to crucify him. And they force 21
into their service one Simon a Cyrenæan, who was pass-
ing by, coming out of the country, the father of Alex-
ander and Rufus, that he may bear his cross. And they 22
bring him to Golgotha, a place which when interpreted
is the Place of a Skull. And they offered him to drink 23
wine mingled with myrrh; but he received it not. And 24
when they had crucified him, they part his clothes, cast-
ing lots for them, what each should take. And it was 25
the third hour, and they crucified him. And the inscrip-
tion of his accusation was written over; THE KING OF 26
THE JEWS. And with him they crucify two robbers, one 27
on his right hand, and one on his left. And the scripture
was fulfilled, which saith; *And he was numbered with*
law-breakers. And they that passed by reviled him, 28
shaking their heads and saying; 'Ah, thou that de-
stroyest the temple, and buildest it in three days, save 29
'thyself, and come down from the cross.' And in like 31
wise the high priests, mocking among themselves with
the scribes, said; 'He saved others, cannot he save him-
'self? Let the Christ, the king of Israel, come down now 32
'from the cross, that we may see and believe.' And they
that were crucified with him, reviled him. And when 33
it was the sixth hour there was darkness over the whole
land till the ninth hour. And at the ninth hour Jesus 34
cried with a loud voice, saying; '*Eloi, Eloi, lamma*
'sabachthani?' which is, when interpreted, *My God, my*
God, why hast thou forsaken me? And some of the by- 35
standers, when they heard it, said; 'Behold, he calleth
'Elijah.' And one ran and filled a sponge with vinegar, and 36
putting it on a reed, gave him to drink, saying; 'Let him
'alone; let us see if Elijah cometh to take him down.'
And Jesus cried with a loud voice, and breathed his last. 37
And the veil of the temple was rent in two from top to 38
bottom. And when the centurion who stood over againt 39

him saw that he so cried out, and breathed his last, he said; 'Truly this man was a son of God.' There were also women looking on from afar; among whom also was Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome; who also when he was in Galilee followed him, and ministered unto him; and many other women, who came up with him to Jerusalem.

And now in the evening, when it was the Preparation, that is an [evening] before a sabbath, Joseph of Arimathea, an honourable counsellor, who was himself also waiting for the kingdom of God, came and went in boldly to Pilate, and craved the body of Jesus. And Pilate marvelled if he were yet dead; and calling the centurion, he asked him if he had been long dead. And when he knew it from the centurion, he gave the body to Joseph. And he bought a linen cloth, and taking him down, he wrapped him in the linen, and laid him in a tomb which was hewn out of a rock, and rolled a stone to the door of the tomb. And Mary the Magdalene and Mary [the mother] of Joses saw where he was laid.

And when the sabbath was passed, Mary the Magdalene, and Mary the [mother] of James, and Salome, bought spices that they might come and anoint him. And very early on the first day of the week they came to the tomb as the sun rose. And they said to themselves; 'Who will roll away the stone for us from the door of the tomb?' And when they looked up, they saw that the stone had been rolled away; for it was very great. And entering into the tomb, they saw a young man sitting on the right side, clothed in a white robe; and they were affrighted. And he saith unto them; 'Be not affrighted; ye seek Jesus the Nazarene, who was crucified; he hath been raised, he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there ye will see him, as he told you.' And they went out, and fled from the tomb; and trembling and amazement seized them, and they said nothing to any one; for they were afraid.

And having arisen early on the first day of the week, he appeared first to Mary the Magdalene, out of whom he had cast seven demons. And she went and told those

who had been with him, as they were mourning and weeping. And when they heard that he was alive and had been seen by her, they did not believe. After this he appeared in another form unto two of them as they were walking and going into the country. And they went and told the rest; and they did not believe them. Afterwards he appeared to the eleven themselves as they lay at meat; and upbraided their unbelief and hardness of heart, because they believed not them that had seen him after he had risen. And he said unto them; 'Go ye into all the world, and preach the Good Tidings to every creature. He that believeth and is baptized will be saved; and he that believeth not will be condemned. And these signs will follow the believers; in my name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they should drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover.' So then the Lord, after speaking to them, was taken up into heaven, and sat on the right hand of God; and they went forth and preached every where; the Lord working with them, and confirming the word with signs that followed.

The GOOD TIDINGS according to LUKE.

WHEREAS many have taken in hand to draw up an account of the things which are believed among us, even as they, who from the beginning were eye-witnesses, and ministers of the word, have delivered them to us; it seemed good to me also, who have had perfect understanding of all from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those words wherein thou hast been taught.

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth. They were both righteous before God, walking in all the commands and ordinances of the Lord blameless. And they had no child, because Elisabeth was barren, and they were both well stricken in their days. And it came to pass while he waited as

priest before God in the order of his course, according to the custom of the priesthood, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the hour of the incense-burning. And there appeared unto him an angel of the Lord, standing on the right side of the altar of the incense. And when Zacharias saw, he was troubled; and fear fell on him. But the angel said unto him;

- 'Be not afraid, Zacharias;
- 'because thy prayer hath been heard.
- 'And thy wife Elisabeth will bear thee a son;
- 'and thou shalt call his name John.
- 'And thou wilt have joy and gladness,
- 'and many will rejoice at his birth.
- 'For he will be great in the sight of the Lord,
- 'and will drink neither wine nor strong drink;
- 'and he will be filled with holy spirit,
- 'even from his mother's womb.
- 'And many of the sons of Israel will he turn to the Lord their God.
- 'And he will come first into his sight in the spirit and power of Elijah,
- 'to turn the hearts of the fathers to the children;
- 'and the disobedient, by the wisdom of the just,
- 'to make ready as a people prepared for the Lord.'

And Zacharias said unto the angel; 'Whereby shall I know this? for I am old, and my wife is well stricken in her days.' And the angel answering said unto him;

- 'I am Gabriel, that stand in the sight of God;
- 'and I am sent to speak to thee, and show thee these Good Tidings.
- 'And behold, thou shalt be dumb, and unable to speak,
- 'until the day that these things come to pass;
- 'because thou believedst not my words,
- 'which will be fulfilled in their season.'

And the people were waiting for Zacharias, and marvelled at his tarrying in the temple. And when he came out, he could not speak to them; and they understood that he had seen a vision in the temple; and he was making signs to them, and remained speechless. And it came to pass, when the days of his public service were ended, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself for five months, saying; 'Thus hath the Lord done to me in days, when he looked to take away my reproach among men.'

And in the sixth month the angel Gabriel was sent by God to a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house

of David; and the virgin's name was Mary. And the 28
angel came in unto her and said;

'Hail, highly favoured; the Lord is with thee;
'blessed art thou among women.'

And she was troubled at his saying, and doubted what 29
were this salutation. And the angel said unto her; 30

'Be not afraid, Mary;
'for thou hast found favour with God.

'And behold, thou wilt conceive in thy womb, 31
'and wilt bear a son, and call his name Jesus.

'He will be great, and will be called a son of the Highest; 32
'and the Lord God will give unto him his father David's throne.

'And he will reign over the house of Jacob for ages; 33
'and of his kingdom there will be no end.'

And Mary said unto the angel; 'How will this be, since 34
'I know not a man?' And the angel answered and said 35
unto her;

'Holy spirit will come upon thee,
'and the power of the Highest will overshadow thee;
'and therefore the holy offspring will be called a son of God.

'And behold, thy cousin Elisabeth, she also hath conceived a son in her 36
old age;

'and this is the sixth month with her that was called barren. 37
'For with God nothing will be impossible.'

And Mary said; 'Behold, I am the handmaid of the 38
'Lord; be it done unto me according to thy saying.'
And the angel departed from her.

And Mary arose in those days, and went to the hill 39
country with haste, to a city of Judah; and entered into 40
the house of Zacharias, and saluted Elisabeth. And it 41
came to pass as Elisabeth heard the salutation of Mary,
the babe leaped in her womb; and Elisabeth was filled
with holy spirit. And she spake out with a loud voice 42
and said;

'Blessed art thou among women,
'and blessed is the fruit of thy womb.

'And whence is this to me, 43
'that the mother of my lord should come to me?

'For lo, as the voice of thy salutation was in mine ears, 44
'the babe leaped in my womb for joy.

'And blessed is she that believed, 45
'for there will be a performance of the things told her from the Lord.

And Mary said; 46

'My soul doth magnify the Lord,
'and my spirit hath rejoiced in God my saviour; 47

'For he regarded the low estate of his handmaiden,
'for lo, henceforth all generations will call me blessed. 48

'For the Mighty one did great things unto me,
 'and holy is his name.
 'And his mercy is on them that fear him,
 'to generations of generations.
 'He showed strength with his arm ;
 'he scattered the proud in the imagination of their hearts.
 'He put down the mighty from thrones,
 'and raised up the lowly.
 'He filled the hungry with good things :
 'and the rich he sent away empty.
 'He helped his servant Israel,
 'in remembrance of his mercy,
 '(as he spake unto our fathers,)
 'to Abraham and his seed to the end of the world.'

And Mary abode with her about three months, and returned to her own house.

And Elisabeth's full time came that she should be delivered ; and she brought forth a son. And her neighbours and her cousins heard that the Lord was showing his great mercy on her ; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and were calling him Zacharias, after the name of his father. And his mother answered and said ; ' No, but he shall be called John.' And they said unto her ; ' There is no one in thy family that is called 'by this name.' And they made signs to his father, how he would have him called. And he asked for a tablet, and wrote, saying ; ' His name is John.' And they all marvelled. And his mouth was opened immediately, and his tongue ; and he spake praising God. And fear came on all their neighbours ; and all these sayings were spoken of through all the hill country of Judea. And all that heard laid them up in their hearts, saying ; ' What then 'will this child be ?' And the hand of the Lord was with him. And his father Zacharias was filled with holy spirit, and prophesied, saying ;

'Blessed be the Lord, the God of Israel ;
 'for he visited and gave a ransom for his people.
 'And he raised up a horn of salvation for us,
 'in the house of his servant David ;
 '(as he spake by the mouth of the holy ones,
 'his prophets from the beginning of the world ;)

'a salvation from our enemies,
 'and from the hand of all that hate us ;
 'to perform the mercy with our fathers,
 'and to remember his holy covenant ;
 'the oath which he sware to Abraham our father,
 'to grant unto us ;
 'that, being delivered out of the hand of our enemies,
 'we might serve him without fear,

'in holiness and righteousness in his sight,	75
'through all our days.	
'And thou, child, wilt be called a prophet of the Highest,	76
'for thou wilt go first before the face of the Lord, to prepare his ways ;	
'in giving knowledge of salvation to his people	77
'by the forgiveness of their sins,	
'through the tender mercy of our God,	78
'whereby a dayspring from on high hath visited us,	
'to give light to them that sit in darkness, and in the shadow of death ;	79
'to guide our feet into the way of peace.'	

And the child grew, and waxed strong in spirit; and was in the deserts till the day of his showing himself unto Israel.

And it came to pass in those days that a decree went forth from Cæsar Augustus that all the world should be registered. (This was the first registry made when Cyrenius was governor of Syria.) And they all went to be registered, each into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, (because he was of the house and lineage of David,) to be registered, with Mary his espoused wife who was great with child. And it happened while they were there, the days of her delivery were accomplished. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in the manger, because there was no room for them in the guestchamber. And there were shepherds lying in the fields in that country, and keeping watch by night over their flock. And lo, an angel of the Lord came to them, and a glory of the Lord shone round them; and they were afraid with great fear. And the angel said unto them ;

'Fear not; for lo, I bring you good tidings,	
'a great joy, which will be upon all the people.	
'For unto you is born this day a saviour,	11
'who is Christ the Lord, in David's city.	
'And this will be a sign unto you ;	12
'ye will find a babe in swaddling clothes, lying in a manger.'	

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying ;

'Glory be to God in the highest ;	14
'and on earth peace, good will among men.'	

And it came to pass as the angels went away from them into the heavens, then the men, the shepherds, said one to another ; ' Let us go to Bethlehem, and let us see this saying which is come to pass, which the Lord hath made known unto us.' And they came with haste, and

found Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known about the saying which was spoken to them about this child. And all that heard wondered about the things which were told them by the shepherds. And Mary kept all these sayings, turning them over in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, as it was told unto them.

And when eight days were accomplished for circumcising him, then his name was called Jesus, as it was called by the angel before he was conceived in the womb. And when the days of their purification were accomplished, according to the law of Moses, they brought him up to Jerusalem to present him to the Lord; as it is written in the law of the Lord, that *every male that openeth the womb shall be called holy to the Lord*; and to offer a sacrifice according to what is said in the law of the Lord, *a pair of turtle doves, or two young pigeons*. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, waiting for the consolation of Israel; and the holy spirit was on him. And it was revealed to him by the holy spirit, that he would not see death before he had seen the Christ of the Lord. And he came by the spirit into the temple. And when the parents brought in the child Jesus to do for him after the custom of the law, then he took him in his arms and blessed God, and said;

29 'Now let thy servant depart, O sovereign,

30 'According to thy word, in peace.

31 'For mine eyes have seen thy salvation,

32 'which thou preparedst before the face of all the people,

33 'a light to enlighten the Gentiles,
'and a glory for thy people Israel.'

And his father and mother were wondering at the things spoken about him. And Simeon blessed them, and said unto Mary his mother;

'Behold he is set for the fall and rising of many in Israel,
'and for a sign which will be spoken against;

35 '(and a sword will pierce through thy own soul also,)'
'that the doubts of many hearts may be removed.'

And there was Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was well stricken in her days, having lived seven years with a husband from her virginity, and being a widow of about eighty-four

years; who departed not from the temple, but served night and day with fastings and prayers. And she, coming up in that very hour, acknowledged the Lord, and spake of him to all those who were waiting for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city Nazareth.

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. And his parents went yearly to Jerusalem to the feast of the Passover. And when he was twelve years old, when they had been up to Jerusalem after the custom of the feast, and had fulfilled the days, as they returned, the youth Jesus tarried behind in Jerusalem; and Joseph and his mother knew it not. And thinking he was in the company, they went a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed; and his mother said unto him; 'Child, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing.' And he said unto them; 'How is it that ye sought me? knew ye not that I must be at my father's house?' And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. And his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

Now in the fifteenth year of the government of Tiberius Cæsar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of Ituræa, and of the country of Trachonitis, and Lysanias was tetrarch of Abilene, and Annas and Caiaphas were high priests, the word of God came on John the son of Zacharias in the desert. And he came into all the neighbourhood of the Jordan, preaching a baptism of repentance for the forgiveness of sins; as it is written in the book

of the words of Isaiah the prophet, saying; *A voice of one crying in the desert; Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.* Then he said unto the crowds that came forth to be baptized by him; 'O offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance; and begin not to say to yourselves; We have Abraham for our father; for I say unto you, that God is able out of these stones to raise up children unto Abraham. And already the axe is laid at the root of the trees; therefore every tree that beareth not good fruit is hewn down, and cast into the fire.' And the crowds asked him, saying; 'What then shall we do?' And he answereth, and saith unto them; 'He that hath two coats, let him give to him that hath none; and he that hath meat, let him do the same.' There came also tax-gatherers to be baptized, and they said unto him; 'Teacher, what shall we do?' And he said unto them; 'Exact no more than what is appointed to you.' And some soldiers also asked him, saying; 'And what shall we do?' And he said unto them; 'Do violence to no one, neither accuse falsely; and be content with your wages.' And as the people were waiting, and all were reasoning in their hearts about John, whether he were the Christ; John answered them all, saying; 'I indeed baptize you in water; but he that is mightier than I cometh, for whom I am not worthy to unloose the latchet of his shoes; he will baptize you in holy spirit and fire. His fan is in his hand, and he will cleanse his floor, and gather the wheat into his granary, but will burn up the chaff in fire unquenchable.' And exhorting many other things he preached Good Tidings to the people. And Herod the tetrarch being reproved by him about Herodias the wife of his brother, and about all the evils which Herod had done, added also this above all, and shut up John in prison.

Now while all the people were being baptized, and when Jesus had been baptized and was praying, it came to pass that the heavens were opened, and the holy spirit came down in a bodily shape like a dove upon him, and

there came a voice from heaven, saying ; 'Thou art my
'beloved son, in thee I am well pleased.' And he, Jesus,
when he began, was about thirty years of age, being, as
was allowed,

the son of Joseph,		the son of Menan,
the son of Heli,		the son of Mattatha,
the son of Matthat,	24	the son of Nathan,
the son of Levi,		the son of David,
the son of Melchi,		the son of Jesse,
the son of Janna,		the son of Obed,
the son of Joseph,		the son of Booz,
the son of Mattathias,	25	the son of Salmon,
the son of Amos,		the son of Naasson,
the son of Naum,		the son of Aminadab,
the son of Esi,		the son of Aram,
the son of Nagge,		the son of Esrom,
the son of Maath,	26	the son of Phares,
the son of Mattathias,		the son of Judah,
the son of Semei,		the son of Jacob,
the son of Joseph,		the son of Isaac,
the son of Juda,		the son of Abraham,
the son of Joanna,	27	the son of Thara,
the son of Rhesa,		the son of Nachor,
the son of Zorobabel,		the son of Saruch,
the son of Salathiel,		the son of Ragau,
the son of Neri,		the son of Phalec,
the son of Melchi,	28	the son of Heber,
the son of Addi,		the son of Sala,
the son of Cosam,		the son of Cainan,
the son of Elmodam,		the son of Arphaxad,
the son of Er,		the son of Sem,
the son of Jose,	29	the son of Noah,
the son of Eliezer,		the son of Lamech,
the son of Jorim,		the son of Mathusala,
the son of Matthat,		the son of Enoch,
the son of Levi,		the son of Jared,
the son of Simeon,	30	the son of Maleleel,
the son of Juda,		the son of Cainan,
the son of Joseph,		the son of Enos,
the son of Jonan,		the son of Seth,
the son of Eliakim,		the son of Adam,
<i>the son of Melea,</i>	31	the son of God.

- 1 And Jesus being full of holy spirit returned from the
Jordan; and he was led by the spirit into the desert,
2 being tempted for forty days by the devil. And in those
days he ate nothing; and when they were ended, he was
3 at last hungry. And the devil said unto him; 'If thou
'be a son of God, command this stone that it be made
4 'bread.' And Jesus answered him, saying; 'It is written;
'*Man shall not live by bread alone, but by every word of*
5 '*God.*' And the devil taking him up a high mountain,
showed to him all the kingdoms of the world in a moment
6 of time. And the devil said unto him; 'All this power
'will I give thee, and the glory of them; for it was
7 'delivered to me, and I give it to whomsoever I will. If
'therefore thou wilt worship before me, all shall be thine.'
8 And Jesus answered and said unto him; 'It is written;
'*Thou shalt worship the Lord thy God, and him only shalt*
9 '*thou serve.*' And he brought him to Jerusalem, and set
him on the pinnacle of the temple, and said unto him;
'If thou be a son of God, cast thyself down from hence;
10 'for it is written; *He will give his angels charge of thee, to*
11 '*guard thee; and; On their hands will they bear thee, lest*
12 '*thou strike thy foot against a stone.*' And Jesus answering
said unto him; 'It is said; *Thou shalt not try the Lord*
13 '*thy God.*' And when the devil had ended every tempta-
tion, he departed from him for a season.
- 14 And Jesus returned in the power of the spirit into
Galilee; and a fame of him went out through all the
15 neighbourhood. And he taught in their synagogues,
16 glorified by all. And he went to Nazareth where he had
been brought up; and as his custom was, he went into the
synagogue on the sabbath day, and stood up to read.
17 And there was delivered to him the book of the prophet
Isaiah; and when he had opened the book, he found the
18 place where it was written; *The spirit of the Lord is upon*
me; because he hath anointed me to preach Good Tidings to
the poor; he hath sent me to preach liberty to the captives,
and recovering of sight to the blind, and to set at liberty
19 *them that are bruised, to preach the acceptable year of the*
20 *Lord.* And he closed the book, and gave it back to the
servant, and sat down. And the eyes of all who were in
21 the synagogue were fastened on him. And he began to
say unto them; '*To day is this scripture fulfilled in your*

'ears.' And all bare witness to him, and wondered at the words of grace which came out of his mouth; and they said; 'Is not this Joseph's son?' And he said unto them; 'Ye will surely say to me this proverb; *Physician, heal thyself*; whatever we have heard was done in Capernaum, do thou also here in thine own country.' And he said; 'Verily I say unto you, no prophet is received in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heavens wereshut up for three years and six months, so that there came a great famine over all the land; but to none of them was Elijah sent, but into Sarepta of Sidon, to a widow woman. And many lepers were in Israel in the days of Elisha the prophet; and none of them was cleansed, but Naaman the Syrian.' And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city; and led him to the brow of the hill whereon their city was built, that they might cast him down. But passing through the midst of them he went his way.

And he came down to Capernaum, a city of Galilee, and taught them on the sabbath. And they were astonished at his teaching, for his word was with authority. And in the synagogue was a man who had a spirit of an unclean demon. And it cried out with a loud voice, saying; 'Let us alone; what have we to do with thee, Jesus the Nazarene? Art thou come to destroy us? I know thee who thou art, the holy one of God.' And Jesus rebuked it, saying; 'Hold thy peace, and come out of him.' And when the demon had thrown him in the midst, it came out of him, and hurt him not. And amazement came on them all; and they spake to one another, saying; 'What is this word, that with authority and power he commandeth the unclean spirits, and they come out?' And fame of him went out into every place of the neighbourhood.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they asked him about her. And he stood over her, and rebuked the fever; and it left her; and she immediately rose and ministered unto them. And as the sun was setting, all that had any sick with divers

lives brought them unto him ; and he laid his hands on each of them, and healed them. And demons came out of many, crying, and saying ; 'Thou art the son of God.' And he rebuking suffered them not to speak ; or they knew that he was the Christ. And when it was day, he departed, and went into a desert place ; and the crowds sought him, and came to him, and stayed him from departing from them. And he said unto them ; 'I must preach the Good Tidings of the kingdom of God to the other cities also ; for thereunto was I sent.' And he was preaching in the synagogues of Galilee.

And it came to pass, as the crowd pressed upon him to hear the word of God, and he was standing by the lake of Gennesaret, he saw two boats standing by the lake's side ; but the fishermen had come out of them, and were washing their nets. And he went into one of the boats, which was Simon's, and asked him to thrust out a little from the land. And he sat down and taught the crowds from the boat. And as he left off speaking, he said unto Simon ; 'Thrust out into the deep, and let down your nets for a draught.' And Simon answering said unto him ; 'Master, we have toiled through the whole night, and have taken nothing ; but at thy word I will let down the net.' And when they had done this, they gathered in a great multitude of fishes ; and their net was breaking. And they beckoned to their partners, who were in the other boat, to come and help them. And they came, and filled both the boats, so that they began to sink. And Simon Peter seeing it, fell at the knees of Jesus, saying ; 'Depart from me, for I am a sinful man, O Lord.' For amazement seized him and all who were with him, at the draught of fishes which they had taken, and also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon ; 'Fear not ; from henceforth thou shalt catch men.' And when they had drawn their boats on to the land, they left all and followed him.

And it came to pass when he was in one of the cities, behold, there was a man full of leprosy, and he, seeing Jesus, fell on his face, and besought him, saying ; 'Lord, if thou wilt, thou canst make me clean.' And he put forth his hand and touched him, saying ; 'I will, be

'thou clean.' And immediately the leprosy departed from him. And he charged him to tell no one; 'but go, and show thyself to the priest, and offer for thy cleansing as Moses commanded for a witness to them.' But the fame of him went abroad the more; and many crowds came together to hear, and to be healed by him of their sicknesses. And he was withdrawn in the desert, and praying.

And it came to pass on one of the days, as he was teaching, there were Pharisees and teachers of the law sitting, who had come from every village of Galilee, and Judea, and Jerusalem; and there was a mighty work of the Lord in healing them. And behold, there were men carrying on a bed a palsied man; and they sought to bring him in, and to lay him before him. And not finding how they could bring him in, because of the crowd, they went up on the house-top, and let him down with his couch along the tiling into the midst before Jesus. And seeing their faith he said; 'Man, thy sins are forgiven thee.' And the scribes and Pharisees began to reason, saying; 'Who is this that speaketh blasphemies? Who can forgive sins, but God alone?' But Jesus, perceiving their thoughts, answered and said unto them; 'What reason ye in your hearts? Which is easier to say; Thy sins are forgiven thee; or to say; Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins,' he said unto the palsied man; 'I say unto thee, Arise, and take up thy couch, and go to thine house.' And immediately he stood up before them, and taking up that whereon he lay, departed to his own house, glorifying God. And amazement seized them all; and they glorified God, and were filled with fear, saying; 'We have seen wonderful things to day.'

And after this he went forth, and saw a tax-gatherer, named Levi, sitting at the tax-office, and he said unto him; 'Follow me.' And leaving all things, he rose up and followed him. And Levi made a great feast for him in his house; and there was a great crowd of tax-gatherers and others who were lying at meat with them. But their scribes and Pharisees murmured at his disciples, saying; 'Why do ye eat and drink with the tax-gatherers and sinners?' And Jesus answering said

unto them ; ' They that are whole need not a physician,
32 ' but they that are sick ; I am not come to call the
' righteous, but sinners to repentance.'

33 And they said unto him ; ' Why do the disciples of
' John fast often, and make prayers, and in like wise the
' disciples of the Pharisees ; but thine eat and drink ?'

34 And he said unto them ; ' Can ye make the sons of the
' bride-chamber fast, while the bridegroom is with them ?

35 ' But days will come when the bridegroom will be taken
' away from them, and then will they fast in those days.'

36 And he spake also a parable unto them ; ' No one
' putteth a patch of new cloth on old cloth ; else the new
' maketh a rent, and the patch of new agreeth not with

37 ' the old. And no one putteth new wine into old skins ;
' else the new wine will burst the skins, and it will be

38 ' spilled, and the skins will perish. But new wine must
39 ' be put into new skins, and both are saved. And no

' one after drinking old wine straightway wisheth for
' new ; for he saith, the old is better.'

1 And it came to pass on a sabbath called second-first,
that he went through the corn fields ; and his disciples
plucked the ears of corn, and ate, rubbing them in their

2 hands. And some of the Pharisees said unto them ;
' Why do ye that which is not lawful to do on the

3 ' sabbath ?' And Jesus answering them said ; ' Have
' ye not read what David did, when he was hungry, and

4 ' they that were with him ; how he went into the house
' of God, and took and ate the shew-bread, and gave also

' to those that were with him ; which it is not lawful to
5 ' eat, but to the priests alone ?' And he said unto

them ; ' The Son of man is lord also of the sabbath.'

6 And it came to pass also on another sabbath, that he
entered into the synagogue and taught. And there was

7 a man there whose right hand was withered. And the
scribes and Pharisees watched him, whether he would

8 heal on the sabbath, that they might find an accusation
against him. But he knew their thoughts, and said unto

9 the man that had the withered hand ; ' Rise up, and
' stand in the midst.' And he arose and stood. Then

Jesus said unto them ; ' I will ask you ; which is lawful
' on the sabbath, to do good or to do evil ? to save life,

10 ' or to kill ?' And looking round on them all, he said

unto him; 'Stretch forth thine hand.' And he did; and his hand was restored as the other. And they were filled with madness; and they communed one with another, what they should do with Jesus.

And it came to pass in those days, that he went out to the mountain to pray, and passed the night in the house of prayer to God. And when it was day, he called his disciples, and of them he chose twelve, whom he named apostles; Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, Judas the brother of James, and Judas Iscariot, who also became the traitor. And he came down with them, and stood on a level place. And there was a crowd of his disciples, and a great multitude of the people from all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And all the crowd sought to touch him; for power went out of him and healed all. And he lifted up his eyes on his disciples and said; 'Blessed are ye poor, for your's is the kingdom of God. Blessed are ye that hunger now, for ye will be filled. Blessed are ye that weep now, for ye will laugh. Blessed are ye when men shall hate you, and when they shall avoid you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for thus their fathers did unto the prophets. But alas for you that are rich, for ye have had your consolation. Alas for you that are filled, for ye will be hungry. Alas for you that laugh now, for ye will mourn and weep. Alas when men speak well of you, for thus did their fathers unto the false prophets. But I say unto you that hear, love your enemies, do good to them that hate you, bless them that curse you, pray for them that reproach you. To him that smiteth thee on the cheek offer also the other; and from him that taketh away thy cloak forbid not thy coat also. Give to every one that asketh of thee, and of him that *taketh away thy goods ask not again.* And as ye would

‘that men should do unto you, do ye also in like wise
22 unto them. For if ye love them that love you, what
‘thanks should ye have? for sinners also love those that
23 love them. And if ye do good to those that do good
‘to you, what thanks should ye have? for sinners also
24 do the same. And if ye lend to those of whom ye hope
‘to receive back, what thanks should ye have? for sin-
25 ners also lend to sinners, to receive as much back. But
‘love your enemies, and do good, and lend hoping for
‘nothing back; and your reward will be great, and ye
‘will be sons of the Highest; for he is kind to the un-
26 thankful and to the evil. Be ye therefore merciful, as
27 your Father also is merciful. And judge not, and ye
‘shall not be judged; condemn not, and ye shall not be
28 condemned; forgive, and ye shall be forgiven; give,
‘and it shall be given to you; good measure, pressed
‘down, and shaken together, and running over, will men
‘give into your bosom. For with the same measure with
‘which ye measure will it be measured back to you.’
29 And he spake a parable unto them; ‘Can the blind lead
30 the blind? will not both fall into a ditch? The disciple
‘is not above his teacher; but every one that is perfect
31 will be as his teacher. And why seest thou the chaff
‘that is in thy brother’s eye, but perceivest not the splinter
32 that is in thine own eye? Or how canst thou say unto
‘thy brother; Brother, let me pull out the chaff that is
‘in thine eye; while thou seest not the splinter that is
‘in thine own eye? Thou hypocrite, first pull the splinter
‘out of thine own eye, and then thou wilt see clearly to
33 pull out the chaff that is in thy brother’s eye. For
‘that is not a good tree which bringeth forth corrupt
‘fruit; nor that a corrupt tree which bringeth forth
34 good fruit. For every tree is known by its own fruit.
‘For men do not gather figs off thorns, nor do they
35 gather grapes off a bramble bush. A good man out of
‘the good treasure of his heart bringeth forth good, and
‘an evil man out of the evil treasure of his heart bringeth
‘forth evil; for out of the overflow of the heart his mouth
36 speaketh. And why call ye me, Lord, Lord, and do not
37 the things which I say? Every one that cometh unto
‘me, and heareth my words, and doeth them, I will show
‘you to whom he is like. He is like a man building

'a house, who dug, and sunk, and laid a foundation
'on the rock; and when there arose a flood, the stream
'beat upon that house, but could not shake it; for it
'was founded on the rock. And he that heareth, and
'doeth not, is like a man building a house on the earth
'without a foundation; and the stream beat upon it,
'and immediately it fell, and the ruin of that house
'was great.'

Now when he had ended all his sayings in the ears of
the people, he entered into Capernaum. And a certain
centurion's slave, who was valuable to him, was sick and
ready to die. And when he heard of Jesus, he sent elders
of the Jews unto him, asking him to come and heal his
slave. And when they came to Jesus, they besought him
earnestly, saying; 'He is worthy that thou shouldest do
'this for him, for he loveth our nation, and he built us the
'synagogue.' And Jesus went with them. And when he
was already not far from the house, the centurion sent
friends to him, saying unto him; 'Lord, trouble not thy-
'self; for I am not worthy that thou shouldest enter under
'my roof; wherefore neither thought I myself worthy to
'come unto thee; but command by a word, and my servant
'will be healed. For I am a man set under authority,
'having soldiers under me; and I say unto this one; 'Go,
'and he goeth; and to another; Come, and he cometh;
'and to my slave; Do this, and he doeth it.' And Jesus
hearing this, marvelled at him; and turning, said to the
crowd that followed him; 'I say unto you, I have not found
'so great faith in Israel.' And they that were sent, return-
ing to the house, found the slave whole that had been sick.

And it came to pass on the day after, that he was going
into a city called Nain; and there went with him a good
many of his disciples, and a great crowd. And as he
came nigh to the gate of the city, behold, a dead man was
carried out, an only son of his mother, and she was a
widow; and with her was a rather great crowd of the city.
And when the Lord saw her, he had pity on her, and said
unto her; 'Weep not.' And he came and touched the
bier; and the bearers stood still. And he said; 'Young
'man, I say unto thee, arise.' And the dead man sat up,
and began to speak; and he gave him to his mother.
And there came a fear on all; and they glorified God,

saying ; ' A great prophet is risen up among us ; ' and,
17 ' God hath visited his people. ' And this saying about him
went forth through all Judea, and through all the neigh-
bourhood.

18 19 And John's disciples told him of all these things. And
John calling two of his disciples, sent them to Jesus,
saying ; ' Art thou he that was coming, or look we for
20 ' another ? ' And when the men were come unto him, they
said ; ' John the Baptist hath sent us unto thee, saying ;
' Art thou he that was coming, or look we for another ? '
21 And in the same hour he cured many of diseases, and of
plagues, and of evil spirits, and to many blind persons
22 he gave sight. And Jesus answering said unto them ;
' Go, and tell John what ye have seen and heard ; that
' the blind receive sight, the lame walk, the lepers are
' cleansed, the deaf hear, the dead are raised, to the poor
23 ' Good Tidings are preached. And blessed is he whoever
24 ' shall not stumble at me. ' And when John's messengers
were gone, he began to say unto the crowds about John ;
' What went ye out into the desert for to see ? A reed
25 ' shaken by the wind ? But what went ye out for to see ?
' A man clothed in soft raiment ? Behold, those in gor-
' geous raiment, and delicate living, are in kings' courts.
26 ' But what went ye out for to see ? A prophet ? Yea,
27 ' I say unto you, and more than a prophet. This is he of
' whom it is written ; *Behold, I send my messenger before*
28 *thy face, who shall prepare thy way before thee.* For I
' say unto you, among those who are born of women there
' is not a greater prophet than John the Baptist ; but the
29 ' least in the kingdom of God is greater than he. ' And all
the people that heard, and the tax-gatherers, justified
God, having been baptized with the baptism of John.
30 But the Pharisees and teachers of the law rejected the
counsel of God within themselves, not having been bap-
31 tized by him. ' Whereunto then shall I liken the men of
32 ' this generation ? and to what are they like ? They are
' like unto children sitting in the market-place, and calling
' one to another, and saying ; We have piped to you, and
' ye have not danced ; we have mourned to you, and ye
33 ' have not wept. For John the Baptist is come neither
' eating bread nor drinking wine ; and ye say ; He hath a
' demon. *The Son of man is come eating and drinking ;*

'and ye say; Behold, a gluttonous man, and a wine
'bibber, a friend of tax-gatherers and sinners. But wis- 3
'dom is justified of all her children.'

And one of the Pharisees asked him to eat with him. 3
And he went into the Pharisee's house, and lay down to
meat. And behold, a woman in the city, who was a 3
sinner, knowing that he was lying at meat in the Pharisee's
house, brought an alabaster jar of ointment; and stand- 3
ing behind by his feet, weeping, she began to wash his
feet with her tears, and wiped them with the hair of her
head, and kissed his feet, and anointed them with the
ointment. Now when the Pharisee who had invited him 3
saw it, he spake within himself, saying; 'This man, if he
'were a prophet, would have known who and what this
'woman is that toucheth him; for she is a sinner.' And 4
Jesus answering said unto him; 'Simon, I have some-
'what to say to thee.' And he saith; 'Teacher, say on.'
'A certain creditor had two debtors; the one owed five 4
'hundred Denarii [or four thousand pence], and the other
'fifty [or four hundred pence]. And as they had nothing 4
'to pay, he forgave them both. Say then, which of them
'will love him most?' And Simon answering said; 'I 4
'suppose he to whom he forgave most.' And he said
unto him; 'Thou hast judged rightly.' And turning to- 4
wards the woman, he said unto Simon; 'Seest thou this
'woman? I entered into thine house; thou gavest me
'no water for my feet; but she washed my feet with her
'tears, and wiped them with her hair. Thou gavest me 4
'no kiss; but she, from the time I came in, hath not
'ceased kissing my feet. My head with oil thou didst 4
'not anoint; but she anointed my feet with ointment.
'Wherefore, I say unto thee; her sins, which are many, 4
'are forgiven, therefore she loved much; but to whom
'little is forgiven, he loveth little.' And he said unto .
her; 'Thy sins are forgiven.' And the guests began to .
say to themselves; 'Who is this that even forgiveth
'sins?' And he said unto the woman; 'Thy faith hath 1
'saved thee; go in peace.'

And it came to pass afterwards that he went through
every city and village, preaching and showing the Good
Tidings of the kingdom of God. And with him were the
twelve, and certain women who had been healed of evil

spirits and sicknesses, Mary called Magdalene, out of whom went seven demons, and Joanna the wife of Chuza, Herod's deputy, and Susanna, and many other women who ministered unto him out of their substance.

And when a great crowd was come together, and those of the cities had come out unto him, he said in a parable ;
The sower went out to sow his seed. And as he sowed, some fell by the road side ; and it was trodden down, and the fowls of the air devoured it. And some fell upon the rock ; and when it sprang up it withered away, because it lacked moisture. And other fell in the midst of thorns ; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up, and bare fruit a hundred fold.' And as he said this, he cried ; ' He that hath ears to hear let him hear.' And his disciples asked him, saying ; ' What may this parable be ?' And he said ; ' To you it is given to know the mysteries of the kingdom of God, but to the others in parables ; that seeing they may not see, and hearing they may not understand. Now the parable is this. The seed is the word of God. Those by the road side are the hearers ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. And those on the rock are they, who, when they hear, receive the word with joy ; and these have no root, they believe for a time, and in a time of temptation fall away. And that which fell among the thorns are they, who having heard, on going forth, are choked by the cares, and riches, and pleasures of life, and bear no fruit. But that on the good ground are they, who in an honest and good heart, having heard the word, keep it and bear fruit with patience. No one, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed, but setteth it on a lamp-stand, that those who enter may see the light. For nothing is secret, which will not be made manifest ; nor hid, that will not be known, and come into sight. Take heed therefore how ye hear ; for whoever hath, unto him will be given ; and whoever hath not, from him will be taken even what he seemeth to have.'

Then his mother and brethren came towards him, but could not come at him for the crowd. And it was told

to him by some who said ; ' Thy mother and thy brethren
' are standing without, wishing to see thee.' And he 21
answered and said unto them ; ' My mother and my
' brethren are these, who hear the word of God and do it.'

And it came to pass on one of the days, that he went 22
into a boat with his disciples ; and said unto them ; ' Let
' us go over to the other side of the lake.' And they
launched forth. And as they sailed, he fell asleep. And 23
there came a storm of wind on the lake ; and they were
filling, and were in danger. And they came and awoke 24
him, saying ; ' Master, Master, we perish.' Then he
arose, and rebuked the wind and the raging of the water.
And they ceased, and there was a calm. And he said 25
unto them ; ' Where is your faith ? ' And being afraid
they wondered, saying one to another ; ' Who then is this ;
' for he commandeth even the winds and the water, and
' they obey him ?'

And they sailed to the country of the Gadarenes, which 26
is over against Galilee. And as he landed, there met him 27
a certain man out of the city, who had demons for a long
time, and ware no clothes, nor abode in a house, but in
the tombs. And when he saw Jesus, he cried out, and 28
fell before him, and with a loud voice said ; ' What have
' I to do with thee, Jesus, son of the most high God ? I
' beseech thee torment me not.' For he commanded the 29
unclean spirit to come out of the man. For oftentimes
it had caught him ; and he was guarded, and bound with
chains and fetters ; and he brake the bands, and was
driven by the demon into the desert. And Jesus asked 30
him, saying ; ' What is thy name ? ' And he said ;
' Legion ;' because many demons went into him. And 31
he besought him not to command them to go out into
the bottomless pit. And there was an herd of a good 32
many swine feeding on the mountain ; and they besought
him that he would suffer them to enter into them. And
he suffered them. And the demons going out of the 33
man, entered into the swine ; and the herd rushed down
the cliff into the lake, and were drowned. And when 34
they that fed them saw what was done, they fled, and told
it in the city and in the country. And they went out to 35
see what was done. And they came to Jesus, and found 36
the man, out of whom the demons had gone forth, sitting

at the feet of Jesus, clothed and in his right mind; and they were afraid. And they also who saw it told them how he that had been a demoniac was healed. Then the whole multitude of the neighbourhood of the Gadarenes asked him to depart from them; for they were taken with a great fear. And he went into the boat and returned. And the man out of whom the demons had gone forth asked to be with him. But Jesus sent him away, saying: 'Return to thine house, and show how great things God hath done for thee.' And he went away, publishing through the whole city how great things Jesus had done for him.

And it came to pass, that, as Jesus returned, the crowd received him; for they were all looking for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue. And falling at the feet of Jesus, he besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying. And as he went the crowd pressed round him. And there was a woman who had an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed by any. She came behind, and touched the hem of his cloak; and immediately her issue of blood was stopped. And Jesus said; 'Who touched me?' And when all denied, Peter and they that were with him said; 'Master, the crowds throng thee and press; and sayest thou; Who touched me?' And Jesus said; 'Some one touched me, for I know that virtue went out of me.' And the woman, seeing that she was not hid, came trembling, and falling before him, declared to him before all the people why she touched him, and how she was healed immediately. And he said unto her; 'Daughter, be of good cheer; thy faith hath made thee whole; go in peace.' While he yet spake there cometh one from the ruler of the synagogue's house, saying unto him; 'Thy daughter is dead; trouble not the Teacher.' But Jesus hearing it, answered him, saying; 'Fear not, only believe, and she will be made whole.' And when he came into the house, he suffered no one to go in, save Peter and John and James, and the father and mother of the maiden. And all were weeping and bewailing her; but he said; 'Weep not; she is not dead, but sleepeth.'

And they laughed at him, knowing that she was dead. 5
And he put them all out, and taking her by the hand, 5
spoke aloud, saying; 'Maid, arise.' And her spirit came 5
again, and she arose straightway: and he ordered food to 5
be given her. And her parents were astonished; but he 5
charged them to tell no one what was done.

Then he called together the twelve, and gave them 1
power and authority over all the demons, and to cure 1
diseases. And he sent them to preach the kingdom of 1
God; and to heal the sick. And he said unto them; 1
'Take nothing for the road, neither staff, nor scrip, nor 1
'bread, nor silver, nor have two coats apiece. And 1
'whatever house ye enter into, there abide, and thence 1
'depart. And whoever will not receive you, when ye 1
'go out of that city, shake off the very dust from your 1
'feet as a witness against them.' And they departed, 1
and went through the villages, preaching the Good 1
Tidings, and healing everywhere.

Now Herod the tetrarch heard of all that was done by 1
him; and he was troubled, because it was said by some, 1
that John had been raised from the dead; and by some, 1
that Elijah had appeared; and by others, that one of the 1
old prophets had arisen again. And Herod said; 'John 1
'I have beheaded; but who is this of whom I hear such 1
'things?' And he sought to see him.

And the Apostles, when they returned, told him what 11
they had done. And he took them, and withdrew privately 11
into a desert place of a city called Bethsaida. And the 11
crowds, when they knew it, followed him. And he received 11
them, and spake unto them of the kingdom of God; and 11
healed them that had need of healing. And the day began 11
to set; and the twelve came and said unto him; 'Send 11
'the crowd away, that they may go into the villages and 11
'country around, and lodge, and get victuals; for here we 11
'are in a desert place.' But he said unto them; 'Give ye 11
'them to eat.' And they said; 'We have no more than 11
'five loaves and two fishes; unless we go and buy meat 11
'for all this people.' For they were about five thousand 11
men. And he said unto his disciples; 'Make them lie 11
'down in companies of fifty each.' And they did so, and 11
made them all lie down. And taking the five loaves and 11
the two fishes, and looking up to heaven, he blessed them,

and brake, and gave to his disciples to set before the
7 crowd. And they ate and were all filled; and there were
taken up what remained to them, twelve baskets of
fragments.

8 And it came to pass, as he was apart praying, his
disciples were with him; and he asked them, saying;
9 'Whom say the crowds that I am?' And they answering
said; 'John the Baptist; and some, Elijah; and others,
10 'that one of the old prophets is risen again.' And he
said unto them; 'But whom say ye that I am?' And
Peter answering said; 'The Christ [or Anointed One] of
11 'God.' And he charged them, and ordered them to tell
12 it to no one; saying, that the Son of man must suffer
many things, and be rejected by the elders and high
priests and scribes, and be slain, and be raised on the
13 third day. And he said unto them all; 'If any one wish
'to come after me, let him deny himself, and take up his
14 'cross daily, and follow me. For whoever shall wish to
'save his life, will lose it; and whoever shall lose his life
15 'for my sake, he will save it.' For what is a man advan-
taged if he gain the whole world, and lose himself, or
16 'be condemned? 'For whoever shall be ashamed of me
'and of my words, of him will the Son of man be ashamed,
'when he shall come in his glory, and in the glory of the
17 'Father, and of the holy angels. But I tell you of a truth,
'there be some of those standing here that will not taste
'of death, till they see the kingdom of God.'

18 And it came to pass about eight days after these
sayings, he took Peter and John and James, and went up
19 the mountain to pray. And as he prayed, the look of his
face was changed, and his raiment was glistening white.
20 And behold, there talked with him two men, who were
11 Moses and Elijah; who appeared in glory, and spake of
his departure, which he was about to fulfil at Jerusalem.
12 But Peter and they that were with him were heavy with
sleep; and when they awoke they saw his glory, and the
13 two men standing with him. And it came to pass, as
these departed from him, Peter said unto Jesus; 'Master,
'it is good for us to be here; and let us make three
'tents, one for thee, and one for Moses, and one for
14 'Elijah;' not knowing what he said. And while he thus
spake, there came a cloud and overshadowed them; and

they feared as those entered the cloud. And there came 35
a voice out of the cloud, saying; 'This is my beloved
'son, hear him.' And when the voice came, Jesus was 36
found alone. And they kept it close, and told no one in
those days any of the things which they had seen.

And it came to pass on the next day, as they came 37
down from the mountain, a great crowd met him. And 38
behold, a man of the crowd cried out, saying; 'Teacher,
'I beseech thee to look on my son, for he is mine only
'child. And lo, a spirit taketh him, and suddenly crieth 39
'out, and teareth him with foam, and bruising him
'scarcely leaveth him. And I besought thy disciples to 40
'cast it out; and they could not.' And Jesus answering 41
said; 'O unbelieving and misguided generation, how long
'shall I be with you, and suffer you? Bring hither thy
'son.' And as he was yet coming, the demon threw him 42
down and tore him. And Jesus rebuked the unclean 43
spirit, and healed the young man, and gave him back to
his father. And they were all amazed at the mighty 43
power of God.

But while they wondered every one at all that Jesus 44
did, he said unto his disciples; 'Lay ye these sayings in 44
'your ears, for the Son of man is about to be delivered up
'into the hands of men.' But they understood not this 45
saying; and it was hid from them, so that they perceived
it not. And they feared to ask him about this saying.

Then there arose a reasoning among them, which of 46
them should be greatest. And Jesus, perceiving the 47
doubt of their heart, took a child, and set it by him, and 48
said unto them; 'Whoever shall receive this child in
'my name, receiveth me; and whoever shall receive me,
'receiveth Him that sent me; for he that is least among
'you all, he shall be great.' And John answered and 49
said; 'Master, we saw one casting out demons in thy
'name; and we forbad him, because he followeth not
'with us.' And Jesus said unto him; 'Forbid him not; 50
'for he that is not against you is for you.'

And it came to pass, when the days for his being re- 51
ceived up were completed, he set his face to go to Jeru- 52
salem, and sent messengers before his face. And they went
and entered a village of the Samaritans, to make ready
for him. And they received him not, because his face 53

was going to Jerusalem. And when his disciples James and John saw it, they said; 'Lord, wilt thou that we command fire to come down from heaven and to consume them; even as Elijah did?' But he turned, and rebuked them, and said; 'Ye know not what spirit ye are of.' And they went into another village.

And it came to pass, as they went on the way, some one said unto him; 'Lord, I will follow thee wherever thou goest.' And Jesus said unto him; 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' And he said unto another; 'Follow me.' But he said; 'Lord, suffer me first to go and bury my father.' And Jesus said unto him; 'Leave the dead to bury their own dead; but go thou and preach the kingdom of God.' And another said; 'Lord, I will follow thee; but first let me bid farewell to those at home.' And Jesus said unto him; 'No one having put his hand to the plough, and looking back, is fit for the kingdom of God.'

After this the Lord appointed seventy others also, and sent them two by two before his face into every city and place where he was himself coming. Therefore said he unto them; 'The harvest truly is great, but the labourers few; pray ye therefore the Lord of the harvest, that he would send forth labourers to his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no one by the way. And whatever house ye enter, first say; Peace be to this house. And if a son of peace be there, your peace will rest upon it; if not, it will return to you. And remain in the same house, eating and drinking what they give; for the labourer is worthy of his hire. Go not from house to house. And whatever city ye enter, and they receive you, eat the things set before you; and heal the sick therein, and say unto them; The kingdom of God is come nigh upon you. But whatever city ye enter, and they receive you not, go out into its open squares, and say; Even the dust of your city, which cleaveth to us, we wipe off against you; moreover know this, that the kingdom of God is at hand. I say unto you, that it will be more tolerable in that day for Sodom, than for that city. Alas for thee,

'Chorazin! alas for thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had long ago repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, who art exalted to heaven, wilt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.'

And the seventy returned with joy, saying; 'Lord, even the demons obey us in thy name.' And he said unto them; 'I beheld Satan falling as lightning from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. But in this rejoice not, that the spirits obey you; but rejoice that your names are written in heaven.' In that hour Jesus rejoiced in his spirit, and said; 'I acknowledge unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes; yea, Father, for so it seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son wisheth to reveal him.' And turning to the disciples he said privately; 'Blessed are the eyes that see what ye see; for I say unto you, that many prophets and kings wished to see what ye see, and did not see; and to hear what ye hear, and did not hear.'

And behold, a certain teacher of the law stood up and tempted him, saying; 'Teacher, what shall I do to inherit eternal life?' And he said unto him; 'What is written in the law? how readest thou?' And he answering said; '*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.*' And he said unto him; 'Thou hast answered right; this do and thou shalt live.' But he, wishing to justify himself, said to Jesus; 'And who is my neighbour?' And Jesus answering said; 'A certain man went down from Jerusalem to Jericho, and fell among robbers, who *stripped him, and wounded him, and departed, leaving*

31 'him half dead. By chance a certain priest came down
'that way; and seeing him he passed by on the other
32 'side. And in like wise a Levite, when he was at the
'place, came and looked, and passed by on the other
33 'side. But a certain Samaritan journeying came upon
34 'him; and when he saw him, pitied him. And he went
'to him, and bound up his wounds, pouring on him oil
'and wine, and set him on his own beast, and brought
35 'him to an inn, and took care of him. And on the
'morrow when he departed he took out two Denarii, [or
'sixteen pence,] and gave to the host, and said unto him;
'Take care of him; and whatever thou spendest more,
36 'I will repay thee on my return. Which now of these
'three, thinkest thou, was neighbour to him that fell
37 'among the robbers?' And he said; 'He that showed
'mercy on him.' Then said Jesus unto him; 'Go, and
'do thou in like manner.'

38 Now it came to pass, as they went, that he entered a
certain village; and a certain woman named Martha
39 received him into her house. And she had a sister called
40 Mary, who sat at Jesus's feet, and heard his word. But
Martha was cumbered about much serving, and came and
said; 'Lord, dost not thou care that my sister hath left
'me to serve alone? Bid her therefore that she help
41 'me.' And Jesus answered and said unto her; 'Martha,
'Martha, thou art over careful, and troublest thyself about
42 'many things, and one only is needed; and Mary hath
'chosen the good part which will not be taken from her.'

43 And it came to pass, that, as he was in a certain place
praying, when he ceased, one of his disciples said unto
him; 'Lord, teach us to pray, as John also taught his
44 'disciples.' And he said unto them; 'When ye pray,
45 'say; Father, hallowed be thy name; thy kingdom come;
46 'give us day by day our daily bread; and forgive us our
'sins, for we forgive every one that is indebted to us;
47 'and lead us not into temptation.' And he said unto
them; 'One of you shall have a friend, and shall go to
48 'him at midnight, and say to him; Friend, lend me three
49 'loaves; for a friend of mine is come to me from a
50 'journey, and I have nothing to set before him. And he
'from within shall answer, and say; Trouble me not,
'the door is now shut, and my children are gone with

'me to bed; I cannot rise and give to thee. I say unto
'you, even though he will not rise and give to him,
'because he is his friend, yet because of his importunity
'he will arise and give him as many as he needeth. And
'I say unto you, ask, and it will be given to you;
'seek, and ye will find; knock, and it will be opened
'to you. For every one that asketh receiveth; and
'he that seeketh findeth; and to him that knocketh it
'will be opened. If a son shall ask bread of one of you
'that is his father, will he give him a stone? Or a fish,
'will he for a fish give him a serpent? Or if he shall
'ask an egg, will he give him a scorpion? If ye then,
'being evil, know how to give good gifts to your children;
'how much more will the Father from heaven give holy
'spirit to them that ask him!'

And he was casting out a demon, and it was dumb; and it came to pass, when the demon was gone out, the dumb man spake; and the crowds wondered. And some of them said; 'He casteth out the demons by Beelzebub the chief of the demons.' And others tempting sought of him a sign from heaven. But he, knowing their thoughts, said unto them; 'Every kingdom divided against itself is ruined, and house against house falleth. And if Satan be divided against himself, how shall his kingdom stand? Because ye say that I cast out the demons by Beelzebub. And if I by Beelzebub cast out the demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I by the finger of God cast out the demons, then is the kingdom of God come upon you. When the Strong One armed guardeth his palace, his goods are in peace; but when a stronger than he shall come and overcome him, he taketh away his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of the man, it walketh through places where there is no water, seeking rest; and finding none, it saith, I will return into my house whence I came out. And when it cometh, it findeth it swept and garnished. Then it goeth and taketh seven other spirits more wicked than itself; and they enter in, and dwell there; and the last state of the man is worse than the

'first.' And it came to pass, as he spake this, a certain woman raised her voice out of the crowd, and said unto him; 'Blessed is the womb that bare thee, and the paps which thou hast sucked.' But he said; 'Yea rather, blessed are they that hear the word of God, and keep it.'

And when the crowds were gathered around, he began to say; 'This is an evil generation; it seeketh a sign, and no sign shall be given to it, but the sign of Jonah. For as Jonah was a sign to the Ninevites, so also will the Son of man be to this generation. The queen of the south will rise at the judgment with the men of this generation, and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh will rise up at the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah, and behold, a greater than Jonah is here. No one, when he hath lighted a lamp, putteth it into a secret place, nor under the bushel, but on the lamp-stand, that those who come in may see the light. The lamp of the body is the eye; therefore when thine eye is single, then thy whole body is in the light; but when it is evil, then thy body is in the dark. Take heed therefore that the light within thee be not darkness. If thy whole body therefore be in the light, having no part dark, the whole will be in the light, as when the lamp lighteth thee with its shining.'

And while he was speaking, a certain Pharisee asked him to dine with him; and he went in and lay down to meat. And when the Pharisee saw it he wondered that he had not first washed before the dinner. And the Lord said unto him; 'Now ye Pharisees cleanse the outside of the cup and of the platter; but your inside is full of ravening and wickedness. Ye fools, did not He that made the outside make the inside also? But what ye have give as alms; and behold, all things are clean to you. But alas for you Pharisees, for ye pay tithe of mint and rue and every herb; and pass over the judgment and the love of God; these ought ye to do, and not to leave the other undone. Alas for you Pharisees, for ye love the first seat in the synagogues, and the greetings in the markets. Alas for you, for ye are as unseen

'graves; and the men that walk over them are not
 'aware.' Then answered one of the teachers of the law, 45
 and said unto him; 'Teacher, thus saying, thou re-
 'proachest us also.' And he said; 'And alas for you 46
 'teachers of the law, for ye lade men with burdens
 'grievous to be borne, and ye yourselves touch not the
 'burdens with one of your fingers. Alas for you, for ye 47
 'build the tombs of the prophets, and your fathers killed
 'them. Truly ye bear witness and allow the deeds of 48
 'your fathers; for they indeed killed them, and ye build
 'their tombs. Therefore also the wisdom of God said; 49
 '*I will send to them prophets and apostles, and some of*
 '*them they will slay and persecute;* that the blood of 50
 'all the prophets, which was shed from the foundation
 'of the world, may be required of this generation; from 51
 'the blood of Abel, to the blood of Zacharias, who pe-
 'rished between the altar and the temple. Yea I say
 'unto you, it will be required of this generation. Alas 52
 'for you teachers of the law, for ye have taken away the
 'key of knowledge. Ye entered not yourselves, and ye
 'hindered them that were entering.' And as he said this 53
 unto them, the scribes and Pharisees began to press him
 closely, and to lead him to speak of many things; laying 54
 wait for him, and seeking to catch something out of his
 mouth, that they might accuse him. In the mean time, 1
 when the crowd was gathered together by tens of thou-
 sands, so as to tread one on another, he began to say
 unto his disciples; 'First beware ye of the leaven of the
 'Pharisees, which is hypocrisy. And there is nothing 2
 'covered, that will not be uncovered, and hid, that will
 'not be known. Therefore whatever ye have said in the 3
 'dark, will be heard in the light; and what ye have
 'spoken in the ear in closets, will be proclaimed on
 'the housetops. But I say unto you, my friends, be not 4
 'afraid of those who kill the body, and after that have
 'no more that they can do. But I will show you whom 5
 'ye should fear; fear Him who after killing hath power
 'to cast into the Gehenna; yea, I say unto you, fear Him.
 'Are not five sparrows sold for two Assaria [or Far- 6
 'things]? and not one of them is forgotten before God.
 'But even the hairs of your head are all numbered. Fear 7
 'not therefore; ye are of more value than many sparrows.

8 'Also I say unto you, whoever shall acknowledge me
9 'before men, him will the Son of man also acknowledge
10 'before the angels of God. But he that denieth me before
11 'men shall be denied before the angels of God. And
12 'whoever shall speak a word against the Son of man, it
13 'will be forgiven him; but to him that blasphemeth
14 'against the holy spirit, it will not be forgiven. And
15 'when they bring you before the synagogues, and go-
16 'vernments and authorities, be not over careful how or
17 'what defence ye shall speak, or what ye shall say; for
18 'the holy spirit will teach you in that hour what ye ought
19 'to say.'

20 And one of the crowd said unto him; 'Teacher, speak
21 'to my brother, that he divide the inheritance with me.'
22 And he said unto him; 'Man, who made me a judge or
23 'divider over you?' And he said unto them; 'Take
24 'heed, and beware of covetousness; for when any man
25 'hath abundance, his life doth not consist of his posses-
26 'sions.' And he spake a parable unto them, saying; 'The
27 'land of a certain rich man brought forth plentifully; and
28 'he thought to himself, saying; What shall I do, for I have
29 'nowhere to gather in my fruits? And he said; This
30 'will I do; I will pull down my barns, and build greater;
31 'and there will I gather in all my fruits and my goods.
32 'And I will say to my soul; Soul, thou hast many goods
33 'laid up for many years; take thine ease, eat, drink, and
34 'be merry. But God said unto him; Fool, this night
35 'they will require thy life of thee; then whose will the
36 'things be that thou hast provided? So is he that
37 'hoardeth for himself and is not rich toward God.' And
38 'he said unto his disciples; 'Therefore I say unto you, be
39 'not over careful for your life, what ye shall eat; nor for
40 'the body, what ye shall put on. The life is more than
41 'meat, and the body than raiment. Consider the ravens;
42 'for they sow not nor reap; they have neither storehouse,
43 'nor barn, and yet God feedeth them; how much are ye
44 'better than the fowls! And which of you by care can
45 'add one cubit to his stature? If then ye be not able to
46 'do the least, why are ye over careful for the rest? Con-
47 'sider the lilies how they grow; they toil not, nor spin;
48 'and I say unto you, not Solomon in all his glory was
49 'arrayed like *one of these*. If then God so clothe the

'grass, which is to-day in the field, and to-morrow cast
 'into the oven, how much more will he clothe you, O ye
 'of little faith! And seek not ye what ye shall eat, or
 'what ye shall drink; and be ye not in doubt. For all
 'these do the nations of the world seek after; and your
 'Father knoweth that ye have need of these. But seek
 'ye the kingdom of God, and all these will be added
 'unto you.

'Fear not, little flock; for it is your Father's pleasure
 'to give to you the kingdom. Sell what ye have, and
 'give alms; make for yourselves bags which wax not old,
 'an unfailing treasure in heaven, where no thief approach-
 'eth, nor moth corrupteth. For where your treasure is,
 'there will your heart be also. Let your loins be girded
 'about, and your lamps burning, and yourselves like men
 'waiting for their lord, when he shall return from the
 'wedding; that when he cometh and knocketh, they may
 'open to him immediately. Blessed are those slaves,
 'whom the lord, when he cometh, shall find watching;
 'verily I say unto you, that he will gird himself, and
 'make them lie down to meat, and will go forth and
 'serve them. And if he shall come in the second watch,
 'and shall come in the third watch, and find them so;
 'blessed are those slaves. And this know, that if the
 'master of the house had known in what hour the thief
 'cometh, he would have watched and not suffered his
 'house to be broken open. Then be ye therefore ready;
 'for the Son of man cometh at an hour when ye think
 'not.' And Peter said unto him; 'Lord, speakest thou
 'this parable to us, or even to all?' And the Lord said;
 'Who then is the faithful and wise steward, whom the
 'lord will set over his household, to portion out the meat
 'in due season? Blessed is that slave, whom his lord
 'when he cometh shall find so doing. Truly I say unto
 'you, that he will set him over all that he hath. But if
 'that slave say in his heart; My lord delayeth his coming;
 'and shall begin to beat the servants and maidens, and to
 'eat and drink and to be drunken; the lord of that slave
 'will come in a day when he looketh not, and in an hour
 'when he is not aware, and will cut him off, and will
 'appoint his portion with the unbelievers. And that
 '*slave, who knew his lord's will, and prepared not, nei-*

'ther did according to his will, he will have many stripes; but he that knew not, and did things worthy of stripes, will have few stripes. For to whomsoever much is given, of him much will be required; and to whom they have committed much, of him they will ask the more. I am come to send fire upon earth; and what do I wish for, but that it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be fulfilled! Think ye that I am come to give peace on earth? I tell you, No, but rather division. For from henceforth five in one house will be divided, three against two, and two against three. Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.' And he said also unto the crowds; 'When ye see the cloud rising out of the west, straightway ye say; A shower is coming; and so it is. And when ye see the south wind blowing, ye say; There will be a heat; and it cometh to pass. Ye hypocrites, ye can understand the face of the earth and of the sky; how understand ye not this season? And why even of yourselves judge ye not what is right? For as thou goest with thine adversary to the magistrate, take pains on the road to be freed from him; lest he drag thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee that thou wilt not come out thence, till thou hast paid the last Lepton, [or half-farthing].'

And there were present at that season some who told him of the Galilæans, whose blood Pilate mingled with their sacrifices. And Jesus answering said unto them; 'Think ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, No; but unless ye repent, ye all will thus perish. Or those eighteen, on whom fell the tower in the Siloam and slew them, think ye that they deserved it above all men dwelling in Jerusalem? I tell you, No; but unless ye repent, ye will all perish in like manner.' And he spake this parable; 'A certain man had a fig-tree planted in his vineyard; and he came and

'sought fruit on it, and found none. Then said he to his vine-dresser; Behold, these three years have I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him; Lord, leave it this year also, till I dig about it, and dung it; and may be it will bear fruit; but if not, hereafter thou shalt cut it down.'

And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman who had a spirit of weakness eighteen years, and was bent down, and could in no wise lift herself up. And when Jesus saw her, he called unto her, and said; 'Woman, thou art loosed from thy weakness.' And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered in anger, because Jesus healed on the sabbath, and he said unto the crowd; 'There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day.' Then the Lord answered him, and said; 'Thou hypocrite, doth not each of you on the sabbath loose his ox or ass from the manger, and lead it away to watering? And this woman, being a daughter of Abraham, whom Satan hath bound, lo, eighteen years, ought she not to be loosed from this bond on the sabbath day?' And as he said these things, all his adversaries were ashamed, and the whole crowd rejoiced at all the glorious things done by him.

Then he said; 'What is the kingdom of God like? and to what shall I liken it? It is like a grain of mustard, which a man took, and cast into his garden; and it grew, and became a great tree; and the fowls of the air lodged in its branches.' And again he said; 'To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.'

And he was going through cities and villages teaching, and journeying toward Jerusalem. And one said unto him; 'Lord, are they that are being saved few?' And he said unto them; 'Strive to enter through the narrow door; for many, I say unto you, will seek to enter, and will not be able. When once the master of the house is risen, and hath shut the door, and ye begin

‘to stand without, and to knock at the door, saying; Lord,
‘Lord, open unto us; then he will answer and say unto
5 ‘you; I know you not, whence ye are. Then will ye
‘begin to say; We have eaten and drunk in thy sight,
7 ‘and thou hast taught in our open squares. But he will
‘say; I tell you, I know not whence ye are; depart
8 ‘from me, all ye workers of iniquity. There will be the
‘weeping and the gnashing of teeth, when ye shall see
‘Abraham, and Isaac, and Jacob, and all the prophets,
9 ‘in the kingdom of God, and yourselves thrust out. And
‘they will come from the east and the west, and from the
‘north and the south, and will lie down in the kingdom
10 ‘of God. And behold, there are some last who will be
‘first; and there are some first who will be last.’

11 On the same day some of the Pharisees came, saying
unto him; ‘Get thee out, and go hence; for Herod
12 ‘wischeth to kill thee.’ And he said unto them; ‘Go ye,
‘and tell this fox; Behold, I cast out demons, and I work
‘cures to-day and to-morrow, and on the third day I
13 ‘shall have ended. But I must walk to-day, and to-
‘morrow, and the next day; for it cannot be that a
14 ‘prophet perish out of Jerusalem. O Jerusalem, Jeru-
‘salem, that killest the prophets, and stonest them that
‘are sent to thee; how often have I wished to gather
‘together thy children, as a hen her brood under her
15 ‘wings; and ye would not! Behold, your house is left
‘desolate to you; and I say unto you, ye will not see
‘me, until the time come when ye shall say; *Blessed is*
‘*he that cometh in the name of the Lord.*’

1 And it came to pass, as he went into the house of one
of the chief Pharisees on a sabbath to eat bread, they
2 watched him. And behold, there was a certain man
3 before him who had a dropsy. And Jesus answering
spake to the teachers of the law and Pharisees, saying;
4 ‘Is it lawful to heal on the sabbath?’ And they held
their peace. And he took him, and healed him, and
5 sent him away; and answering them said; ‘Which of
‘you, when his ass or ox shall fall into a pit, will not
6 ‘straightway pull it out on the sabbath day?’ And they
7 could not answer him to these things. And he told a
parable to those that were bidden, remarking how they
8 chose the *first couches*; saying unto them; ‘When thou

'art bidden by any man to a wedding, lie not down on
'the first couch; lest a more honourable man than thou
'be bidden by him; and he that bade thee and him should
'come and say unto thee; Give place to this man; and
'thou begin with shame to take the last place. But when
'thou art bidden, go and lie down in the last place; that
'when he that bade thee cometh, he may say unto thee;
'Friend, go up higher. Then thou wilt have glory in
'the sight of them that lie at meat with thee. For every
'one that exalteth himself will be humbled, and he that
'humbleth himself will be exalted.'

'And he said unto him that bade him; 'When thou
'makest a dinner or supper, call not thy friends, nor thy
'brethren, nor thy kinsmen, nor rich neighbours, lest
'they also bid thee again, and a repayment be made
'thee. But when thou makest a feast, call the poor, the
'maimed, the lame, the blind; and thou wilt be blessed,
'for they cannot repay thee; for thou wilt be repaid at
'the resurrection of the righteous.' And when one of
the guests heard this, he said unto him; 'Blessed is he
'that eateth bread in the kingdom of God.' And he
said unto him; 'A certain man made a great supper and
'bade many. And he sent his slave at supper time to
'say to them that were bidden; Come, for all things are
'now ready. And they all with one consent began to
'excuse themselves. The first said unto him; I have
'bought a field, and I must go and see it; I pray thee
'have me excused. And another said; I have bought
'five yoke of oxen, and I am going to prove them; I
'pray thee have me excused. And another said; I have
'married a wife, and therefore I cannot come. So that
'slave came, and told his lord these things. Then the
'master of the house being angry, said unto his slave;
'Go out quickly into the open squares and streets of the
'city, and bring in hither the poor, and the maimed, and
'the lame, and the blind. And the slave said; Lord, it
'is done as thou commandedst, and yet there is room.
'And the lord said unto the slave; Go out into the high-
'ways and hedges, and compel people to come in, that
'my house may be filled. For I say unto you, that none
'of those men who were bidden shall taste of my supper.'

And great crowds were going with him; and he turned,

26 and said unto them ; ' If any one come to me, and hate
' not his father, and mother, and wife, and children, and
' brethren, and sisters, yea, and his own life, he cannot
27 ' be my disciple. And whoever doth not bear his cross,
28 ' and come after me, cannot be my disciple. For which
' of you wishing to build a tower, sitteth not down first
' to count the cost, whether he have enough to finish it ?
29 ' Lest after he hath laid the foundation, and is not able
30 ' to finish it, all that see it begin to mock him, saying ;
31 ' This man began to build and is not able to finish. Or
' what king, going to make war against another king,
' sitteth not down first to consult whether he be able with
' ten thousand to meet him that cometh against him with
32 ' twenty thousand ? And if not, while the other is yet
33 ' afar, he sendeth an embassy and asketh for peace. So
' therefore every one of you that forsaketh not all that he
34 ' hath, cannot be my disciple. Salt is good ; but if the
' salt have lost its taste, wherewith shall it be seasoned ?
35 ' It is neither fit for the land, nor for the dunghill ; they
' will cast it out. He that hath ears to hear let him hear.'

1 Then were drawing near to him all the tax-gatherers and
2 sinners to hear him. And the Pharisees and scribes mur-
mured, saying ; ' This man receiveth sinners and eateth
3 ' with them.' And he spake this parable unto them, saying ;
4 ' What man of you having an hundred sheep, and losing
' one of them, doth not leave the ninety and nine in the
5 ' desert and go after the lost one, till he find it ? And
' when he hath found it, he layeth it on his shoulders,
6 ' rejoicing. And coming home, he calleth together his
' friends and neighbours, saying unto them ; Rejoice with
7 ' me, for I have found my sheep that was lost. I say
' unto you, that thus there will be joy in heaven for one
' repenting sinner, more than for ninety and nine righteous
8 ' men who need no repentance. Or what woman having
' ten Drachms [or pieces of silver], if she lose one Drachm,
' doth not light a lamp, and sweep the house, and seek
9 ' carefully till she find it ? And on finding it, she calleth
' together her friends and neighbours, saying ; Rejoice
' with me, for I have found the Drachm which I had lost.
10 ' Thus, I say unto you, there is joy in the sight of the
11 ' angels of God for one repenting sinner.' And he said ;
12 ' A certain man had two sons ; and the younger of them

'said unto his father; Father, give me the portion of
'goods that falleth to me. And he divided his living
'among them. And after not many days the younger 1
'son gathered all together, and journeyed into a far
'country; and there wasted his substance in riotous liv-
'ing. And when he had spent all, there arose a great 1
'famine throughout that land: and he began to be in
'want. And he went and joined himself to one of the 1
'citizens of that country; and he sent him into his fields
'to feed swine. And he would fain have filled his belly 1
'with the husks that the swine ate; but no one gave to
'him. And when he came to himself, he said; How many 1
'of my father's hired servants have bread to spare, and
'I perish here with hunger! I will arise and go unto my 11
'father, and say to him; Father, I have sinned against
'heaven, and in thy sight; I am no more worthy to be 11
'called thy son; make me as one of thy hired servants.
'And he arose, and came to his father. But while he 21
'was yet afar off, his father saw him, and had pity, and
'ran and fell on his neck, and kissed him. And the son 21
'said unto him; Father, I have sinned against heaven
'and in thy sight, and am no more worthy to be called
'thy son. But the father said unto his slaves; Bring forth 21
'the best robe, and put it on him; and put a ring on
'his hand, and shoes on his feet; and bring in the fatted 21
'calf, and kill it; and let us eat, and be merry; for this 24
'my son was dead, and is alive again; and he was
'lost, and is found. And they began to be merry. Now 25
'his elder son was in the field; and as he came and drew
'nigh unto the house, he heard musick and dancing.
'And he called one of the servants, and asked what these 25
'things were. And he said unto him; Thy brother is 27
'come; and thy father hath killed the fatted calf, be-
'cause he hath received him safe. And he was angry, 28
'and would not go in; therefore his father came out, and
'entreated him. And he answering said unto his father; 29
'Lo, these many years do I slave for thee, and at no time
'transgressed I thy command, and thou never gavest me
'a kid, that I might be merry with my friends; but when 30
'this thy son came, who devoured thy living with harlots,
'thou killedst for him the fatted calf. And he said unto 31
'him; Child, thou art ever with me, and all that I have

1 'is thine. It was meet that we should make merry and
'be glad; for this thy brother was dead, and is alive
'again; and was lost, and is found.'

1 And he said unto his disciples; 'There was a certain
'rich man who had a steward; and the same was accused
2 'unto him of wasting his goods. And calling him, he
'said unto him; What is this that I hear of thee? give
'in the account of thy stewardship; for thou canst no
3 'longer be steward. And the steward said to himself;
'What shall I do? for my master taketh away from me
'the stewardship; I am not strong enough to dig, to beg
4 'I am ashamed. I know what to do, that when I am
'put out of the stewardship, they may receive me into
5 'their houses. So calling every one of his master's
'debtors, he said unto the first; How much owest thou
6 'to my master? And he said; A hundred Baths [or seven
'hundred and fifty gallons] of oil. And he said unto
'him; Take thy bill, and sit down quickly, and write
7 'fifty. Then said he unto another; And how much
'owest thou? And he said; A hundred Cors [or seven
'thousand five hundred gallons] of wheat. And he saith
8 'unto him; Take thy bill and write four score. And
'the master praised the unjust steward, because he did
'prudently, for the children of this age are more prudent
'in their generation than the children of light. And I
'say unto you, Make to yourselves friends of the mam-
'mon of unrighteousness; that when ye fail, they may
'receive you into the everlasting habitations. He that
'is faithful in the least is faithful also in much; and he
'that is unrighteous in the least is unrighteous also in
'much. If therefore ye have not been faithful in the
'unrighteous mammon, who will entrust the true to
'you? And if ye have not been faithful in that which
'is another's, who will give you your own? No servant
'can serve two masters; for either he will hate the one,
'and love the other; or he will hold to the one, and
'despise the other. Ye cannot serve God and Mammon.'

And the Pharisees also, who are fond of money, heard
all these things, and laughed at him. And he said unto
them; 'Ye are they that justify themselves in the sight
'of men; but God knoweth your hearts; for what is
'valued among men, is an abomination in the sight of

'God. The law and the prophets were until John ; since 16
'then the kingdom of God is preached, and every one 17
'presseth into it. And it is easier for the heavens and 18
'earth to pass away, than one tittle of the law to fail.
'Whoever putteth away his wife, and marrieth another, 19
'committeth adultery ; and whoever marrieth her that is
'put away from a husband, committeth adultery. Now 20
'there was a certain rich man, who wore purple and linen,
'faring sumptuously every day ; and there was a certain
'poor man named Lazarus, who lay at his porch, full of
'ulcers, and wishing to be fed with the crumbs which
'fell from the rich man's table ; moreover the dogs came
'and licked his ulcers. And it came to pass, that the
'poor man died, and he was carried by the angels into
'Abraham's bosom ; the rich man also died and was
'buried. And in hell he lifted up his eyes, being in :
'torments ; and he seeth Abraham afar off, and Lazarus
'in his bosom. And he cried out, and said ; Father 2
'Abraham, have pity on me, and send Lazarus, that he
'may dip the tip of his finger in water, and cool my
'tongue ; for I am tormented in this flame. But Abraham 25
'said ; Child, remember that thou in thy life time re-
'ceivedst thy good things, and in like wise Lazarus evil
'things ; but now he is comforted, and thou art tormented.
'And beside all this, between us and you there is a great 26
'gulf fixed ; so that they who wish to pass from hence to
'you cannot ; nor can they pass to us from thence. Then 27
'he said ; I pray thee therefore, father, that thou wouldest
'send him to my father's house ; for I have five brethren ; 28
'that he may bear witness to them, lest they also come
'into this place of torment. Abraham saith unto him ; 29
'They have Moses and the prophets, let them hear them.
'And he said ; Nay, father Abraham ; but if one went to 30
'them from the dead they will repent. And he said unto 31
'him ; If they hear not Moses and the prophets, neither
'will they be persuaded if one rose from the dead.'

Then said he unto his disciples ; 'It is impossible but 1
'that sins come ; but alas for him through whom they 2
'come. It were better for him that an upper millstone were 3
'hanged about his neck, and cast into the sea, than that 4
'he should make one of these little ones sin. Take heed 5
'to yourselves. And if thy brother trespass against thee,

4 'rebuke him; and if he repent, forgive him. And if he
'trespass against thee seven times in a day, and seven
'times in a day turn again, saying, I repent; thou shalt
5 'forgive him.' And the apostles said to the Lord;
6 'Increase our faith.' And the Lord said; 'If ye had
'faith as a grain of mustard, ye might say to this sycam-
'mine tree; Be thou rooted out, and be thou planted in
7 'the sea; and it would obey you. But which of you,
'having a slave ploughing or feeding cattle, will say unto
'him as he cometh in from the field, Go-at once; and lie
8 'down to meat? But will he not say to him; Make
'ready wherewith I may sup, and gird thyself, and serve
'me while I eat and drink; and afterwards thou shalt eat
9 'and drink thyself? Doth he feel thankful to that slave
10 'because he did what was commanded? I think not. So
'also ye, when ye shall have done all that is commanded
'you, say; We are unprofitable slaves; we have done
'what was our duty to do.'

1 And it came to pass, as he went to Jerusalem, that he
2 passed through the midst of Samaria and Galilee. And
as he entered a certain village, there met him ten men
3 that were lepers, who stood afar off. And they raised
4 a cry, saying; 'Jesus, Master, have pity on us.' And
when he saw, he said to them; 'Go, show yourselves to
'the priests.' And it came to pass, that as they went
5 they were cleansed. And one of them, seeing that he
was healed, turned back, and with a loud voice glorified
6 God; and he fell on his face at his feet, thanking him;
7 and he was a Samaritan. And Jesus answering said;
'Were not the ten cleansed? but where are the nine?
8 'Were none found to return and give glory to God, save
9 'this foreigner?' And he said unto him; 'Arise, go thy
'way, thy faith hath healed thee.'

10 Being asked by the Pharisees, when the kingdom of
God was coming, he answered them, and said; 'The
11 'kingdom of God cometh not with observation; nor will
'they say; Lo, here; or; Lo, there; for behold, the
12 'kingdom of God is within you.' And he said unto the
disciples; 'Days will come, when ye will desire to see one
'of the days of the Son of man; and ye will not see it.
13 'And they will say unto you; Lo, here; or; Lo, there;
14 'go not out, nor follow them. For as the lightning, that

'flasheth from one part under heaven, shineth to the
 'other part under heaven; so will the Son of man be in
 'his day. But first he must suffer many things, and be 21
 'rejected by this generation. And as it was in the days 22
 'of Noah, so also will it be in the days of the Son of
 'man. They ate, they drank, they married, they were 23
 'given in marriage, till the day that Noah entered the
 'ark, and the flood came and destroyed them all. In 24
 'like manner also as it was in the days of Lot; they ate,
 'they drank, they bought, they sold, they planted, they 25
 'builded; but on the day that Lot went out of Sodom, it 26
 'rained fire and brimstone from heaven, and destroyed
 'them all. Thus will it be on the day that the Son of 27
 'man is revealed. On that day, he that shall be upon 28
 'the housetop, and his goods in the house, let him not
 'come down to take them; and he that is in the field in
 'like manner let him not turn back. Remember Lot's 29
 'wife. Whoever shall seek to save his life, will lose it; 30
 'and whoever shall lose it, will keep it alive. I tell you, 31
 'in that night there will be two men on one bed; one will
 'be taken, and the other will be left. Two women will 32
 'be grinding together; one will be taken, and the other
 'will be left.' And they answer and say unto him; 33
 'Where, Lord?' And he said unto them; 'Wherever
 'the body is, there will the eagles be gathered together.'

And he spake a parable unto them, how that they 1
 ought always to pray, and not to faint; saying; 'There 2
 'was in a certain city a judge, who feared not God, nor
 'regarded man. And there was a widow in that city; 3
 'and she came to him, saying; 'Avenge me of my ad- 4
 'versary. And he would not for a while; but afterwards 5
 'he said to himself; 'Though I fear not God, nor regard 6
 'man; yet because this widow troubleth me, I will avenge 7
 'her; lest at last by her coming she weary me.' And the 8
 Lord said; 'Hear what the unjust judge saith. And will 9
 'not God avenge his own chosen ones, who cry unto him 10
 'day and night, though long bearing with them? I tell 11
 'you that he will avenge them speedily. But when the 12
 'Son of man cometh will he find faith upon earth?'

And he spake also this parable about some that trusted 1
 in themselves that they were righteous, and despised the 2
 rest; 'Two men went up into the temple to pray; one 3

11 ' a Pharisee, and the other a tax-gatherer. The Pharisee
12 ' stood by himself and prayed thus ; God, I thank thee
13 ' that I am not as other men, grasping, unrighteous, adul-
14 ' terers, or even as this tax-gatherer. I fast twice a week,
15 ' I give tithe of all that I get. And the tax-gatherer, stand-
16 ' ing afar off, would not even lift up his eyes to heaven ;
17 ' but smote upon his breast, saying ; God, be merciful to
18 ' me a sinner. I tell you this man went down to his house
19 ' justified rather than the other ; for every one that ex-
20 ' alteth himself will be humbled ; and he that humbleth
21 ' himself will be exalted.'

22 And they brought unto him also infants, that he might
23 touch them ; but the disciples seeing rebuked them. But
24 Jesus called them and said ; ' Suffer the children to come
25 ' unto me, and forbid them not ; for unto such belongeth
26 ' the kingdom of God. Verily I say unto you, whoever
27 ' shall not receive the kingdom of God as a child, will
28 ' not enter therein.'

29 And a certain ruler asked him, saying ; ' Good Teacher,
30 ' what shall I do to inherit eternal life ?' And Jesus said
31 unto him ; ' Why callest thou me good ? Nobody is good,
32 ' save one, that is God. Thou knowest the command-
33 ' ments ; *Do not commit adultery ; Do not kill ; Do not*
34 ' *steal ; Do not bear false witness ; Honour thy father and*
35 ' *thy mother.*' And he said ; ' All these I have kept from
36 ' my youth up.' And Jesus hearing this, said unto him ;
37 ' Yet lackest thou one thing ; sell all that thou hast, and
38 ' give among the poor, and thou wilt have treasure in
39 ' heaven ; and come, follow me.' And when he heard this,
40 he was very sorrowful ; for he was very rich. And Jesus,
41 seeing that he was very sorrowful, said ; ' How hardly will
42 ' they that have riches enter into the kingdom of God !
43 ' For it is easier for a camel to enter through a needle's
44 ' eye, than for a rich man to enter into the kingdom of
45 ' God.' And they that heard said ; ' Who then can be
46 ' saved ?' And he said ; ' The things which are impossible
47 ' with men are possible with God.' And Peter said ; ' Lo,
48 ' we have left everything, and followed thee.' And he
49 said unto them ; ' Verily I say unto you, that there is no
50 ' one that hath left house, or parents, or brethren, or wife,
51 ' or children, for the sake of the kingdom of God, who will
52 ' not receive much more at this time, and in the age to
53 ' come life everlasting.'

Then he took the twelve aside, and said unto them ; 1
‘ Behold we are going up to Jerusalem, and all things that
‘ have been written through the prophets concerning the
‘ Son of man will be fulfilled. For he will be delivered 2
‘ up to the Gentiles, and will be mocked, and reviled, and
‘ spit upon ; and they will scourge him, and put him to 3
‘ death ; and on the third day he will rise again.’ And 4
they understood none of these things ; and this saying
was hid from them, neither knew they the things that
were spoken.

And it came to pass, that as he came nigh to Jericho 5
a certain blind man was sitting by the way side begging ;
and hearing a crowd pass by, he asked what it was. And 6
they told him that Jesus the Nazarite was passing by.
And he cried out, saying ; ‘ Jesus, son of David, have 7
‘ pity on me.’ And they that went before rebuked him, 8
that he should hold his peace ; but he cried out the more ;
‘ Son of David, have pity on me.’ And Jesus stood, 9
and ordered him to be led unto him ; and when he was come
near, he asked him, saying ; ‘ What wilt thou that I 10
‘ shall do unto thee ?’ And he said ; ‘ Lord, that I may
‘ receive my sight.’ And Jesus said unto him ; ‘ Receive 11
‘ thy sight ; thy faith hath healed thee.’ And immediately 12
he received his sight, and followed him, glorifying God.
And all the people saw it, and gave praise to God.

And he entered and was passing through Jericho. 1
And behold, there was a man named Zacchæus, and he 2
was a chief tax-gatherer, and he was rich. And he sought 3
to see Jesus, who he was ; and could not for the crowd,
for he was little of stature. And he ran before, and 4
climbed up a sycamore-tree to see him ; for he was to
pass that way. And as Jesus came to the place, he 5
looked up, and saw him, and said unto him ; ‘ Zacchæus,
‘ make haste, and come down ; for to-day I must abide
‘ in thy house.’ And he made haste, and came down, 6
and received him joyfully. And all that saw it mur- 7
mured, saying ; ‘ He is gone to lodge with a sinful man.’
And Zacchæus stood, and said unto the Lord ; ‘ Behold, 8
‘ Lord, the half of my goods I give unto the poor ; and
‘ if in aught I have wronged any one, I restore it four-
‘ fold.’ And Jesus said of him ; ‘ To-day is salvation 9
‘ come unto this house, forso much as he also is a son of

- 10 'Abraham. For the Son of man is come to seek and to
'save what is lost.'
- 11 And as they heard these things, he added and spake
a parable, because he was nigh to Jerusalem, and
because they thought that the kingdom of God was to
12 appear immediately. He said therefore; 'A certain
'nobleman went into a far country, to receive to himself
13 'a kingdom, and to return. And he called ten of his
'slaves, and gave to them ten pounds, and said to them;
14 'Trade till I come. But his fellow-citizens hated him;
'and sent a message after him, saying; We will not
15 'have this man to reign over us. And it came to pass,
'that on his return, having received the kingdom, he
'commanded these slaves, to whom he had given the
'silver, to be called to him, that he might know what
16 'each had gained by trading. And the first came, say-
17 'ing; Lord, thy pound hath gained ten pounds. And
'he said unto him; It is well, thou good slave; because
'thou hast been faithful in a very little, have thou
18 'authority over ten cities. And the second came, say-
19 'ing; Lord, thy pound hath made five pounds. And
'he said also unto him; Then be thou over five cities.
20 'And another came, saying; Lord, behold, here is thy
21 'pound, which I kept laid up in a napkin. For I feared
'thee, because thou art an austere man; thou takest up
'what thou layedst not down, and reapest what thou
22 'didst not sow. And he saith unto him; Out of thine
'own mouth will I judge thee, thou wicked slave. Thou
'knewest that I was an austere man, taking up what I
23 'laid not down, and reaping what I did not sow; why
'then gavest not thou my silver into the bank, that at
24 'my coming I might have received it with usury? And
'he said unto them that stood by; Take from him the
25 'pound, and give it to him that hath ten pounds. (And
26 'they said unto him; Lord, he hath ten pounds.) For I
'say unto you, that to every one that hath shall be given;
'and from him that hath not, even what he hath shall be
27 'taken away from him. Moreover those mine enemies,
'who would not have me to reign over them, bring
18 'hither, and slay them before me.' And when he had thus
spoken, he went on before, going up to Jerusalem.
- 9 And it came to pass, as he came nigh to Bethphage and
Bethany, *towards the mountain called the Mount of Oliv*

he sent two of his disciples, saying ; 'Go ye into the village 30
 'over against you ; in which at your entering ye will find
 'a colt tied, whereon never yet man sat ; loose it, and
 'bring it. And if any one ask you ; Why loose ye it ? 31
 'thus shall ye say unto him ; The Lord hath need of it.'
 And they that were sent went, and found even as he had 32
 said unto them. And as they were loosing the colt, the 33
 owners of it said unto them ; 'Why loose ye the colt ?'
 And they said ; 'The Lord hath need of it.' And they 34
 led it to Jesus. And they cast their cloaks upon the colt,
 and set Jesus on it. And as he went, they spread their 35
 cloaks in the road. And as he was now coming nigh to 36
 the descent of the Mount of Olives, the whole multitude
 of the disciples began to rejoice and praise God with a
 loud voice for all the mighty works that they had seen ;
 saying ; 38

'Blessed be the king that cometh in the name of the Lord ;
 'peace in heaven, and glory in the highest.'

And some of the Pharisees said unto him from the crowd ; 39
 'Teacher, rebuke thy disciples.' And he answered and 40
 said unto them ; 'I tell you, that if these should hold their
 'peace, the stones would cry out.' And as he came near, 41
 and saw the city, he wept over it, saying ; 'O that thou 42
 'hadst but known, even thou, even in this thy day, the
 'things which are for thy peace ! But now they are hid
 'from thine eyes. For days will come upon thee, that 43
 'thine enemies will cast a mound about thee, and compass
 'thee round, and keep thee in on every side, and will level 44
 'thee to the ground, and thy children in thee ; and they
 'will not leave a stone upon a stone in thee ; because thou
 'knewest not the time of thy visitation.'

And he went into the temple and began to cast out them 45
 that sold therein, and them that bought ; saying unto 46
 them ; 'It is written ; *My house is a house of prayer ;*
 'but ye *have made it a den of thieves.*' And he con- 47
 tinued teaching daily in the temple. But the high priests
 and the scribes, and the chiefs of the people, sought to
 destroy him, and could not find what they should do ; for 48
 all the people hung round him to hear him.

And it came to pass, on one of those days, as he taught 1
 the people in the temple, and preached the Good Tidings,
 the high priests and the scribes with the elders came up,

2 and spake unto him, saying ; ' Tell us by what authority
 ' thou doest these things ; or who gave thee this authority ?'
 3 And he answered and said unto them ; ' I also will ask
 4 ' you one word ; and tell me ; the baptism of John, was
 5 ' it from heaven, or from men ?' And they reasoned with
 themselves, saying ; ' If we shall say, From heaven ; he
 6 ' will say ; Why then believed ye him not ? But if we
 ' say, From men ; all the crowd will stone us ; for they
 7 ' are persuaded that John was a prophet.' And they an-
 8 swered that they did not know whence it was. And Jesus
 said unto them ; ' Neither tell I you by what authority
 9 ' I do these things.' And he began to speak unto the
 people this parable ; ' A man planted a vineyard, and let
 ' it out to husbandmen, and went a journey for some time.
 10 ' And at the season he sent a slave to the husbandmen,
 ' that they should give him of the fruit of the vineyard ;
 ' but the husbandmen beat him, and sent him away empty.
 11 ' And he went on to send another slave ; and him also
 ' they beat, and treated shamefully and sent away empty.
 12 ' And he went on to send a third ; and him they
 13 ' wounded and cast out. Then said the lord of the vine-
 ' yard ; What shall I do ? I will send my beloved son ;
 ' it may be they will reverence him when they see him.
 14 ' But when the husbandmen saw him, they reasoned
 ' among themselves, saying ; This is the heir ; come, let
 15 ' us kill him, that the inheritance may be ours. So they
 ' cast him out of the vineyard and slew him. What there-
 16 ' fore will the lord of the vineyard do to them ? He will
 ' come and destroy these husbandmen, and will give the
 ' vineyard to others.' And they that heard it, said ; ' We
 17 ' hope not !' But he looking at them said ; ' What is
 ' this then that is written ; *A stone which the builders*
 '*rejected, the same is become the head of the corner ?*
 18 ' Whoever shall fall upon that stone will be broken ; but
 ' on whomsoever it shall fall, it will bruise him into
 19 ' powder.' And the high priests and the scribes in the
 same hour sought to lay hands on him ; and they feared
 the people ; for they knew that he spake this parable
 against them.

And they watched him, and sent spies, who feigned
 themselves righteous men, that they might take hold
 of his words, so as to deliver him up to the power

and authority of the governor. And they questioned 21
him, saying ; 'Teacher, we know that thou sayest and
'teachest rightly, neither regardest thou the person of man,
'but teachest the way of God in truth ; is it lawful for us 22
'to give tribute to Cæsar, or no ?' But perceiving their 23
craftiness he said unto them ; 'Why tempt ye me ? Show 24
'me a Denarius [a coin worth eight pence]. Whose image
'and inscription hath it ?' And they answered and said ;
'Cæsar's.' And he said unto them ; 'Render therefore 25
'unto Cæsar the things that are Cæsar's, and unto God
'the things that are God's.' And they could not take 26
hold of his words before the people ; and they marvelled
at his answer, and held their peace. Then came some of 27
the Sadducees, who deny that there is a resurrection ; and
they questioned him, saying ; 'Teacher, Moses wrote to 28
'us ; *If any man's brother die, having a wife, and he die*
'*childless, that his brother should take the wife, and raise*
'*up seed unto his brother.* There were therefore seven 29
'brethren ; and the first took a wife, and died childless.
'And the second took the wife, and he died childless. 30
'And the third took her. And in like manner the seven 31
'left no children, and died. Last of all the woman died 32
'also. In the resurrection therefore whose wife of them 33
'is she ? for the seven had her to wife.' And Jesus 34
answering said unto them ; 'The children of this world
'marry, and are given in marriage ; but they that have 35
'been counted worthy to obtain that world and the resur-
'rection from the dead, neither marry, nor are given in
'marriage ; for neither can they die any more ; for they are 36
'like angels, and are sons of God, being sons of the resur-
'rection. But that the dead are raised, even Moses hath 37
'declared at the Bush, when he calleth the Lord, *the God of*
'*Abraham, and the God of Isaac, and the God of Jacob.*
'For he is not a God of the dead, but of the living ; for all 38
'live unto him.' And some of the scribes answering, said ; 39
'Teacher, thou hast well said.' And they durst not question 40
him any more. And he said unto them ; 'How say they that 41
'the Christ is a son of David ? And David himself saith in 42
'the Book of Psalms ; *The Lord said unto my Lord ; Sit*
'*thou on my right hand, till I make thine enemies a foot-*
'*stool for thy feet.* David therefore calleth him Lord, 43
'how then is he his son ?' And while all the people heard, 44

he said unto his disciples ; ' Beware of the scribes, who
' like to walk about in long robes, and love greetings in
' the market-places, and first seats in the synagogues, and
' first couches at feasts ; who devour widows' houses, and
' for a pretence make long prayers ; they will receive a
' heavier judgment.'

And he looked up, and saw rich men casting their gifts
into the treasury. And he saw also a certain poor widow
casting in there two Lepta [or half-farthings.] And he
said ; ' Of a truth I say unto you, that this poor widow
' hath cast in more than all ; for all these out of their
' abundance have cast into the gifts of God ; but she out
' of her want hath cast in all the living that she had.'

And as some spake of the temple, how it was adorned
with goodly stones, and gifts, he said ; ' As for these
' things which ye behold, days will come when there will
' not be left a stone upon a stone, that will not be thrown
' down.' And they asked him, saying ; ' Teacher, but
' when will these things be ? and what will be the sign
' when these things are about to happen ?' And he said ;
' Take heed that ye be not deceived ; for many will come
' in my name, saying ; I am he, and the time is at hand ;
' but go ye not after them. And when ye shall hear of
' wars and commotions, be not afraid ; for these things
' must first be ; but the end is not at hand.' Then said
he unto them ; ' Nation will rise against nation, and
' kingdom against kingdom ; and great earthquakes will
' be in divers places, and famines, and pestilences ; and
' fearful sights and great signs will there be from heaven.
' But before all this, they will lay their hands on you,
' and persecute you, delivering you up to synagogues and
' into prisons, being brought before kings and governors
' for my name's sake. And it shall turn to you for a
' testimony. Settle it therefore in your hearts not to care
' beforehand what ye shall speak in your defence ; for I
' will give you mouth, and wisdom, which all your ad-
' versaries will not be able to gainsay or withstand. And
' ye will be betrayed by parents, and brethren, and kins-
' folk, and friends ; and some of you will they cause to be
' put to death. And ye will be hated by all for my name's
' sake. But not a hair of your head shall perish. Keep
' ye your souls in patience.

'And when ye shall see Jerusalem compassed with
 'armies, then know that its desolation is nigh. Then let
 'them that are in Judea flee to the mountains; and let
 'them that are in the midst of it depart out; and let not
 'them that are in the country enter therein. For these
 'are days of punishment, that all things which are written
 'may be fulfilled. But alas for them that are with child,
 'and for them that give suck in those days; for there
 'will be great distress in the land, and wrath upon this
 'people. And they will fall by the edge of the
 'sword, and will be led captive into all nations; and
 'Jerusalem will be trodden down by Gentiles, until the
 'times of the Gentiles be fulfilled. And there will be
 'signs in the sun and moon and stars; and upon earth
 'distress of nations with perplexity at the roar of the sea
 'and waves; men's hearts failing from fear, and from
 'waiting for the things that are coming on the world;
 'for the powers of heaven will be shaken. And then
 'will they see the Son of man coming in a cloud with
 'power and great glory. And when these things begin
 'to be, then look up, and lift up your heads; for your
 'redemption draweth nigh.'

And he spake unto them a parable; 'Behold the fig-
 'tree and all the trees. When they now shoot forth, ye
 'see and know of yourselves that summer is already nigh.
 'So also when ye see these things come to pass, know ye
 'that the kingdom of God is nigh. Verily I say unto you,
 'that this generation will not pass away till all things
 'come to pass. The heavens and the earth will pass
 'away; but my words will not pass away. And take heed
 'to yourselves lest your hearts be overcharged with sur-
 'feiting, and drunkenness, and worldly cares, and lest that
 'day come upon you unawares. For as a snare will it
 'come on all them that dwell on the face of the whole
 'earth. Watch ye therefore at all times, praying that
 'ye may be accounted worthy to escape all these things
 'that are to be, and to stand before the Son of man.'

And during the days he was teaching in the temple; and
 each night he went out and lodged at the mountain
 called the Mount of Olives. And all the people came to
 him in the morning in the temple to hear him. Now
the feast of unleavened bread drew nigh, which is called

he Passover. And the high priests and scribes sought how they might kill him; for they feared the people. And Satan entered into Judas surnamed Iscariot, being of the number of the twelve. And he went and talked with the high priests and captains, how he might betray him unto them. And they were glad, and agreed to give him silver. And he promised, and he sought a fit season to betray him unto them apart from the crowd.

Then came the day of unleavened bread, on which the Passover ought to be killed. And he sent Peter and John, saying; 'Go, and prepare the Passover for us, that we may eat.' And they said unto him; 'Where wilt thou that we prepare?' And he said unto them; 'Behold, when ye are entered into the city, a man will meet you, bearing a pitcher of water; follow him into the house where he entereth. And ye shall say to the master of the house; The Teacher saith unto thee; Where is the guest-chamber, where I may eat the Passover with my disciples? And he will show you a large upper room furnished; there make ready.' And they went and found as he had said unto them; and they made ready the Passover. And when the hour was come, he lay down, and the twelve apostles with him. And he said unto them; 'With desire have I desired to eat this Passover with you before I suffer; for I say unto you, I shall no more eat thereof until it be fulfilled in the kingdom of God.' And he took a cup, and gave thanks, and said; 'Take this, and divide it among yourselves, for I say unto you, I shall not drink of the fruit of the vine, until the kingdom of God shall come.' And he took bread, and gave thanks, and brake it, and gave unto them, saying; 'This is my body which is given for you; this do in remembrance of me.' So also the cup after supper, saying; 'This cup is the new covenant in my blood which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as determined; but alas for that man by whom he is betrayed!' And they began to inquire among themselves, which of them it was that was to do this.

And there was also a strife among them, which of them was thought the greatest. And he said unto them; 'The

'kings of the Gentiles lord it over them, and they that
'have authority over them are called [Euergetes, or]
'Benefactors. But ye are not so; but let the greatest
'among you be as the younger, and the chief as he that
'serveth. For which is greater; he that lyeth at meat,
'or he that serveth? Is not he that lyeth? But I am
'among you as he that serveth. Ye are they who have
'continued with me through my trials; and as my Father
'appointed unto me a kingdom, I appoint unto you, that
'ye may eat and drink at my table in my kingdom; and
'ye shall sit on thrones judging the twelve tribes of Israel.'

And the Lord said; 'Simon, Simon, behold, Satan
'hath sought you out, to sift you as wheat; but I have
'prayed for thee, that thy faith fail not; and when thou
'hast turned again, strengthen thy brethren.' And he
said unto him; 'Lord, I am ready to go with thee even
'to prison and to death.' And he said; 'I tell thee,
'Peter, the cock will not crow this day, before thou shalt
'thrice deny that thou knowest me.' And he said unto
them; 'When I sent you without purse, and scrip, and
'shoes, lacked ye anything?' And they said; 'Nothing.'
Then said he unto them; 'But now, he that hath a purse,
'let him take it, and in like manner a scrip, and he that
'hath neither, let him sell his cloak; and let him buy a
'sword. For I say unto you, this that is written must
'yet be accomplished in me; *And he was numbered with*
'*the law-breakers*; for the things concerning me have an
'end.' And they said; 'Lord, behold, here are two
'swords.' And he said unto them; 'It is good.'

And he came out, and went, as he was wont, to the
Mount of Olives; and his disciples also followed him.
And when he was at the place, he said unto them; 'Pray
'that ye enter not into temptation.' And he was with-
drawn from them about a stone's cast, and kneeled down
and prayed, saying; 'Father, if thou be willing, remove
'this cup from me; nevertheless not my will, but thine
'be done.' And there appeared unto him an angel from
heaven, strengthening him. And being in agony he
prayed more earnestly; and his sweat was as drops of
blood falling to the ground. And when he rose up from
prayer, and came to his disciples, he found them sleeping
for sorrow; and he said unto them; 'Why sleep ye? rise
'and pray that ye enter not into temptation.'

1 And while he yet spake, behold, there was a crowd ;
and he that was called Judas, one of the twelve, went
2 before them, and drew nigh unto Jesus to kiss him. And
Jesus said unto him ; ' Judas, betrayest thou the Son of
3 ' man with a kiss ? ' And when they that were about him
saw what would follow, they said unto him ; ' Lord, shall
4 ' we smite with the sword ? ' And one of them smote the
slave of the high priest, and cut off his right ear. And
5 Jesus answered and said ; ' Suffer ye thus far. ' And he
6 touched his ear, and healed him. Then Jesus said unto
the high priests, and captains of the temple, and elders
7 who came to him ; ' Are ye come out, as against a thief,
8 ' with swords and staves ? When I was daily with you
' in the temple, ye stretched not forth your hands against
' me ; but this is your hour, and the power of darkness. '
9 Then they took him, and led him, and brought him into
10 the high priest's house. And Peter followed afar off. And
when they had kindled a fire in the midst of the court-yard,
and were set down together, Peter sat down among them.
11 And a certain maiden, seeing him sitting by the light, and
looking earnestly at him, said ; ' This man also was with
12 ' him. ' And he denied him, saying ; ' Woman, I know
13 ' him not. ' And after a little while another saw him, and
said ; ' Thou art also one of them. ' And Peter said ;
14 ' Man, I am not. ' And about one hour afterwards,
another said strongly ; ' Of a truth this man also was
15 ' with him ; for he is a Galilæan. ' And Peter said ; ' Man,
' I know not what thou sayest. ' And immediately, while
16 he yet spake, a cock crew. And the Lord turned, and
looked at Peter ; and Peter remembered the word of the
Lord, how he said unto him ; ' Before the cock crew, thou
17 ' wilt deny me thrice. ' And he went out, and wept
bitterly.

18 And the men that held Jesus mocked him, and smote
19 him. And when they had blindfolded him, they struck
him on the face, and asked him, saying ; ' Prophecy ; who
20 ' is it that smote thee ? ' And many other things spake
they reproachfully against him.

21 And when it was day, the body of elders of the people,
and high priests and scribes, came together ; and they
22 led him into their high council, saying ; ' If thou art the
' Christ, tell us. ' And he said unto them ; ' If I tell you,

'ye will not believe; and if I also ask, ye will not answer me, nor let me go. From this time the Son of man will sit on the right hand of the power of God.' Then they all said; 'Art thou then the Son of God?' And he said unto them; 'Ye say; I am.' And they said; 'What need we any further witness? for we ourselves have heard out of his own mouth.'

And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying; 'We found this man misleading the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king [or an anointed king]. And Pilate asked him, saying; 'Art thou the king of the Jews?' And he answered him and said; 'Thou sayest.' Then Pilate said unto the high priests and the crowds; 'I find no fault in this man.' And they were the more fierce, saying; 'He stirreth up the people, teaching through all Judea, beginning from Galilee to this place.' When Pilate heard of Galilee, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him to Herod, as he also was in Jerusalem in those days. And when Herod saw Jesus he was very glad; for he had wished to see him for some time, because he had heard many things about him; and he hoped to see some sign done by him. Then he questioned him in many words; but he answered him nothing. And the high priests and scribes stood and loudly accused him. And Herod with his soldiers set him at nought, and mocked him, and threw a gorgeous robe round him, and sent him back to Pilate. (On that day Pilate and Herod became friends together, for before they were at enmity one with another.) And Pilate, when he had called together the high priests, and rulers, and the people, said unto them; 'Ye have brought this man to me, as one that misleadeth the people; and behold, having examined him before you, I have found in this man no fault of that whereof ye accuse him: no, nor Herod, for I sent you to him; and lo; nothing worthy of death hath been done by him. I will therefore scourge him, and release him.' For of necessity he must release one to them at every feast. And they all cried out at once, saying; 'Away with this man, and release unto us Bar-

19 'abbas.' He was one who for a certain sedition made
20 in the city, and for murder, was cast into prison. Pilate
therefore, wishing to release Jesus, spake again unto them.
21 But they cried out, saying ; 'Crucify him, crucify him.'
22 And he said unto them a third time ; 'Why, what evil
'hath he done ? I have found no cause of death in him ;
23 'I will therefore scourge him, and release him.' And
they pressed with loud voices, requiring that he might be
crucified. And the voices of them and of the high priests
24 prevailed. And Pilate gave sentence that it should be as
they required. And he released the man cast into prison
25 for sedition and murder, whom they desired ; but he deli-
vered up Jesus to their will.

26 And as they led him away, they laid hold of one Simon,
a Cyrenæan, coming out of the country, and on him they
27 laid the cross, to bear it after Jesus. And there followed
him a great multitude of the people, and of women, who
28 also bewailed and lamented him. And Jesus turning unto
them, said ; 'Daughters of Jerusalem, weep not for me,
29 'but weep for yourselves, and for your children. For
'behold, days are coming, in which they will say ; Blessed
'are the barren, and the wombs that never bare, and the
30 'paps that never gave suck. Then will they begin to say
'to the mountains ; *Fall on us ; and to the hills ; Cover*
31 *us.* For if they do these things in the green wood,
32 'what will be done in the dry ?' And two others, evil-
doers, were led with him to be put to death.

33 And when they came to the place called Kranion, there
they crucified him and the evildoers ; one on the right
34 hand, and the other on the left. And Jesus said ; 'Father,
'forgive them ; for they know not what they do.' And
35 they parted his raiment, and cast lots. And the people
stood looking on. And they and the rulers with them
laughed at him, saying ; 'He saved others ; let him save
36 'himself, if he be the Christ, the chosen of God.' And
the soldiers also mocked him, coming and offering him
37 vinegar, and saying ; 'If thou be the king of the Jews
38 'save thyself.' And an inscription also was written over
him in Greek, and Latin, and Hebrew letters ; **THIS IS**
39 **THE KING OF THE JEWS.** And one of the evildoers who
were hanged railed at him, saying ; 'If thou be the Christ,
40 'save thyself and us.' But the other answering rebuked

him, saying ; ' Dost not thou fear God, for thou art in
' the same condemnation ? And we indeed justly, for we
' receive the due reward of our deeds ; but this one hath
' done nothing amiss.' And he said unto Jesus ; ' Lord,
' remember me when thou comest in thy kingdom.' And
Jesus said unto him ; ' Verily I say unto thee, to day
' thou wilt be with me in paradise.'

And it was about the sixth hour, and darkness came
over all the land until the ninth hour. And the sun
was darkened, and the veil of the temple was rent in the
midst. And Jesus cried with a loud voice and said ;
' *Father, into thy hands I commit my spirit ;*' and
having thus said, he breathed his last. Now when
the centurion saw what was done, he glorified God,
saying ; ' Certainly this was a righteous man.' And
all the crowds that came together to that sight, behold-
ing the things that were done, smote their breasts and
returned. And all his acquaintance, and the women
that followed him from Galilee, stood afar off, beholding
these things.

And behold, there was a man named Joseph, a coun-
sellor, a good and just man, who had not consented to
their counsel and deed ; he was of Arimathæa, a city of
the Jews, and was himself waiting for the kingdom of
God. This man went unto Pilate, and begged the body
of Jesus. And he took it down, and wrapped it in linen,
and laid it in a tomb of hewn stone, wherein no one ever
yet was laid. And that day was the Preparation, and a
sabbath was dawning. And the women, who came with
him from Galilee, followed after, and beheld the tomb,
and how his body was laid. And they returned, and pre-
pared spices and ointments ; and rested on the sabbath,
according to the commandment.

Now on the first day of the week, before daybreak,
they came to the tomb, bringing the spices which they
had prepared ; and some others were with them. And
they found the stone rolled away from the tomb. And
they entered, and found not the body of the Lord Jesus.
And it came to pass as they were perplexed about it,
behold, two men stood by them in shining garments ; and
as they were afraid, and bowed their faces to the earth,
these said unto them ; ' Why seek ye the living among
' the dead ? He is not here, but hath been raised ; remem-

ber how he spake unto you when he was yet in Galilee,
7 saying; The Son of man must be delivered into the
hands of sinful men, and be crucified, and on the third
9 day arise again.' And they remembered his words, and
on returning from the tomb told all this unto the eleven,
10 and unto all the rest. And it was Mary Magdalene, and
Joanna, and Mary the [mother] of James, and the other
11 women with them, that told this to the apostles. And
their words seemed to them as idle tales, and they believed
12 them not. Then arose Peter and ran to the tomb; and
stooping down he saw the linen clothes laid by them-
selves; and he departed by himself, wondering at what
had come to pass.

13 And behold, two of them were going on that same day
to a village called Emmaus, which was about sixty furlongs
14 from Jerusalem. And they talked together of all these
15 things which had happened. And it came to pass, as
they talked and reasoned, that Jesus himself drew near,
16 and went with them. But their eyes were held from
17 knowing him. And he said unto them; 'What are these
'words which ye have with one another as ye walk? and
18 'ye are sad.' And the one of them, whose name was
Cleopas, answering said unto him; 'Dost thou alone
'sojourn in Jerusalem, and hast thou not known what has
19 'come to pass there in these days?' And he said unto
them; 'What things?' And they said unto him; 'About
'Jesus the Nazarite, who became a prophet, mighty in
20 'deed and word before God and all the people; and how
'our high priests and rulers gave him up to be con-
21 'demned to death, and crucified him. But we trusted
'that it was he who was to have redeemed Israel; and
'beside all this, to day is the third day since these things
22 'were done. Yea, and certain of our women made us
23 'astonished, for they were early at the tomb, and when
'they found not his body, they came, saying, that they had
'even seen a vision of angels, who said that he was alive.
24 'And some of those with us went to the tomb, and found
'it even so as the women said; and they saw him
25 'not.' Then he said unto them; 'O unwise, and in heart
26 'slow to believe all that the prophets have spoken. Was
'not the Christ to have suffered these things, and to enter
17 'into his glory?' And beginning at Moses and all the
prophets, he expounded to them in all the scriptures the

things about himself. And they drew nigh unto the village 28
whither they went; and he made as though he would have
gone further. But they forced him, saying; 'Tarry with 29
'us; for it is toward evening, and the day hath set.' And
he went in to tarry with them. And it came to pass, as 30
he lay at meat with them, he took bread, and blessed, and
brake, and gave unto them. And their eyes were opened, 31
and they knew him; and he disappeared from them. And 32
they said one to another; 'Did not our heart burn within
'us, while he talked with us by the way, and while he
'opened to us the scriptures?'

And they rose up in that same hour, and returned to 33
Jerusalem; and found the eleven, and those that were
with them, gathered together, saying; 'The Lord hath 34
'been raised indeed, and hath appeared unto Simon.'
And they told what had happened on the way, and how 35
he was known to them on breaking the bread. And as 36
they thus spake, he stood in the midst of them; and he
saith unto them; 'Peace be with you.' But they were 37
terrified and frightened, and thought they saw a spirit.
And he said unto them; 'Why are ye troubled? and 38
'why do doubts arise in your hearts? Behold my hands 39
'and my feet, that it is myself; handle me, and see; for a
'spirit hath not flesh and bones, as ye see me have.' And 40
when he had thus spoken he showed them his hands and
feet. And while they yet believed not for joy, and won- 41
dered, he said unto them; 'Have ye any meat here?'
And they gave him a piece of broiled fish, and some 42
honeycomb. And he took it, and ate before them. And 43
he said unto them; 'These are the words which I spake
'to you, while I was yet with you; that all things must
'be fulfilled, which are written in the law of Moses, and
'in the prophets, and in the psalms about me.' Then 44
opened he their understanding, that they might under-
stand the scriptures; and he said unto them; 'Thus it 45
'is written, and thus it was necessary for the Christ to
'suffer, and to arise from the dead on the third day; and
'for repentance and forgiveness of sins to be preached in
'his name to all nations, beginning at Jerusalem. And
'ye are witnesses of these things. And behold, I send
'the promise of my Father on you; but do ye tarry in
'the city until ye be clothed with power from on high.'

1 And he led them out to Bethany ; and he lifted up his
2 hands, and blessed them. And it came to pass, while he
3 blessed them, he was parted from them, and carried up
4 into the heavens. And they worshipped him, and then
5 returned to Jerusalem with great joy; and they were
6 continually in the temple, praising and blessing God.

The GOOD TIDINGS according to JOHN.

1 **I**N the beginning was the Word, and the Word was with
2 God, and the Word was God. The same was with God
3 in the [first] beginning. All things were made through
4 it, and without it was not any thing made whatever.
5 What was made by means of it was life, and the life was
6 the light of men. And the light shineth in the dark-
7 ness; and the darkness perceived it not.
8 There was a man sent from God, whose name was John.
9 He came for a witness, to bear witness of the light, that
10 all men through him might believe. He was not the
11 light, but was to bear witness of the light. The true
12 light was that which lighteth every man, on coming into
13 the world. It was in the world, and the world was
14 made through it, and the world knew it not. It came
15 to its own, and its own received it not. But as many
16 as received it, to them it gave power to become children
17 of God, on their believing in his name; who were born,
18 not of the blood, nor of the will of the flesh, nor of the
19 will of man, but of God. And the Word became flesh,
20 and dwelt among us, (and we beheld its glory, the glory
21 as of the only begotten of the Father;) full of grace and
22 truth. John bare witness of him, and cried, saying;
23 'This was he of whom I said, He that cometh after me
24 'was preferred before me; for he was my superior.' For
25 of his fulness we all received, and grace upon grace. For
26 the law was given through Moses; grace and truth came
27 through Jesus Christ. No one hath ever seen God; the
28 only begotten Son, who is in the bosom of the Father,
29 he hath declared him.
30 And this is the witness of John. When the Jews sent
31 priests and Levites from Jerusalem to ask him; 'Who
32 art thou?' then he acknowledged, and denied not; and
33 acknowledged; 'I am not the Christ.' And they asked

him; 'What then, art thou Elijah?' And he saith; 'I am not.' 'Art thou the Prophet?' And he answered; 'No.' Then said they unto him; 'Who art thou? that we may give an answer to them that sent us; what sayest thou of thyself?' He said; 'I am *the voice of one crying in the desert, Make straight the way of the Lord*, as said the prophet Isaiah.' And they that were sent were of the Pharisees. And they asked him, and said unto him; 'Why then baptizest thou, if thou be not the Christ, nor Elijah, nor the Prophet?' John answered them, saying; 'I baptize in water; but there standeth one among you, whom ye know not, he that is coming after me, for whom I am not worthy to unloose the latchet of his shoes.' These things were done in Bethany beyond the Jordan, where John was baptizing.

The next day he seeth Jesus coming to him, and saith; 'Behold the lamb of God, who taketh away the sin of the world. This is he of whom I said; After me cometh a man who was preferred before me; for he was my superior. And I knew him not; but that he should be made manifest to Israel, for this I came baptizing in water.' And John bare witness, saying; 'I saw the spirit coming down from heaven like a dove, and it abode on him. And I knew him not; but He that sent me to baptize in water, he said unto me; Upon whom thou shalt see the spirit descending, and abiding on him, the same is he that baptizeth in holy spirit. And I saw, and I bare witness that this is the Son of God.'

Again the next day John stood, and two of his disciples; and looking on Jesus as he walked, he saith; 'Behold, the lamb of God!' And the two disciples heard him speak, and they followed Jesus. Then Jesus turned; and seeing them following, he saith unto them; 'What seek ye?' And they said unto him; 'Rabbi,' which is to say, when interpreted, Teacher, 'where dwellest thou?' He saith unto them; 'Come and see.' They came and saw where he dwelt; and dwelt with him that day. It was about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who on hearing John followed him. He first findeth his own brother Simon, and saith unto him; 'We have found the Messiah,' which is, when interpreted, Christ [or the anointed]. And he led him

unto Jesus. Jesus looking at him said ; 'Thou art Simon, ' the son of Jona ; thou shalt be called Cephas ;' which is
43 interpreted, Peter, [or a rock]. The next day he wished
to go out into Galilee ; and he findeth Philip, and saith
44 unto him ; ' Follow me.' Now Philip was from Beth-
45 saida, of the city of Andrew and Peter. Philip findeth
Nathanael, and saith unto him ; ' We have found him, of
' whom Moses in the law, and the prophets, wrote, Jesus
46 ' the son of Joseph, who is from Nazareth.' And Nathanael
said unto him ; ' Can any good come out of Naza-
47 ' reth ?' Philip saith unto him ; ' Come and see.' Jesus
saw Nathanael coming to him ; and he saith of him ;
' Behold, an Israelite indeed, in whom is no guile !'
48 Nathanael saith unto him ; ' Whence knowest thou me ?'
Jesus answered and said unto him ; ' Before that Philip
' called thee, when thou wast under the fig-tree, I saw
49 ' thee.' Nathanael answered and saith unto him ; ' Rabbi,
' thou art the son of God, thou art the king of Israel.'
50 Jesus answered and said unto him ; ' Because I said unto
' thee ; I saw thee under the fig-tree, believest thou ?
51 ' thou shalt see greater things than these.' And he saith
unto him ; ' Verily verily I say unto you, henceforward
' ye shall see the heavens open, and the angels of God
' ascending and descending on the Son of man.'

1 And on the third day there was a marriage in Cana
2 of Galilee ; and the mother of Jesus was there. And
3 Jesus was called, and his disciples, to the marriage. And
when the wine was at an end, the mother of Jesus saith
4 unto him ; ' They have no wine.' Jesus saith unto her ;
' Woman, what is that to me and thee ? mine hour is not ;
5 ' yet come.' His mother saith unto the servants ; ' What-
6 ' ever he saith unto you, do it.' And six stone waterpots
were there placed, according to the cleansing of the Jews,
7 holding two or three firkins apiece. Jesus saith unto
them ; ' Fill the waterpots with water.' And they filled
8 them up to the brim. And he saith unto them ; ' Draw
' out now, and bear to the chief guest.' And they bare
9 it. And when the chief guest tasted the water that was
made wine, and knew not whence it was : (but the ser-
vants that drew the water knew ;) the chief guest calleth
10 the bridegroom, and saith unto him ; ' Every man at first
' setteth forth the good wine ; and when they have well

'drunk, then the worst; thou hast kept the good wine till now.' This beginning of signs did Jesus in Cana of Galilee, and showed forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days.

And the Jews' Passover was at hand; and Jesus went up to Jerusalem, and found in the temple men selling oxen, and sheep, and doves, and the money-changers sitting. And when he had made a scourge of cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the bankers' money, and overthrew the tables; and he said unto those that sold doves; 'Take these things hence, make not my Father's house a house of merchandize.' And his disciples remembered that it was written; *Zeal for thy house eateth me up.* Then answered the Jews and said unto him; 'What sign showest thou unto us, why thou doest this?' Jesus answered and said unto them; 'Destroy this temple, and *in three days I will raise it up.*' Then said the Jews; 'Forty and six years hath this temple been in building; and wilt thou rear it up in three days?' But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word which Jesus had spoken.

Now while he was in Jerusalem at the Passover, at the feast, many believed in his name, when they saw the signs that he worked. But Jesus did not trust himself unto them, because he knew all men; and he needed not that any one should testify about man; for he knew what was in man. And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; he came to him by night, and said unto him; 'Rabbi, we know that thou art a teacher come from God; for no one can work these signs that thou workest, unless God be with him.' Jesus answered and said unto him; 'Verily verily I say unto thee, unless a man be born from above, he cannot see the kingdom of God.' Nicodemus saith unto him; 'How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?' Jesus answered; 'Verily verily I say

'unto thee, unless a man be born of water and spirit, he
'cannot enter the kingdom of God. What is born of
'the flesh, is flesh; and what is born of the spirit, is
'spirit. Marvel not that I said unto thee; Ye must be
'born from above. The wind bloweth where it listeth;
'and thou hearest the sound thereof, but knowest not
'whence it cometh, and whither it goeth; so is every
'one that is born of the spirit.' Nicodemus answered
and said unto him; 'How can these things be?' Jesus
answered and said unto him; 'Art thou the teacher of
Israel, and knowest not these things? Verily verily I
'say unto thee, what we know we speak; and what we
'have seen we witness; and ye receive not our witness.
'If I have told you earthly things, and ye believe not;
'how will ye believe, if I tell you heavenly things?
'And no one hath gone up to heaven, but he that came
'down from heaven, the Son of man, that is in heaven.
'And as Moses lifted up the serpent in the desert, so
'must the Son of man be lifted up; that whoever
'believeth in him should not perish, but have everlasting
'life.' For God so loved the world, that he gave his
only begotten son, that whoever believeth in him should
not perish, but have everlasting life. For God sent not
his son into the world to condemn the world, but that
the world through him might be saved. He that
believeth in him is not condemned; but he that be-
lieveth not is condemned already, because he hath not
believed in the name of the only begotten son of God.
And this is the condemnation, that the light is come into
the world, and men loved the darkness rather than the
light; because their deeds were evil. For every one
that doeth evil, hateth the light, neither cometh to the
light, lest his deeds should be blamed. But he that
doeth the truth, cometh to the light, that his deeds may
be shown that they are wrought in God.

After this came Jesus and his disciples into the land
of Judea; and there he tarried with them, and baptized.
And John was also baptizing in Ænon near to Salim,
because there was much water there; and they came
and were baptized. For John was not yet thrown into
prison. Then there arose a question among John's
disciples with a Jew, about cleansing. And they came

unto John, and said to him; 'Rabbi, he that was with thee beyond the Jordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.' John answered and said; 'A man can receive nothing, unless it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him rejoiceth with joy because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all; he that is of the earth is earthly, and speaketh from the earth; he that cometh from heaven is above all, and what he hath seen and heard, that he witnesseth; and no one receiveth his witness.' He that did receive his witness set his seal that God is to be trusted. For he whom God sent, speaketh the words of God; for God giveth not the spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that disobeyeth the Son will not see life; but the wrath of God abideth on him.

When therefore the Lord knew that the Pharisees had heard how Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples, he left Judea and went again into Galilee. And he must needs go through Samaria. He cometh then to a city of Samaria, called Sychar, near to the land that Jacob gave to his son Joseph. Now Jacob's spring was there. Jesus therefore, being wearied with the journey, sat thus at the spring; it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her; 'Give me to drink.' For his disciples were gone into the city to buy food. Then saith the Samaritan woman unto him; 'How dost thou, being a Jew, ask drink from me, that am a Samaritan woman?' For the Jews have no dealings with the Samaritans. Jesus answered and said unto her; 'If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.' The woman saith unto him; 'Lord, thou hast no bucket, and the well is deep

12 'whence then hast thou the living water? Art thou
'greater than our father Jacob, who gave us the well,
'and drank thereof himself, and his sons, and his cattle?'

13 Jesus answered and said unto her; 'Whoever drinketh
14 'of this water will thirst again; but whoever drinketh
'of the water that I shall give him, will not thirst till the
'end of the world. But the water that I shall give him
'will become in him a spring of water gushing up into
15 'everlasting life.' The woman saith unto him; 'Lord,

'give me this water, that I thirst not, neither come hither
16 'to draw.' Jesus saith unto her; 'Go, call thy husband,

17 'and come hither.' The woman answered and said, 'I
'have no husband.' Jesus saith unto her; 'Thou hast

18 'well said, I have no husband; for thou hast had five
'husbands; and he whom thou now hast is not thy
19 'husband; in that saidst thou truly.' The woman saith

20 unto him; 'Lord, I see that thou art a prophet. Our
'fathers worshipped on this mountain; and ye say that
'in Jerusalem is the place where men ought to worship.'

21 Jesus saith unto her; 'Woman, believe me, the hour
'cometh, when neither on this mountain, nor in Jeru-
22 'salem, shall ye worship the Father. Ye worship what

'ye know not; we worship what we know, for salvation
23 'is from the Jews. But the hour cometh, and now is,
'when the true worshippers will worship the Father in

'spirit and in truth; for the Father seeketh such to
24 'worship him. God is spirit, and they that worship him
25 'must worship in spirit and in truth.' The woman saith

unto him; 'I know that Messiah cometh, who is called
'Christ; when he is come, he will tell us all things.'

26 Jesus saith unto her; 'I that speak to thee am he.'

27 And upon this his disciples came, and marvelled that he
talked with a woman; yet no one said; What seekest
thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went into the
29 city, and saith to the men; 'Come, see a man, who told
'me all things that ever I did; is this the Christ?'

30 They went out of the city and came unto him.

31 In the meanwhile his disciples prayed him, saying;
32 'Rabbi, eat.' But he said unto them; 'I have food to

33 'eat that ye know not of.' Therefore said the disciples
one to another; 'Hath any one brought him ought to

‘eat?’ Jesus saith unto them; ‘My food is to do the will of Him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are already white for harvest. The reaper receiveth wages, and gathereth fruit unto everlasting life; that both the sower and the reaper may rejoice together. For herein is the true saying; *One soweth and another reapeth.* I sent you to reap what ye had not laboured at; others laboured, and ye are entered into their labours.’ And many of the Samaritans of that city believed on him for the saying of the woman who bare witness, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them; and he abode there two days. And many more believed because of his own word. And they said unto the woman; ‘We no longer believe because of thy saying; for we have heard him ourselves, and we know that he is indeed the saviour of the world, the Christ.’

Now after the two days he departed thence and went into Galilee. For Jesus himself bare witness, that a prophet hath no honour in his own country. Then when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast; for they also went to the feast. Then he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come from Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him; ‘Unless ye see signs and wonders, ye will not believe.’ The nobleman saith unto him; ‘Lord, come down ere my child die.’ Jesus saith unto him; ‘Go; thy son liveth.’ And the man believed the word that Jesus spake unto him, and he went. And as he was now going down, his slaves met him, and told him, saying; ‘Thy boy liveth.’ Then inquired he of them the hour when he got better. And they said unto him; ‘Yesterday at the seventh hour the fever left him.’ So the father knew that it was at the same hour in which Jesus said

unto him, Thy son liveth. And himself believed, and his whole house. Again this second sign Jesus wrought when he came out of Judea into Galilee.

1 After this there was a feast of the Jews; and Jesus
2 went up to Jerusalem. Now there is at Jerusalem by
3 the sheep-gate a pool, called in Hebrew Bethesda, having
4 five porches. In these lay a great multitude of sick
5 folk, blind, lame, and withered, waiting for the moving
6 of the water. For an angel went down at certain seasons
7 into the pool, and troubled the water; then the first
8 that stepped in after the troubling of the water was made
9 whole of whatever disease he had. And a certain man
10 was there, who had a sickness thirty and eight years.
11 Jesus, seeing him lie, and knowing that he had been
12 so a long time, saith unto him; 'Wilt thou be made
13 'whole?' The sick man answered him; 'Lord, I have
14 'no man, when the water is troubled, to put me into the
15 'pool; but while I am coming another steppeth down
16 'before me.' Jesus saith unto him; 'Arise, take up thy
17 'bed, and walk.' And straightway the man was made
18 whole, and took up his bed, and walked. And on the
19 same day was a sabbath.

20 Then said the Jews unto him that was cured; 'It is
21 'a sabbath; it is not lawful for thee to take up thy bed.'
22 He answered them; 'He that made me whole, the same
23 'said unto me, Take up thy bed, and walk.' Then asked
24 they him; 'Who is the man that said to thee, Take up
25 'thy bed, and walk?' And he that was healed knew not
26 who he was; for Jesus had slipped away, as there was
27 a crowd in the place. Afterwards Jesus findeth him in
28 the temple; and he said unto him; 'Behold, thou art
29 'made whole; sin no more, lest a worse thing come to
30 'thee.' The man departed, and told the Jews that it was
31 Jesus that made him whole. And for this the Jews per-
32 secuted Jesus, because he did these things on a sabbath.
33 But Jesus answered them; 'My father worketh hitherto,
34 'and I work.' For this then the Jews sought the more
35 to kill him, because he not only broke the sabbath, but also
36 called God his own father, making himself equal to God.
37 Then Jesus answered and said unto them; 'Verily verily
38 'I say unto you, the Son can do nothing of himself, but
39 'what he seeth the Father do; for whatever things He

'doeth, these also doeth the Son in like manner. For
 'the Father loveth the Son, and showeth him all that
 'himself doeth; and he will show him greater works than
 'these, that ye may marvel. For as the Father raiseth
 'up the dead, and quickeneth them; even so the Son
 'quickeneth whom he will. For the Father judgeth no
 'one, but hath given all judgment unto the Son; that all
 'men may honour the Son, even as they honour the
 'Father. He that honoureth not the Son, honoureth not
 'the Father who sent him. Verily verily I say unto you,
 'he that heareth my word, and believeth on Him that sent
 'me, hath everlasting life, and cometh not to judgment,
 'but is passed from death into life. Verily verily I
 'say unto you, the hour cometh, and now is, when the
 'dead will hear the voice of the son of God; and they
 'that hear will live. For as the Father hath life in
 'himself, so hath he given to the Son to have life in him-
 'self; and hath given him authority to execute judgment
 'also, because he is the Son of man. Marvel not at this;
 'for the hour cometh in which all that are in the graves
 'will hear his voice, and will come forth, they that have
 'done good unto resurrection of life, and they that have
 'done evil unto resurrection of judgment. I can of
 'myself do nothing; as I hear I judge, and my judgment
 'is just; because I seek not mine own will, but the will
 'of Him that sent me. If I bear witness of myself, my
 'witness is not to be trusted. There is another that
 'beareth witness of me; and I know that the witness
 'that he witnesseth of me is to be trusted. Ye sent unto
 'John, and he bare witness to the truth. But I receive
 'not witness from man; but these things I say that ye
 'might be saved. He was the lamp that burneth and
 'shineth; and ye were willing for a season to rejoice in
 'his light. But I have witness greater than that of
 'John; for the works which the Father hath given me
 'to finish, the same works that I do, bear witness of me,
 'that the Father hath sent me. And the Father him-
 'self, who sent me, hath borne witness of me. Ye have
 'neither heard his voice at any time, nor seen his shape.
 'And ye have not his word abiding in you; for whom
 'he hath sent, him ye believe not. Ye search the scrip-
 'tures, for in them ye think to have everlasting life;

'and they are what witness of me. And ye will not
'come to me that ye may have life. I receive not
'honour from men. But I know you, that ye have not
'the love of God in you. I am come in my Father's
'name, and ye receive me not; if another shall come in
'his own name, him ye will receive. How can ye be-
'lieve, that receive honour one of another, and seek not
'the honour that is from the only God? Think not that
'I shall accuse you to the Father; your accuser is Moses,
'in whom ye have trusted. For had ye believed Moses,
'ye would have believed me; for he wrote about me.
'But if ye believe not his writings, how will ye believe
'my words?'

After this Jesus went beyond the lake of Galilee, that
is, of Tiberias. And a great crowd followed him, because
they saw the signs which he wrought upon the sick.
And Jesus went up the mountain, and there sat with
his disciples. And the Passover, the feast of the Jews,
was at hand. When Jesus then lifted up his eyes, and
saw that a great crowd was coming unto him, he saith
unto Philip; 'Whence shall we buy loaves that these
men may eat?' And this he said to try him, for he
knew what he was to do. Philip answered him;
'Loaves costing two hundred Denarii [or sixteen
'hundred pence] are not enough for them, that each of
'them may take a little.' One of his disciples, Andrew,
the brother of Simon Peter, saith unto him; 'There is
'a lad here, that hath five barley loaves, and two small
'fishes; but what are they among so many?' And
Jesus said; 'Make the men lie down.' And there was
much grass in the place. So the men lay down, in
number about five thousand. And Jesus took the
loaves; and when he had given thanks, he gave them
among his disciples, and the disciples to them that were
lying: and in like manner of the fishes, as much as they
wished. And when they were filled, he saith unto his
disciples; 'Gather up the fragments that are left, that
'nothing be lost.' So they gathered up, and filled from
the five barley loaves, twelve baskets of fragments,
which were left by those that had eaten. Then the
men, when they saw the sign that Jesus wrought, said;
'Of a truth this is the prophet that was to come into

'the world.' Then Jesus, perceiving that they would come and seize him, to make him king, departed again to the mountain himself alone.

And when it was evening, his disciples went down to the lake, and entering the boat, went over the lake toward Capernaum. And it was now dark, and Jesus was not come unto them. And the sea arose, as a hard wind blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the lake, and drawing near to the boat; and they were afraid. But he saith unto them; 'It is I; be not afraid.' Then they wished to receive him into the boat; and immediately the boat was at the land whither they went.

The next day, when the crowd that stood beyond the lake saw that there was no other boat there but one, and that Jesus went not into the boat with his disciples, but that his disciples went away alone; though other boats came from Tiberias near the place where they ate the bread, after the Lord had given thanks;—when therefore the crowd saw that Jesus was not there, nor his disciples, they entered the boats, and came to Capernaum, seeking for Jesus. And when they found him on the other side of the lake, they said unto him; 'Rabbi, when camest thou hither?' Jesus answered them and said; 'Verily verily I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.' 'Labour not for the food that perisheth, but for the food that lasteth unto everlasting life, which the Son of man will give you; for him hath God the Father sealed.' Then said they unto him; 'What shall we do, that we may work the works of God?' Jesus answered and said unto them; 'This is the work of God, that ye believe on him whom he hath sent.' Then said they unto him; 'What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers ate the manna in the desert; as it is written; *He gave them bread from heaven to eat.*' Then Jesus said unto them; 'Verily verily I say unto you; It is not Moses who hath given you the bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world.' Then said they unto him; 'Lord, evermore

35 'give us this bread.' And Jesus said unto them; 'I am
'the bread of life; he that cometh to me will never
'hunger, and he that believeth on me will never thirst.
36 'But I said unto you, that ye have even seen me, and
37 'yet believe not. Whatever the Father giveth me, will
'come to me; and him that cometh to me I will not cast
38 'out. For I came down from heaven, not to do mine own
39 'will, but the will of Him that sent me. And this is the will
'of him that sent me; that of all that he hath given me
'I should lose nothing, but should raise it up again at the
40 'last day. For this is the will of Him that sent me, that
'every one that seeth the Son, and believeth on him,
'should have everlasting life, and that I should raise him
41 'up at the last day.' The Jews then murmured about
him, because he said; I am the bread which came down
42 from heaven. And they said; 'Is not this Jesus the son
'of Joseph, whose father and mother we know? how then
43 'saith he, I came down from heaven?' Jesus answered
and said unto them; 'Murmur not among yourselves;
44 'no one can come to me, unless the Father who sent me
45 'draw him, and I raise him up at the last day. It is
'written in the prophets; *And they shall be all taught*
'*by God.* Every one that hath heard and hath learned
46 'from the Father, cometh unto me. Not that any one
'hath seen the Father, save he that is from God; he hath
47 'seen the Father. Verily verily I say unto you, he that
48 'believeth on me hath everlasting life. I am the bread
49 'of life. Your fathers ate the manna in the desert, and
50 'died; this is the bread that cometh down from heaven,
51 'so that any one may eat thereof, and not die. I am the
'living bread that came down from heaven; if any one eat
'of this bread, he will live till the end of the world; and
'the bread that I shall give is my flesh, which I will give
52 'for the life of the world.' Then the Jews strove among
themselves, saying; 'How can he give us his flesh to eat?'
53 Then Jesus said unto them; 'Verily verily I say unto
'you, unless ye eat the flesh of the Son of man, and
54 'drink his blood, ye have no life in you. Whoso eateth
'my flesh, and drinketh my blood, hath everlasting life;
55 'and I will raise him up at the last day. For my flesh is
56 'food: indeed, and my blood is drink indeed. He that
'eateth my flesh, and drinketh my blood, dwelleth in me,

'and I in him. As the living Father sent me, and I live
' by the Father; so he that eateth me, even he will live
' by me. This is the bread that came down from heaven; **not**
' not as your fathers ate and died; he that eateth this
' bread will live till the end of the world.' These things **he**
said he in the synagogue, as he taught in Capernaum.

Then many of his disciples, when they heard, said;
' This is a hard saying; who can hear it?' When Jesus **knew**
in himself that his disciples murmured at it, he
said unto them; 'Is this a stumbling-block unto you?
' What then if ye should see the Son of man ascend up
' where he was before? It is the spirit that quickeneth,
' the flesh profiteth nothing. The words that I speak
' unto you are spirit, and are life. But there are some of
' you that believe not.' For Jesus knew from the begin-
ning who they were that believed not, and who he was
that would betray him. And he said; 'For this said I
' unto you, that no one can come to me, unless it were
' given to him of my Father.' On that many of his dis-
ciples went back, and walked no more with him. There-
fore Jesus said unto the twelve; 'Will ye also go away?'
Simon Peter answered him; 'Lord, to whom shall we
' go? Thou hast the words of everlasting life. And we
' believe and know that thou art the Holy One of God.'
Jesus answered them; 'Have not I chosen you twelve?
' and of you one is an accuser.' He was speaking of
Judas Iscariot, the son of Simon; for he was about to
betray him, being one of the twelve.

And after this Jesus walked in Galilee; for he would
not walk in Judea, because the Jews sought to kill him.
Now the Jews' Feast of Tabernacles was at hand. His
brethren therefore said unto him; 'Depart hence, and
' go into Judea, that thy disciples also may see thy works
' that thou doest. For no one doeth any thing in secret,
' while he himself seeketh to be known. If thou do these
' things, show thyself to the world.' For his brethren
believed not on him. Then Jesus saith unto them; 'My
' time is not yet come; but your time is always ready.
' The world cannot hate you; but me it hateth, because
' I witness of it that its works are evil. Go ye up to this
' feast; I go not up to this feast, for my time is not yet
' full come.' When he had said these words unto them,
he abode still in Galilee. But when his brethren were

gone up, then went he also up to the feast, not openly,
21 but as it were in secret. Then the Jews sought him at
22 the feast, and said; 'Where is he?' And there was
much murmuring among the crowds concerning him;
for some said; 'He is a good man;' others said; 'Nay,
23 'but he misleadeth the people.' Howbeit no one spoke
openly of him for fear of the Jews.

24 Now in the middle of the feast Jesus went up into
25 the temple and taught. And the Jews marvelled, saying;
'How knoweth this man letters, having never learned?'
26 Jesus answered them, and said; 'My teaching is not
27 'mine, but His that sent me. If any one wish to do his
'will, he will know of the teaching whether it be from
28 'God, or whether I speak from myself. He that speaketh
'from himself seeketh his own glory; but he that seeketh
'the glory of Him that sent him, the same is to be trusted,
29 'and no unrighteousness is in him. Hath not Moses given
'you the law? and no one of you keepeth the law; why
30 'seek ye to kill me?' The crowd answered and said;
31 'Thou hast a demon; who seeketh to kill thee?' Jesus
answered and said unto them; 'I have done one work,
32 'and ye all marvel thereat. Moses hath given you the
'circumcision; (not that it is of Moses, but of the fathers);
33 'and ye circumcise a man on a sabbath. If a man on a
'sabbath receive circumcision that the law of Moses may
'not be broken, are ye angry at me because I have made
34 'a man whole and well on a sabbath? Judge not accord-
'ing to appearance, but judge a righteous judgment.'

35 Then said some of them of Jerusalem; 'Is not this he
36 'whom they seek to kill? But lo, he speaketh openly,
'and they say nothing unto him. Do the rulers know
37 'of a truth that this is the Christ? Howbeit we know
'this man whence he is; but when the Christ cometh, no
38 'one knoweth whence he is.' Then cried Jesus in the
temple as he taught, saying; 'Ye both know me, and ye
'know whence I am; yet I am not come of myself, but He
39 'that sent me is true, whom ye know not. I know him,
40 'for I am from him, and he sent me.' Then they sought
to take him; but no one laid hands on him, because his
41 hour was not yet come. And many of the crowd believed
on him, and said; 'When the Christ cometh, will he do
42 'more signs than these which this man hath done?' The
'Pharisees heard the crowd murmuring these things

about him, and the Pharisees and high priests sent officers to take him. Then Jesus said; 'Yet a little while am I with you, and then I go to Him that sent me. Ye will seek me, and will not find me; and where I go ye cannot come.' Then said the Jews among themselves; 'Whither is he to go, that we shall not find him? Is he to go unto the dispersed among the Greeks, and to teach the Greeks? What word is this that he said; Ye will seek me, and will not find me; and where I go ye cannot come?'

On the last day, the great day of the feast, Jesus stood and cried, saying; 'If any one thirst, let him come to me and drink. He that believeth on me, as the scripture said, *out of his belly will flow rivers of living water.*' This he spake of the spirit, which they that believed on him were to receive; for the holy spirit was not yet, because Jesus was not yet glorified. Then many of the crowd when they heard the saying, said; 'Of a truth this is the prophet.' Others said; 'This is the Christ.' And others said; 'But doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and out of Bethlehem, the village where David was?' So there was a division among the crowd because of him. And some of them would have taken him; but no one laid hands on him. Then came the officers to the high priests and Pharisees; and these said unto them; 'Why have ye not brought him?' The officers answered; 'Never man spake like this man.' Then the Pharisees answered them; 'Are ye also deceived? Hath any one of the rulers or of the Pharisees believed on him? But this crowd that know not the law are accursed.' Nicodemus saith unto them, (he that came to him by night,) being one of them; 'Doth our law judge a man, before it hear him, and know what he doeth?' They answered and said unto him; 'Art thou also of Galilee? Search and look, for no prophet hath arisen from Galilee.'

And every one went to his own house; and Jesus went to the Mount of Olives. And at day-break he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees bring unto him a woman taken in adultery; and setting her in the midst, they say unto him; 'Teacher,

'this woman was taken in adultery, in the very act. And Moses in the law commanded us that such women were to be stoned; but what sayest thou?' This they said tempting him, that they might have somewhat to accuse him of. But Jesus stooped down, and wrote with his finger on the ground. But when they continued asking him, he raised himself up, and said unto them; 'He that is without sin among you, let him first cast the stone at her.' And again he stooped down, and wrote upon the ground. And they who heard it, being convicted by their conscience, went out one by one, beginning at the elders, unto the last; and Jesus was left alone, and the woman standing in the midst. And when Jesus raised himself up, and saw no one but the woman, he said unto her; 'Woman, where are those thine accusers? Hath no one condemned thee?' And she said; 'No one, Lord.' And Jesus said unto her; 'Neither do I condemn thee; go, and sin no more.'

Then spake Jesus again unto them, saying; 'I am the light of the world; he that followeth me will not walk in darkness, but will have the light of life.' The Pharisees then said unto him; 'Thou bearest witness of thyself; thy witness is not to be trusted.' Jesus answered and said unto them; 'Though I bear witness of myself, my witness is to be trusted; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh, I judge no one. And if I do judge, my judgment is to be trusted, for I am not alone, but I and the Father who sent me. Even in your law it is written, that *the witness of two men is to be trusted.* I am one that bear witness of myself, and the Father who sent me beareth witness of me.' Then said they unto him; 'Where is thy father?' Jesus answered; 'Ye know neither me, nor my Father; if ye had known me, ye would have known my Father also.' These words spake he in the treasury, as he taught in the temple; and no one took him, for his hour was not yet come.

Then said Jesus again unto them; 'I go my way, and ye will seek me, and will die in your sin; whither I go ye cannot come.' Then said the Jews; 'Will he kill himself; for he saith; Whither I go, ye cannot come.' And he said unto them; 'Ye are from beneath; I am from

'above; ye are of this world; I am not of this
 'Therefore I said unto you, that ye will die in you
 'for if ye believe not that I am He, ye will die in you
 Then said they unto him; 'Who art thou?' And
 said unto them; 'Even what I said unto you at
 'ginning. I have many things to say and to judge
 'moreover he that sent me is to be trusted, and I
 'to the world what I have heard from him.' They
 not that he spake to them of the Father. Then said
 unto them; 'When ye have lifted up the Son of man:
 'will ye know that I am he; and I do nothing of n
 'but as my Father hath taught me I speak these t
 'and he that sent me is with me; the Father ha
 'left me alone, for I always do the things that
 'him.'

As he spake this, many believed on him. Then
 Jesus unto the Jews that believed on him. 'If ye co
 'in my word, ye are my disciples indeed; and ye wil
 'the truth, and the truth will make you free.' Th
 answered him; 'We are the seed of Abraham, and
 'never slaves to any one; how sayest thou, Ye v
 'made free?' Jesus answered them; 'Verily verily
 'unto you, whoever committeth sin is the slave
 'And the slave abideth not in the house for ever; b
 'Son abideth ever. If therefore the Son shall ma
 'free, ye will be free indeed. I know that ye are th
 'of Abraham; but ye seek to kill me, because my
 'hath no place in you. I speak what I have seen w
 'Father; and then ye do what ye have seen with
 'father.' They answered and said unto him; 'Ab
 'is our father.' Jesus saith unto them; 'If ye
 'Abraham's children, ye would do the works of Abr
 'Whereas ye seek to kill me, a man that hath tol
 'the truth, which I have heard from God; this d
 'Abraham. Ye do the deeds of your father.' The
 they unto him; 'We are not born of fornication; .w
 'one father, God.' Jesus said unto them; 'If God
 'your father, ye would love me; for I came forth
 'am come from God; for I came not of myself, b
 'sent me. Why do ye not understand my sp
 'Because ye cannot hear my word. Ye are of your
 'the devil, and ye wish to do the lusts of your f

‘He was a murderer from the beginning, and abode not in the truth; because truth is not in him. When any one speaketh a lie, he speaketh after the manner of his kindred, for his father also is a liar. And because I speak the truth ye believe me not. Which of you convicteth me of sin? If I speak the truth why do ye not believe me? He that is of God heareth God’s words; ye therefore hear not, because ye are not of God.’ The Jews answered and said unto him; ‘Say we not right that thou art a Samaritan, and hast a demon?’ Jesus answered; ‘I have not a demon; but I honour my Father, and ye dishonour me. And I seek not my glory; there is One that seeketh and judgeth. Verily verily I say unto you, if any one keep my saying he will not see death till the end of the world.’ Then said the Jews unto him; ‘Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, If any one keep my saying he will not taste death till the end of the world.’

‘Art thou greater than our father Abraham, who is dead? and the prophets are dead; whom makest thou thyself?’ Jesus answered; ‘If I honour myself, my honour is nothing. It is my Father that honoureth me; of whom ye say, that he is your God; and ye have not known him; but I know him. And if I should say, I know him not, I shall be a liar like you; but I know him, and keep his saying. Your father Abraham rejoiced that he should see my day; and he saw it, and was glad.’ Then said the Jews unto him; ‘Thou art not yet fifty years old, and hast thou seen Abraham?’ Jesus said unto them; ‘Verily verily I say unto you, before Abraham was born, I was He.’ Then took they up stones to cast at him, but Jesus hid himself, and went out of the temple.

1 And as he passed by he saw a man blind from his birth.
2 And his disciples asked him, saying; ‘Rabbi, who sinned,
3 this man or his parents, that he was born blind?’ Jesus answered; ‘Neither hath this man sinned, nor his parents; but it was that the works of God should be shown in him.
4 I must work the works of Him that sent me, while it is
5 day; the night cometh, when no one can work. While
6 I am in the world, I am the light of the world.’ When he had thus spoken, he spit on the ground, and made clay of the spittle, and smeared the clay on the eyes of

the blind man, and said unto him ; ' Go, wash in the pool
' of the Siloam,' which is translated, Sent. Then he went,
and washed, and came seeing. Then the neighbours and
they that saw him before (for he was a beggar) said ; ' Is
' not this he that sat and begged ? ' Some said ; ' This is
' he ; ' but others said ; ' He is like him.' He said ; ' I am
' he.' Then said they unto him ; ' How were thine eyes
' opened ? ' He answered and said, ' A man called Jesus
' made clay, and smeared mine eyes, and said unto me ;
' Go to the Siloam and wash ; and I went and washed,
' and received sight.' Then said they unto him ; ' Where
' is he ? ' He saith ; ' I know not.'

They bring to the Pharisees him that aforetime was
blind. And it was a sabbath when Jesus made the clay
and opened his eyes. Then again the Pharisees also asked
him how he had received his sight. And he said unto
them ; ' He put clay upon mine eyes ; and I washed, and
' do see.' Then said some of the Pharisees ; ' This man
' is not of God, because he keepeth not the sabbath.'
Others said ; ' How can a sinful man do such signs ? '
And there was a division among them. They say unto
the blind man again ; ' What sayest thou of him, that he
' opened thine eyes ? ' And he said ; ' He is a prophet.'
But the Jews did not believe of him, that he was blind
and received his sight, until they called the parents of
him that had received his sight. And they asked them,
saying ; ' Is this your son, who ye say was born blind ?
' how then doth he now see ? ' His parents answered
them and said ; ' We know that this is our son, and that
' he was born blind ; but how he now seeth, we know not ;
' or who opened his eyes, we know not ; he is of age, ask
' him ; he will speak for himself.' This his parents said,
because they feared the Jews ; for the Jews had agreed
already, that if any one acknowledged him for Christ he
should be put out of the synagogue. Therefore said his
parents ; ' He is of age ; ask him.'

Then a second time called they the man that was blind,
and said unto him ; ' Give glory to God ; we know that
' this man is a sinner.' Then he answered and said ;
' Whether he be a sinner, I know not ; one thing I know,
' that whereas I was blind, now I see.' And they said
unto him again ; ' What did he to thee ? how opened he

17 'thine eyes?' He answered them; 'I told you just now,
'and ye did not hear? why would ye hear it again? will
18 'ye also become his disciples?' They reviled him, and
said; 'Thou art his disciple; but we are disciples of Moses.
19 'We know that God spake unto Moses; but this man, ye
20 'know not whence he is.' The man answered and said
unto them; 'Why, herein is a marvel, that ye know not
21 'whence he is, and he opened my eyes. Now we know
'that God heareth not sinners; but if any one be a wor-
'shipper of God, and doeth his will, him he heareth.
22 'Since the world began it was not heard that any one
23 'opened the eyes of one born blind. If this man were
24 'not of God, he could do nothing.' They answered and
said unto him; 'Thou wast altogether born in sins, and
25 'dost thou teach us?' And they cast him out. Jesus
heard that they cast him out, and he found him, and said
26 unto him; 'Dost thou believe on the son of God?' He
answered and said; 'And who is he, Lord, that I may
27 'believe on him?' And Jesus said unto him; 'Thou
'hast both seen him, and it is he that talketh to thee.'
28 And he said; 'Lord, I believe.' And he worshipped
him. And Jesus said; 'For judgment I am come into
29 'this world, that they that see not may see; and they
30 'that see may be made blind.' And some of the Pharisees
who were with him heard these things, and said unto him;
1 'Are we also blind?' Jesus said unto them; 'If ye were
'blind, ye would have no sin: but now ye say; We see;
1 'therefore your sin remaineth. Verily verily I say unto
'you, he that entereth not by the door into the sheepfold,
'but climbeth up some other way, he is a thief and a
2 'robber. But he that entereth by the door is the shep-
3 'herd of the sheep. To him the porter openeth, and the
'sheep hear his voice, and he calleth his own sheep by
4 'name, and leadeth them out. And when he putteth forth
'his own sheep, he goeth before them; and the sheep
5 'follow him, for they know his voice. And a stranger
'will they not follow, but will flee from him; for they
6 'know not the voice of strangers.' This parable spake
Jesus unto them; but they understood not what things
7 they were that he spake unto them. Then said Jesus unto
them again; 'Verily verily I say unto you, I am the door
8 'of the sheep. All that ever came before me are thieves

'and robbers; but the sheep did not hear them. I am
 'the door; if any one enter by me, he will be saved, and
 'will go in and out, and find pasture. The thief cometh
 'not but to steal, to kill, and to destroy; I am come that
 'they may have life, and may have abundance. I am
 'the good shepherd; the good shepherd layeth down his
 'life for the sheep. But the hireling, who is not the
 'shepherd, whose own the sheep are not, seeth the wolf
 'coming, and leaveth the sheep, and fleeth; and the
 'wolf catcheth them, and scattereth the sheep. The
 'hireling fleeth, because he is a hireling and careth not
 'for the sheep. I am the good shepherd; and I know
 'mine own, and am known by mine, as the Father
 'knoweth me and I know the Father; and I lay down
 'my life for the sheep. And I have other sheep, that
 'are not of this fold; them also I must bring, and they
 'will hear my voice, and there will be one flock, and one
 'shepherd. For this the Father loveth me, because I
 'lay down my life that I may take it again. No one
 'taketh it from me, but I lay it down of myself. I have
 'power to lay it down, and I have power to take it again.
 'This command have I received of my Father.' Then
 there was a division again among the Jews for these
 sayings. And many of them said; 'He hath a demon,
 'and is mad; why hear ye him?' Others said; 'These
 'are not the words of a demoniac; can a demon open the
 'eyes of the blind?'

And it was the Feast of Dedication at Jerusalem, and
 it was winter. And Jesus was walking in the temple,
 in Solomon's porch. Then came the Jews round him,
 and said unto him; 'How long dost thou make us doubt?
 'if thou be the Christ, tell us plainly.' Jesus answered
 them; 'I told you, and ye believe not. The works that
 'I do in my Father's name, they bear witness of me.
 'But ye believe not, because ye are not of my sheep. As
 'I said unto you, my sheep hear my voice, and I know
 'them, and they follow me; and I give unto them ever-
 'lasting life, and they will not perish till the end of the
 'world, nor will any one pluck them out of my hand.
 'My Father, who gave them to me, is greater than all;
 'and no one can pluck them out of my Father's hand.
 '*I and my Father are one.*' Then the Jews took up

- 32 stones again to stone him. Jesus answered them ; ‘ Many
‘ good works have I showed you from my Father ; for
33 ‘ which of those works do ye stone me ? ’ The Jews
answered him, saying ; ‘ For a good work we stone thee
‘ not, but for blasphemy ; and because thou being a man
34 ‘ makest thyself a god. ’ Jesus answered them ; ‘ Is it
35 ‘ not written in your law ; *I said, ye are gods ?* If it
‘ called them gods, to whom the word of God came, (and
36 ‘ the scripture cannot be broken,) say ye of him whom
‘ the Father hath sanctified and sent into the world ;
‘ Thou blasphemest ; because I said ; I am a son of God ?
37 ‘ If I do not the works of my Father, believe me not.
38 ‘ But if I do, though ye believe not me, believe the
‘ works ; that ye may know and believe that the Father
39 ‘ is in me, and I in him. ’ Then they again sought to
take him ; but he escaped out of their hand.
- 40 And he went away again beyond the Jordan to the
place where John at first baptized ; and there he abode.
- 41 And many came unto him, and said ; ‘ John indeed
‘ wrought no sign, but whatever John spake of this man
42 ‘ was true. ’ And many believed on him there.
- 1 Now there was a certain man sick, Lazarus of Bethany,
2 from the village of Mary and her sister Martha. (It was
Mary that anointed the Lord with ointment, and wiped
his feet with her hair, whose brother Lazarus was sick.)
3 Therefore the sisters sent unto him, saying ; ‘ Lord,
4 ‘ behold, he whom thou lovest is sick. ’ When Jesus
heard, he said ; ‘ This sickness is not unto death, but for
‘ the glory of God, that the son of God may be glorified
5 ‘ thereby. ’ Now Jesus loved Martha, and her sister, and
6 Lazarus. When therefore he heard that he was sick, he
7 abode yet two days in the place where he was. Then
after that saith he to the disciples ; ‘ Let us go into Judea
8 ‘ again. ’ The disciples say unto him ; ‘ Rabbi, the Jews
‘ now sought to stone thee ; and goest thou thither
9 ‘ again ? ’ Jesus answered ; ‘ Are there not twelve hours
‘ in the day ? If any one walk in the day, he stumbleth
10 ‘ not, because he seeth the light of this world. But if
‘ any one walk in the night, he stumbleth, because the
11 ‘ light is not on him. ’ This he said ; and after that he
saith unto them ; ‘ Our friend Lazarus is at rest ; but I
12 ‘ go, that I may awake him. ’ Then said his disciples ;

'Lord, if he rest he will do well.' But Jesus spake of 11
his death; and they thought that he spake of the rest
of sleep. Then said Jesus unto them plainly; 'Lazarus 14
'is dead; and I am glad for your sakes that I was not 15
'there, so that ye may believe; but let us go unto him.'
Then said Thomas, who is called Didymus, unto his 16
fellow-disciples; 'Let us also go, that we may die with
'him.'

Then when Jesus came, he found that he had been in 11
the tomb four days already. Now Bethany was nigh to 12
Jerusalem, about fifteen furlongs off. And many of the 13
Jews had come to Martha and Mary to comfort them for
their brother. Then Martha, when she heard that Jesus 20
was coming, went to meet him; but Mary sat in the house.
Then said Martha unto Jesus; 'Lord, if thou hadst been 21
'here, my brother had not died. But even now I know 22
'that whatever thou shalt ask of God, God will give thee.'
Jesus saith unto her; 'Thy brother shall arise again.' 23
Martha saith unto him; 'I know that he will arise again 24
'in the resurrection at the last day.' Jesus said unto her; 25
'I am the resurrection, and the life; he that believeth 26
'on me, though he were dead, will live. And whoever 27
'liveth and believeth on me will not die till the end of the 28
'world. Believest thou this?' She saith unto him; 29
'Yea, Lord, I have believed that thou art the Christ, the 30
'son of God, he that was to come into the world.' And 31
when she had so said, she went and called Mary her sister
secretly, saying; 'The Teacher is come, and calleth thee.'
She, when she heard, arose quickly, and came unto him. 32
Now Jesus was not yet come into the village, but was in
the place where Martha met him. The Jews then who 33
were with her in the house, and comforted her, when
they saw Mary, that she rose up hastily and went out,
followed her, saying; 'She goeth to the tomb to weep
'there.' Then when Mary came where Jesus was, and 34
saw him, she fell at his feet, saying unto him; 'Lord, if
'thou hadst been here, my brother had not died.' When 35
Jesus therefore saw her weeping, and the Jews that came
with her weeping, he groaned in the spirit and was trou-
bled, and said; 'Where have ye laid him?' They say 36
unto him; 'Lord, come and see.' Jesus wept. Then 37
said the Jews; 'Behold, how he loved him!' And some 38

of them said ; ' Could not this one, who opened the eyes
' of the blind man, have caused also that this man should
39 ' not have died ? ' Jesus then, again groaning in himself,
cometh to the tomb. It was a cave, and a stone lay against
40 it. Jesus saith ; ' Take away the stone. ' Martha, the sister
of him that was dead, saith unto him ; ' Lord, he already
41 ' stinketh ; for it is his fourth day. ' Jesus saith unto
her ; ' Said I not unto thee, that if thou wouldest believe,
42 ' thou shouldest see the glory of God ? ' Then they took
away the stone ; and Jesus lifted up his eyes, and said ;
43 ' Father, I thank thee that thou hast heard me. And I
' knew that thou hearest me always ; but for the sake of
' the crowd that stood by I spake, that they may believe
44 ' that thou hast sent me. ' And when he had thus spoken,
45 he cried with a loud voice ; ' Lazarus, come forth. ' He
that was dead came forth, bound hand and foot with grave
clothes ; and his face was bound about with a napkin.
Jesus saith unto them ; ' Loose him, and let him go. '
46 Then many of the Jews that came to Mary, and saw what
he did, believed on him. But some of them went away
to the Pharisees, and told them what Jesus had done.
47 Then the high priests and Pharisees held a high council,
and said ; ' What shall we do ; for this man worketh many
48 ' signs ? If we let him thus alone, all will believe on him ;
' and the Romans will come and take away both our place
49 ' and nation. ' And one of them, Caiaphas, being high
priest that year, said unto them ; ' Ye know nothing ; nor
50 ' consider that it is best for us, that one man should die
' for the people, and not that the whole nation perish. '
51 And this spake he not from himself ; but being high priest
that year, he prophesied that Jesus was about to die for
52 the nation ; and not for the nation only, but that also he
should gather together into one the scattered children of
53 God. Then from that day they took counsel to put him
4 to death. Jesus therefore walked no more openly among
the Jews ; but went thence into the country near the
desert, to a city called Ephraim, and there continued with
54 his disciples. And the Jews' Passover was at hand ; and
many went out of the country up to Jerusalem before the
55 Passover, to purify themselves. Then sought they for
Jesus, and said among themselves, as they stood in the
temple ; ' What think ye ? will he not come to the feast ? '

Now both the high priests and the Pharisees had given a command, that, if any one knew where he were, he should show how they might take him.

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of them that lay at meat with him. Then Mary took a pound of ointment, of very costly spikenard, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, the son of Simon, who was about to betray him; 'Why was not this ointment sold for three hundred Denarii, [or twenty-four hundred pence,] and given to the poor?' And this he said, not because he cared for the poor, but because he was a thief, and had the box, and took what was put therein. Then said Jesus; 'Let her alone; she hath kept this against the day of my burial. For the poor ye have always with you; but me ye have not always.'

Then a great crowd of the Jews knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he raised from the dead. But the high priests consulted that they might put Lazarus also to death; because by reason of him many of the Jews went away, and believed on Jesus.

On the next day a great crowd that was come to the feast, when they heard that Jesus was coming into Jerusalem, took palm branches, and went forth to meet him, and cried;

'Hosanna;

'blessed is he that cometh in the name of the Lord;

'the king of Israel.'

And Jesus when he had found a young ass, sat thereon; as it is written; *Fear not, daughter of Sion; behold, thy king cometh, sitting on an ass's colt.* And these things understood not his disciples at first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. Then the crowd that was with him bare witness, that he called Lazarus out of the tomb, and raised him from the dead. For this also the crowd went to meet him, for they heard that he had wrought this sign. The

Pharisees therefore said among themselves; 'Perceive 'ye how ye prevail nothing? behold, the world is gone 'after him.'

20 And there were certain Greeks among those that came
21 up to worship at the feast. These therefore came to
Philip, who was of Bethsaida of Galilee, and asked him,
22 saying; 'Lord, we wish to see Jesus.' Philip cometh
and telleth Andrew; and again Andrew and Philip tell
23 Jesus. And Jesus answered them, saying; 'The hour
24 'is come, that the Son of man should be glorified. Verily
'verily I say unto you, unless the grain of wheat that
'falleth to the ground die, it abideth alone; but if it die,
25 'it beareth much fruit. He that loveth his life, will lose
'it; and he that hateth his life in this world, will keep
26 'it unto life everlasting. If any one serve me, let him
'follow me; and where I am, there also will my servant
'be; if any one serve me, him will the Father honour.
27 'Now is my soul troubled; and what shall I say? Father,
'save me from this hour? But for this cause I came unto
28 'this hour. Father, glorify thy name.' Then came a
voice from heaven; 'I both have glorified it, and will
29 'glorify it again.' Then the crowd, that stood and heard,
said that it was thunder; others said; 'An angel spake
30 'to him.' Jesus answered and said; 'This voice came
31 'not for my sake, but for your's. Now is the judgment
'of this world; now will the prince of this world be cast
32 'out. And if I be lifted up from the earth, I shall draw
33 'all men unto me.' And this he said, signifying by what
34 death he was to die. The crowd answered him; 'We
'have heard out of the law that the Christ abideth till the
'end of the world; and how sayest thou, that the Son of
'man must be lifted up? Who is this Son of man?'
35 Then Jesus said unto them; 'Yet a little while is the
'light among you. Walk while ye have the light, lest
'darkness overtake you; for he that walketh in darkness
36 'knoweth not whither he goeth. While ye have the
'light, believe on the light, that ye may be sons of light.'
Thus spake Jesus; and he went away and hid himself
from them.

7 But though he had wrought so many signs before
8 them, yet they believed not on him; that the saying of
Isaiah the prophet might be fulfilled, which he spake;

Lord, who hath believed what we heard? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because again Isaiah said; [This people] hath blinded their eyes, and hardened their heart; lest they should see with the eyes, and understand with the heart, and be turned, and I should heal them. Isaiah said this, because he saw his glory, and spake of him. Nevertheless many of the rulers believed on him; but because of the Pharisees they did not acknowledge it, lest they should be put out of the synagogue; for they loved the glory that is of men more than the glory that is of God. And Jesus cried out and said; 'He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me, seeth Him that sent me. I am come a light into the world, that whoever believeth on me may not abide in darkness. And if any one hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, that will judge him in the last day. For I have not spoken from myself; but the Father who sent me, he gave me a command, what I should say, and what I should speak. And I know that his command is life everlasting. Whatever therefore I speak, as my Father told me, so I speak.'

Now before the feast of the Passover, Jesus knew that his hour was come that he should depart out of this world unto the Father, and having loved his own that were in the world, he loved them to the end. And as they were at supper, the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and was going to God, riseth from the supper, and layeth aside his garments; and taking a towel, he girded himself; then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and that one saith to him; 'Lord, dost thou wash my feet?' Jesus answered and said unto him; 'What I do, thou knowest not now; but hereafter thou wilt know.' Peter

- saith unto him; 'Thou shalt never wash my feet.'
Jesus answered him; 'If I wash thee not, thou hast no
9 'part with me.' Simon Peter saith unto him; 'Lord,
'not my feet only, but also my hands and my head.'
10 Jesus saith unto him; 'He that hath been bathed
'needeth only to have his feet washed, then he is all
11 'clean; and ye are clean, but not all of you.' For he
knew who was betraying him; therefore he said; Ye
are not all of you clean.
- 12 So when he had washed their feet and taken his gar-
ments, lying down again he said unto them; 'Know ye
13 'what I have done to you? Ye call me Teacher and
14 'Lord; and ye say well; for I am. If I then, the Lord
'and the Teacher, have washed your feet, ye also ought
15 'to wash one another's feet. For I have given you an
16 'example, that ye may do as I have done to you. Verily
'verily I say unto you, the slave is not greater than his
'lord, nor is the apostle greater than he that sent him.
17 'If ye know these things, happy are ye if ye do them.
18 'I speak not of you all; I know whom I have chosen;
'but it is that the scripture may be fulfilled; *He that*
'eateth bread with me, hath lifted up his heel against
19 *'me.* I tell you now before it come to pass, that, when
20 'it cometh to pass, ye may believe that I am he. Verily
'verily I say unto you, he that receiveth whomsoever I
'shall send, receiveth me; and he that receiveth me,
'receiveth Him that sent me.'
- 21 When Jesus had thus said, he was troubled in his
spirit, and bare witness, and said; 'Verily verily I say
22 'unto you, that one of you will betray me.' Then the dis-
ciples looked one on another doubting of whom he spake.
23 Now there was lying at meat in Jesus's bosom one of his
24 disciples, whom Jesus loved. To him therefore Simon
Peter beckoned to ask who it was of whom he spake.
25 He then, leaning back on Jesus's breast, saith unto him;
26 'Lord, who is it?' Jesus answereth; 'He it is to whom
'I shall give the sop, when I have dipped it.' And after
dipping the sop he giveth it to Judas Iscariot, the son of
27 Simon. And after the sop, then Satan entered into him.
Thensaith Jesus unto him; 'What thou doest, do quickly.'
28 Now no one of those lying at table knew for what he
29 spake this unto him. For some thought, because Judas

had the box, that Jesus saith unto him; Buy what we have need of for the feast; or, that he should give something to the poor. He then on taking the sop went immediately out; and it was night.

When he was gone out, Jesus saith; 'Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God will also glorify him in himself, and he will straightway glorify him. Children, yet a little while I am with you. Ye will seek me; and as I said unto the Jews, whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you; that ye love one another; that as I have loved you, ye also may love one another. By this will all men know that ye are my disciples, if ye have love one to another.' Simon Peter saith unto him; 'Lord, whither goest thou?' Jesus answered him; 'Whither I go, thou canst not follow me now, but afterwards thou shalt follow me.' Peter saith unto him; 'Lord, why cannot I follow thee now? I will lay down my life for thee.' Jesus answered him; 'Wilt thou lay down thy life for me? Verily verily I say unto thee, the cock will not crow till thou hast denied me thrice.

'Let not your heart be troubled; ye believe in God, I believe also in me. In my Father's house are many rooms; if not, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, ye also may be. And whither I go ye know, and the way ye know.' Thomas saith unto him; 'Lord, we know not whither thou goest; and how can we know the way?' Jesus saith unto him; 'I am the way, and the truth, and the life; no one cometh to the Father but by me. If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him.' Philip saith unto him; 'Lord, show us the Father, and it is enough for us.' Jesus saith unto him; 'Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not from myself; and the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, y

and the Father in me, and if not, believe me for the very works' sake. Verily verily I say unto you, he that believeth on me, the works that I do he shall do also. And greater than these shall he do; for I am going to my Father, and whatever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me keep my commands. And I will pray the Father, and he will give you another advocate, that he may abide with you till the end of the world; the spirit of truth, which the world cannot receive, because it seeth it not, nor knoweth it; but ye know it, for it dwelleth with you, and will be in you. I will not leave you as orphans; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye will live also. At that day ye will know that I am in my Father, and ye in me, and I in you. He that hath my commands, and keepeth them, he it is that loveth me; and he that loveth me, will be loved by my Father; and I will love him, and will show myself to him.' Judas saith to him, (not the Iscariot;) 'Lord, and why is it that thou art to show thyself to us, and not to the world?' Jesus answered and said unto him; 'If any one love me, he will keep my words; then my Father will love him, and to him we will come, and make our abode with him. He that loveth me not, keepeth not my words; and the word that ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while dwelling with you. But the advocate, the holy spirit, which the Father will send in my name, he will teach you all things, and remind you of all that I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled nor afraid. Ye have heard how I said unto you, I go away, and will come unto you. If ye loved me, ye would rejoice that I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it cometh to pass, ye may believe. Hereafter I shall not talk much with you; for the prince of the world cometh, and hath nothing in me. But that the world may know that I love the Father, and that, as the Father commanded me, even so I do; arise, let us go hence.'

' I am the true vine, and my Father is the husband- 1
 ' man. Every branch on me that beareth not fruit, he 2
 ' taketh away ; and every branch that beareth fruit, he 3
 ' cleanseth it, that it may bear more fruit. Ye are now 3
 ' clean through the word which I have spoken to you.
 ' Abide in me, and I in you. As the branch cannot bear 4
 ' fruit of itself, unless it abide on the vine ; no more can 4
 ' ye, unless ye abide in me. I am the vine, ye are the 5
 ' branches ; he that abideth in me, and I in him, the 5
 ' same beareth much fruit ; for without me ye can do 5
 ' nothing. If any one abide not in me, he is cast off as 6
 ' the branch, and is withered ; and men gather them and 6
 ' cast them into the fire, and they are burned. If ye 7
 ' abide in me, and my words abide in you, ye shall ask 7
 ' what ye will, and it will be done unto you. In this is 8
 ' my Father glorified, that ye bear much fruit ; so shall 8
 ' ye be my disciples. As the Father hath loved me, so 9
 ' have I loved you ; abide ye in my love. If ye keep my 10
 ' commands, ye will abide in my love ; even as I have 10
 ' kept my Father's commands, and I abide in his love.
 ' These things have I spoken unto you, that my joy in you 11
 ' may remain, and your joy may be full. This is my 11
 ' command ; that ye love one another, as I have loved 11
 ' you. No one hath greater love than this, that one lay 12
 ' down his life for his friends. Ye are my friends, if ye 12
 ' do whatever I command you. Henceforth I call you not 12
 ' servants ; for the servant knoweth not what his lord 12
 ' doeth ; but I have called you friends, for all things that
 ' I have heard from my Father I have made known unto
 ' you. Not ye chose me, but I chose you, and I appointed 13
 ' you, that ye may go and bear fruit, and that your fruit 13
 ' may remain ; that whatever ye may ask of the Father in
 ' my name he may give to you. These things I command 14
 ' you, that ye love one another. If the world hate you, 14
 ' ye know that it hated me before you. If ye were of the 15
 ' world, the world would love its own ; but because ye are 15
 ' not of the world, but I have chosen you out of the world,
 ' therefore the world hateth you. Remember the word 16
 ' that I said unto you ; the servant is not greater than his
 ' lord. If they have persecuted me, they will also per-
 ' secute you ; if they have kept my saying, they will also
 ' keep your's. But all these things will they do unto 17
 ' you for my name's sake, because they know not Him 17

- 22 'that sent me. If I had not come and spoken unto them,
'they had not had sin; but now they have no excuse for
23 'their sin. He that hateth me hateth my Father also.
24 'If I had not done among them the works that no one
'else did, they had not had sin; whereas they have even
'seen them, and yet have hated both me and my Father.
25 'But this is that the word may be fulfilled that is
'written in their law; *They hated me without a cause.*
26 'But when the advocate, whom I shall send unto you
'from the Father, is come, the spirit of truth, which
'cometh out from the Father, he will bear witness of
27 'me; and ye also will bear witness, because ye have
'been with me from the beginning.
- 1 'These things have I spoken unto you, that ye be not
2 'made to sin. They will put you out of the synagogues;
'yea the hour cometh, that whoever killeth you will
3 'think that he doeth God service. And this will they
'do, because they have not known the Father nor me.
4 'But this I have told you, that when the hour come,
'ye may remember that I told you of it. And this I
'said not unto you from the beginning, because I was
5 'with you. But now I go to Him that sent me; and
6 'none of you asketh me, Whither goest thou? But
'because I have said this unto you, sorrow hath filled
7 'your heart. But I tell you the truth; it is better for
'you that I go away. For if I go not away, the advocate
'will not come unto you; but if I depart, I shall send
8 'him unto you. And when he is come, he will convince
'the world of sin, and of righteousness, and of judgment.
9 10 'Of sin, because they believe not on me; of righteous-
'ness, because I go unto my Father, and ye see me no
11 'more; and of judgment, because the prince of this
12 'world hath been judged. I have yet many things to
13 'say unto you, but ye cannot bear them now. But when
'he, the Spirit of Truth, is come, he will guide you to all
'truth; for he will not speak from himself; but whatever
'he shall hear, he will speak, and he will show you the
14 'things to come. He will glorify me; for out of mine
15 'he will take, and tell unto you. All things that the
'Father hath are mine; therefore said I, that out of
16 'mine he taketh and will tell unto you. A little while,
'and ye will not see me; and again a little while, and

'ye will see me, because I go to the Father.' Then 1
 some of his disciples said to themselves; 'What is this
 'that he saith unto us; A little while, and ye will not see
 'me; and again a little while, and ye will see me; and,
 'Because I go to the Father?' They said therefore; 15
 'What is this that he saith; The little while? We know
 'not what he saith.' Jesus knew that they wished to ask 19
 him, and said unto them; 'Do ye inquire among your-
 'selves of this, because I said, A little while, and ye will
 'not see me; and again a little while, and ye will see me?
 'Verily verily I say unto you, that ye will weep and 20
 'lament, but the world will rejoice; and ye will be sorrow-
 'ful, but your sorrow will be turned into joy. The woman 21
 'when she is in travail hath sorrow because her hour is
 'come; but when the child is born, she remembereth no
 'more the anguish, for joy that a man is born into the
 'world. And ye therefore now have sorrow; but I shall 22
 'see you again, and your heart will rejoice, and your joy
 'no one taketh from you. And in that day ye will ask 23
 'me nothing. Verily verily I say unto you, that whatever
 'ye shall ask of the Father in my name, he will give to
 'you. Hitherto ye have asked nothing in my name; ask, 24
 'and ye will receive, that your joy may be full. These 25
 'things have I spoken unto you in proverbs. The hour
 'cometh, when I shall no more speak to you in proverbs,
 'but I shall tell you plainly about the Father. In that day 26
 'ye will ask in my name; and I say not unto you, that I
 'will pray the Father for you; for the Father himself 27
 'loveth you, because ye have loved me, and have believed
 'that I came from God. I came from the Father, and 28
 'am come into the world; again, I leave the world, and go
 'to the Father.' His disciples say unto him; 'Lo, now 29
 'thou speakest plainly, and speakest no proverb. Now 30
 'we know that thou knowest all things, and needest not
 'that any one should ask thee; by this we believe that
 'thou camest from God.' Jesus answered them; 'Do ye 31
 'now believe? Behold the hour cometh, and is now come, 32
 'that ye will be scattered each to his own home, and will
 'leave me alone; but I am not alone, because the Father is
 'with me. These things I have spoken unto you that in 33
 'me ye may have peace. In the world ye have tribula-
 'tion; but be of good cheer, I have overcome the world.' 34

1 These words spake Jesus, and lifted up his eyes to
heaven and said ; ' Father, the hour is come ; glorify thy
2 ' son, that thy son also may glorify thee ; as thou hast
' given him power over all flesh ; that he may give to
' them everything that thou hast given to him, even life
3 ' everlasting. And this is the life everlasting, that they
' may know thee the only true God, and him whom thou
4 ' hast sent,' Jesus Christ. ' I have glorified thee on the
' earth ; I have finished the work that thou gavest me to
5 ' do. And now, O Father, glorify thou me with thine
' own self in the glory that I had with thee before the
6 ' world was. I have shown thy name to the men that
' thou gavest me out of the world ; thine they were, and
' thou gavest them to me, and they have kept thy word.
7 ' Now they know that all things whatever thou hast
8 ' given me are from thee. For I have given unto them
' the words that thou gavest unto me ; and they have
' received them, and have known for certain that I came
' from thee, and they have believed that thou didst send
9 ' me. I pray for them ; I pray not for the world, but for
' those whom thou hast given to me ; for they are thine.
10 ' And all my things are thine, and thine are mine ; and I
11 ' have been glorified in them. And I am no more in the
' world, but these are in the world, and I come to thee.
' Holy Father, keep in thy name those which thou hast
12 ' given to me ; that they may be one, as we are. While
' I was with them in the world, I kept them in thy name ;
' those whom thou gavest to me I have guarded, and none
' of them is lost but the son of perdition ; that the scrip-
13 ' ture might be fulfilled. And now I come to thee, and
' these things I speak in the world, that they may have
14 ' my joy fulfilled in themselves. I have given to them
' thy word ; and the world hated them, because they are
15 ' not of the world, even as I am not of the world. I
' pray not that thou wouldest take them out of the world,
16 ' but that thou wouldest keep them from evil. They are
' not of the world, even as I am not of the world.
17 ' Make them holy in thy truth ; thy word is truth.
18 ' As thou didst send me into the world, so I sent them
19 ' into the world. And I make myself holy for them,
20 ' that they may be made holy in truth. Nor pray I for
' these only, but also for those that believe on me through

' their word ; that they all may be one ; as thou, Father, 1
 ' art in me, and I in thee, that they also may be one in 2
 ' us ; that the world may believe that thou didst send me. 3
 ' And the glory which thou hast given to me, I have 4
 ' given to them ; that they may be one, even as we are 5
 ' one ; I in them, and thou in me ; that they may be made 6
 ' perfect in one, and that the world may know that thou 7
 ' didst send me, and that thou lovedst them, as thou 8
 ' lovedst me. Father, I wish that they also, whom thou 9
 ' hast given to me, may be with me where I am going ; 10
 ' that they may see my glory, which thou gavest me, be- 11
 ' cause thou lovedst me before the foundation of the world. 12
 ' O righteous Father, the world doth not know thee ; but 13
 ' I know thee, and these know that thou hast sent me. 14
 ' And I made known unto them thy name, and will make 15
 ' it known ; that the love wherewith thou lovedst me may 16
 ' be in them, and I in them.' 17

When Jesus had thus spoken, he went forth with his 1
 disciples over the brook Cedron, where was a garden, into 2
 which he entered, and his disciples. And Judas also, who 3
 betrayed him, knew the place ; for Jesus often came there 4
 with his disciples. Judas then, having received the band 5
 of men, and officers from the high priests and Pharisees, 6
 cometh thither with lanterns and torches, and weapons. 7
 Jesus therefore, knowing all things that were coming 8
 upon him, went forth, and said unto them ; ' Whom seek 9
 ' ye ? ' They answered him ; ' Jesus the Nazarite.' Jesus 10
 saith unto them ; ' I am he.' And Judas also, who be- 11
 trayed him, stood with them. As soon then as he said 12
 unto them ; ' I am he,' they went backward, and fell to the 13
 ground. Then he again asked them ; ' Whom seek ye ? ' 14
 And they said ; ' Jesus the Nazarite.' Jesus answered ; 15
 ' I told you, that I am he ; if therefore ye seek me, let 16
 ' these men go.' That the word might be fulfilled, which 17
 he spake ; Of those which thou gavest me I have lost 18
 none. Then Simon Peter having a sword, drew it, and 19
 smote the high priest's slave, and cut off his right ear. 20
 The slave's name was Malchus. Then said Jesus unto 21
 Peter ; ' Put the sword into the sheath ; the cup which 22
 ' the Father hath given to me, shall I not drink it ? ' 23

Then the band of men, and the captain, and the officers 1
of the Jews took Jesus, and bound him, and led him away 2

to Annas first; for he was father-in-law to Caiaphas, who
14 was high priest that year. And Caiaphas was he that counsell'd the Jews that it was best that one man should
15 die for the people. And Simon Peter followed Jesus, as did the other disciple. And that disciple was known to
16 the high priest, and he went in with Jesus into the court [or palace] of the high priest. But Peter stood at the door without. Then the other disciple, that was known
17 to the high priest, went out and spake unto her that kept the door, and brought in Peter. Then saith the damsel, that kept the door, unto Peter; 'Art thou also one of
18 'this man's disciples?' He saith; 'I am not.' And the slaves and officers stood there, having made a coal fire; for it was cold, and they warmed themselves; and Peter
19 stood with them and warmed himself. The high priest then asked Jesus about his disciples and about his teaching. Jesus answered him; 'I spake openly to the
20 'world; I ever taught in synagogue, and in the temple, 'where all the Jews come together; and in secret I
21 'have said nothing. Why askest thou me? Ask them 'that heard me, what I said unto them; behold, they
22 'know what I said.' And as he thus spake, one of the officers which stood by gave Jesus a blow, saying;
23 'Answerest thou the high priest so?' Jesus answered him; 'If I have spoken evil, bear witness of the evil;
'but if well, why smitest thou me?'
24 Annas sent him bound to Caiaphas the high priest.
25 And Simon Peter was standing and warming himself; then they said unto him; 'Art thou also one of his dis-
26 'ciples?' He denied, and said; 'I am not.' One of the slaves of the high priest, being a kinsman of him whose
ear Peter cut off, saith; 'Did not I see thee in the
27 'garden with him?' Then Peter denied again, and immediately a cock crew.
28 They lead Jesus then from Caiaphas into the Prætorium [or Roman castle]; and it was morning. And they
themselves went not into the Prætorium, that they might
29 not be defiled, but that they might eat the Passover. So Pilate went out unto them, and said; 'What accusation
30 'bring ye against this man?' They answered and said unto him; 'If he were not an evildoer, we had not de-
31 'livered him up unto thee.' Then said Pilate unto them; '*Take him yourselves, and judge him according to your*

'law.' Then the Jews said unto him; 'It is not permitted to us to put any one to death;' that the word of Jesus might be fulfilled, which he spake, pointing out by what death he was about to die. Then Pilate went into the Prætorium again, and called Jesus, and said unto him; 'Art thou the King of the Jews?' Jesus answered him; 'Sayest thou this of thyself, or did others tell thee of me?' Pilate answered; 'Am I a Jew? Thy nation and the high priests have delivered thee up unto me. What hast thou done?' Jesus answered; 'My kingdom is not of this world; if my kingdom were of this world, my officers had fought, that I might not be delivered up unto the Jews; whereas my kingdom is not from hence.' Pilate therefore said unto him; 'Art thou a king then?' Jesus answered; 'Thou sayest; I am a king. For this was I born, and for this came I into the world, that I might bear witness unto the truth. Every one that is of the truth heareth my voice.' Pilate saith unto him; 'What is truth?' And when he had said this, he again went out unto the Jews, and saith unto them; 'I find no fault in him. But ye have a custom, that I should release one unto you at the Passover; will ye therefore that I release unto you the king of the Jews?' Then they all cried out again, saying; 'Not this man, but Barabbas.' Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and threw over him a purple cloak, and said; 'Hail, king of the Jews!' And they gave him blows. Pilate went forth again, and saith unto them; 'Behold, I bring him forth unto you, that ye may know that I find no fault in him.' (Then Jesus came out, wearing the crown of thorns, and the purple cloak.) And he saith unto them; 'Behold the man!' When therefore the high priests and the officers saw him, they cried out, saying; 'Crucify, crucify him.' Pilate saith unto them; 'Take him yourselves, and crucify him; for I find no fault in him.' The Jews answered him; 'We have a law, and by our law he ought to die, because he made himself son of God.' When therefore Pilate heard that word, he was the rather afraid; and went again into the Prætorium, and saith unto Jesus; 'Whence art thou?' But Jesus gave him no

- 10 answer. Pilate then saith unto him ; 'Speakest thou not
11 'unto me? Knowest thou not that I have power to
12 'crucify thee, and have power to release thee?' Jesus
13 answered ; 'Thou couldest have no power at all against
14 'me, unless it were given to thee from above; therefore
15 'he that delivered me unto thee hath greater sin.' From
16 this Pilate sought to release him ; but the Jews cried out,
17 saying ; 'If thou release this man, thou art not Cæsar's
18 'friend ; whoever maketh himself king speaketh against
19 'Cæsar.' Then Pilate, when he heard that saying, led
20 Jesus out, and sat down on the judgment-seat in a place
21 called the Pavement, but in Hebrew, Gabbatha. And it
22 was the Preparation for the Passover, and about the sixth
23 hour ; and he saith unto the Jews ; 'Behold your king !'
24 But they cried out ; 'Take him, take him, crucify him.'
25 Pilate saith unto them ; 'Shall I crucify your king?'
The high priests answered ; 'We have no king but
26 'Cæsar.' Then therefore he delivered him unto them to
27 be crucified. And they took Jesus, and led him away.
28 And he bearing his cross went forth to a place called
29 the Place of a Skull, which is called in Hebrew, Golgotha ;
30 where they crucified him, and two others with him, on
31 this and that side, and Jesus in the midst. And Pilate
32 wrote a title, and put it on the cross, and it was written ;
33 JESUS THE NAZARITE, THE KING OF THE JEWS. Many
34 therefore of the Jews read this title ; for the place where
35 Jesus was crucified was nigh to the city ; and it was
36 written in Hebrew, in Greek, and in Latin. Then said
37 the high priests of the Jews unto Pilate ; 'Write not,
38 'The king of the Jews ; but that he said, I am king of
39 'the Jews.' Pilate answered ; 'What I have written I
40 'have written.' Then the soldiers when they had cruci-
41 fied Jesus, took his garments, and made four parts, to
42 each soldier a part ; and also the coat ; and the coat was
43 without seam, woven from the top throughout. Then
44 they said to themselves ; 'Let us not rend it, but cast
45 'lots for it, whose it shall be.' That the scripture might
46 be fulfilled, which saith ; *They parted my garments
among them, and for my vesture they cast lots.* These
47 things therefore the soldiers did. Now there stood by
48 the cross of Jesus his mother, and his mother's sister
49 Mary the [*mother*] of Clopas, and Mary the Magdalene.

When Jesus therefore saw his mother, and the disciple whom he loved standing by, he saith unto his mother; 'Woman, behold thy son!' Then saith he unto the disciple; 'Behold thy mother!' And from that hour the disciple took her unto his own home. After this, Jesus knowing that all things were now finished, that the scripture might be fulfilled, saith; 'I thirst.' Now there was standing a vessel full of vinegar; and they filled a sponge with vinegar, and putting it on hyssop, carried it to his mouth. When therefore Jesus received the vinegar, he said; 'It is finished;' and bowing his head, he gave up the ghost.

The Jews therefore, that the bodies might not remain upon the cross on the sabbath; because it was the Preparation; for the day of that sabbath was a high day; besought Pilate that they might break their legs and take them away. Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was already dead, they brake not his legs; but one of the soldiers with a spear pierced his side, and straightway blood and water came out. And he that saw it hath borne witness, and his witness is true; and that man knoweth that the same saith what may be trusted, so that ye also may believe. For these things were done, that the scripture might be fulfilled; *Not a bone of him shall be broken.* And again another scripture saith; *They shall look on him whom they pierced.*

And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly through fear of the Jews, besought Pilate that he might take the body of Jesus; and Pilate gave him leave. He came therefore, and took the body of Jesus. And Nicodemus also, who at first came to Jesus by night, came and brought a mixture of myrrh and aloes, of about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new tomb, wherein was never man yet laid. There then they laid Jesus, because of the Preparation of the Jews; because the tomb was at hand.

1 And on the first day of the week cometh Mary the
Magdalene early, while it was yet dark, to the tomb, and
seeth that the stone was taken away from the tomb.
2 Then she runneth, and cometh to Simon Peter, and to
the other disciple whom Jesus loved, and saith unto them;
'They have taken the Lord from the tomb, and we know
3 'not where they have laid him.' Then Peter went out,
4 and the other disciple, and they came to the tomb. And
the two ran together; and the other disciple outran
5 Peter, and came first to the tomb. And stooping down
he seeth the linen clothes lying; yet went he not in.
6 Then cometh Simon Peter following him, and he went
7 into the tomb, and seeth the linen clothes lying, and the
napkin, that was about his head, not lying with the
linen clothes, but wrapped together in a place by itself.
8 Then went in also the other disciple, that came first to
9 the tomb; and he saw, and believed [her]. For as yet
they knew not the scripture, that he must arise from the
10 dead. Then the disciples went away again to their homes.

11 But Mary stood without at the tomb weeping; and as
12 she wept she stooped down into the tomb, and seeth two
angels in white, sitting, one at the head, and the other at
13 the feet, where the body of Jesus had lain. And they
say unto her; 'Woman, why weepest thou?' She saith
unto them; 'Because they have taken my Lord, and I
14 'know not where they have laid him.' When she had
thus said, she turned back, and seeth Jesus standing, and
15 knew not that it was Jesus. Jesus saith unto her;
'Woman, why weepest thou? whom seekest thou?' She,
thinking that he was the gardener, saith unto him; 'Lord,
'if thou have borne him hence, tell me where thou hast
16 'laid him, and I will take him.' Jesus saith unto her;
'Mary.' She turning saith unto him; 'Rabboni,' which
17 is to say, Teacher. Jesus saith unto her; 'Touch me not,
'for I am not yet ascended to my Father; but go to my
'brethren, and say unto them; I ascend to my Father,
'and your Father; and to my God, and your God.'
18 Mary the Magdalene came and told the disciples that she
had seen the Lord, and that he had spoken these things
unto her.

19 Then in the evening on the same day, the first of the
week, when the doors were shut where the disciples were

assembled, through fear of the Jews, came Jesus and stood in the midst, and saith unto them ; ' Peace be unto 'you.' And when he said this, he showed to them his hands and side. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again ; ' Peace 'be unto you ; as the Father sent me, even so I send you.' And when he said this, he breathed on them, and said unto them ; ' Receive ye the holy spirit ; whose soever 'sins ye forgive, they are forgiven to them ; whose soever 'ye retain, they are retained.'

But Thomas called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him ; ' We have seen the Lord.' But he said unto them ; ' Unless I shall see in his hands the 'print of the nails, and thrust my finger into the print of 'the nails, and thrust my hand into his side, I shall not 'believe.' And after eight days his disciples were again within, and Thomas with them. Jesus cometh, while the doors were shut ; and he stood in the midst, and said ; ' Peace be unto you.' Then saith he unto Thomas ; ' Reach hither thy finger, and behold my hands ; and 'reach hither thy hand, and thrust into my side ; and be 'not unbelieving, but believing.' Thomas answered and said unto him ; ' My Lord, and my God !' Jesus saith unto him ; ' Because thou hast seen me, thou hast believed ; blessed are they that have not seen, and have 'believed.'

Then many other signs did Jesus in the sight of his disciples, which are not written in this book. But these are written that ye may believe that Jesus is the Christ, the son of God, and that believing ye may have life in his name.

AFTER this Jesus showed himself again to the disciples at the lake of Tiberias ; and he showed himself thus. There were together Simon Peter, and Thomas called Didymus, and Nathanael who was from Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them ; ' I go a fishing.' They say unto him ; ' We also go with thee.' They went forth and immediately entered the boat, and that night they caught nothing. And when it was now morning, Jesus

stood on the shore; but the disciples knew not that it
5 was Jesus. Then Jesus saith unto them; 'Young men,
'have ye any thing to eat?' They answered him; 'No.'
6 And he said unto them; 'Cast the net on the right side
'of the boat, and ye will find.' They cast therefore, and
now they were not able to draw it for the multitude of
7 fishes. Then that disciple whom Jesus loved saith unto
Peter; 'It is the Lord.' Then when Simon Peter heard
that it was the Lord, he girt on his apron, for he was
8 naked, and cast himself into the lake. And the other
disciples came with the boat, (for they were not far from
land, but about two hundred cubits,) dragging the net of
9 fishes. When then they came to the land, they see a coal
10 fire laid, and fish laid on it, and bread. Jesus saith to
them; 'Bring of the fish which ye have now caught.'
11 Simon Peter went on board, and drew the net to land,
full of a hundred and fifty-three great fishes; and though
12 there were so many, the net was not broken. Jesus
saith unto them; 'Come and dine.' And none of the
disciples durst ask him, Who art thou? knowing that it
13 was the Lord. Jesus cometh, and taketh the bread, and
14 giveth to them, and the fish likewise. This now is the
third time that Jesus appeared to his disciples, after he
had been raised from the dead.

15 So when they had dined, Jesus saith unto Simon Peter;
'Simon, son of Jonas, lovest thou me more than these
'do?' He saith unto him; 'Yea, Lord; thou knowest that
'I love thee dearly.' He saith unto him; 'Feed my lambs.'
16 He saith unto him again a second time; 'Simon, son of
'Jonas, lovest thou me?' He saith unto him; 'Yea,
'Lord, thou knowest that I love thee dearly.' He saith
17 unto him; 'Tend my sheep.' He saith unto him the
third time; 'Simon, son of Jonas, lovest thou me dearly?'
Peter was grieved because he said unto him the third
time, Lovest thou me dearly? And he said unto him;
'Lord, thou knowest all things, thou knowest that I love
'thee dearly.' Jesus saith unto him; 'Feed my sheep.'
18 'Verily verily I say unto thee, when thou wast younger,
'thou girdedst thyself, and walkedst whither thou wouldest;
'but when thou shalt be old, thou wilt stretch forth thy
'hands, and another will gird thee, and carry thee whither
19 'thou wouldest not.' This he spake, pointing out by

what death he should glorify God. And when he had spoken this, he saith unto him; 'Follow me.' Then Peter turning, seeth the disciple whom Jesus loved following; (who also lay in his bosom at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him saith unto Jesus; 'Lord, and what shall this man 'do?' Jesus saith unto him; 'If I wish him to tarry till 'I come, what is it to thee? do thou follow me.' Then went this saying abroad among the brethren, that that disciple would not die; but Jesus said not unto him, He shall not die; but; If I wish him to tarry till I come, what is it to thee?

This is the disciple who beareth witness of these things, and wrote these things; and we know that his witness is to be trusted. And there are also many other things which Jesus did, which if they should be written one by one, I do not think that the world itself would contain the written books.

The ACTS of the APOSTLES.

THE former history I made, O Theophilus, of all that Jesus began both to do and to teach, until the day when he was taken up, after giving command, through the holy spirit, to the apostles whom he had chosen; to whom also he showed himself alive, after he had suffered, by many proofs, being seen by them for forty days, and speaking about the kingdom of God. And being in company with them, he commanded them, 'not to depart from Jerusalem, but to wait for the Father's promise, which ye have heard from me. For John truly baptized in water, but ye will be baptized in holy spirit not many days hence,' When then they were come together, they asked him, saying; 'Lord, wilt thou not at this time restore the kingdom to Israel?' And he said unto them; 'It is not for you to know the times or seasons, which the Father hath appointed by his own authority; but ye will receive power when the holy spirit is come upon you; and ye will be witnesses to me in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth.' And when he said this, and while they were looking, he was taken up:

10 and a cloud received him out of their sight. And while they were gazing toward the heavens as he went up, 11 behold, two men stood by them in white apparel; who also said; 'Ye men of Galilee, why stand ye looking up 'to the heavens? This Jesus, who is taken up from you 'into the heavens, will so come in manner as ye have seen 12 'him go into the heavens.' Then they returned unto Jerusalem from the mountain called the Mount of Olives, 13 which is near Jerusalem, a sabbath's journey off. And when they were come in, they went up into the upper room, where were awaiting Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon Zelotes, and 14 Judas the brother of James. All these gave themselves continually with one mind to prayer, with the women, and Mary the mother of Jesus, and with his brethren. 15 And in those days Peter stood up in the midst of the disciples, and said, (and there was a crowd of names 16 together about a hundred and twenty;) 'Men and brethren, 'this scripture must needs be fulfilled, which the holy 'spirit, through the mouth of David, foretold about 17 'Judas, who was guide to them that took Jesus; because 'he was numbered with us, and obtained the lot of this 'service.' Now this man bought a field with the wages 18 of his iniquity, and falling headlong, he burst asunder in the midst; and all his bowels burst out. And it was 19 known to all the dwellers in Jerusalem, so that that field was called in their own tongue, Aceldama, that is to 20 say, a Field of Blood. 'For it is written in the Book of 21 'Psalms; *Let his dwelling be desolate, and let no one dwell therein*; and, *His charge let another take*. Wherefore, 22 'of those men who have been with us all the time that 'the Lord Jesus went in and out among us, beginning 23 'from the baptism of John, until the day when he was 'taken up from us, one of these must needs become a 24 'witness with us of his resurrection.' And they appointed two, Joseph called Barsabas, who was surnamed Justus, 25 and Matthias. And they prayed and said; 'Thou, Lord, 'who knowest the hearts of all, show which one of these 26 'two thou hast chosen, to take the lot of this service and 'apostleship, from which Judas went astray, to go into 27 '*his own place*.' And they gave their lots; and the lot

fell upon Matthias, and he was counted with the eleven apostles.

And when the day of Pentecost was fully come, they were all with one mind together. And suddenly there came a sound from heaven as of a mighty wind rushing, and it filled all the house where they were sitting. And there appeared scattered among them tongues as of fire; and one sat upon each of them. And they were all filled with holy spirit, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. Now when this was noised, the multitude came together, and were confounded; because each one heard them speak in his own language. And they were all amazed and marvelled, saying one to another; 'Behold, are not all these who speak Galileans? And how hear we each in our own language, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and the Roman strangers, Jews and proselytes, Cretans and Arabians, we hear them speak in our own tongues the wonderful works of God.' And they were all amazed and doubted, saying one to another; 'What can this be?' But others mocking said; 'They are full of new wine.' But Peter standing with the eleven, lifted up his voice, and said unto them; 'Men of Judea, and all dwellers in Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose; for it is the third hour of the day. But this is what was spoken through the prophet Joel; *And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream in dreams; and on my menservants, and on my womenservants, in those days I will pour out my spirit; and they shall prophesy; and I will send wonders in the heavens above, and signs on earth beneath, blood, and fire, and fumes of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come; and it shall come to pass, that whoever shall call on the name of the Lord, shall be saved.* Men

‘ of Israel, hear these words; Jesus the Nazarite, a man
‘ from God, marked out unto you by mighty works and
‘ wonders and signs, which God worked through him in
3 ‘ the midst of you, as ye yourselves also know; him, being
‘ delivered up by the fixed counsel and foreknowledge of
‘ God, ye have taken, and by wicked hands nailed up and
4 ‘ slain. And God hath raised him up, having loosed the
‘ pains of death; because it was not possible that he
5 ‘ should be held by it. For David saith of him; *I fore-*
‘ *saw the Lord always before my face, for he is on my right*
6 ‘ *hand, that I may not be moved; therefore my heart rejoiced,*
‘ *and my tongue was glad, and moreover my flesh will dwell*
7 ‘ *in hope; because thou wilt not leave my soul in hell, nor*
8 ‘ *suffer thine holy one to see corruption. Thou hast made*
‘ *known to me the ways of life; thou wilt make me full of*
9 ‘ *joy with thy countenance.* Men and brethren, let me
‘ speak with freedom to you about the patriarch David,
‘ for he is both dead and buried, and his tomb is with us
10 ‘ unto this day. Therefore being a prophet, and knowing
‘ that God had sworn to him with an oath, that of the
11 ‘ fruit of his loins there should one sit upon his throne, he
‘ by foresight spake of the resurrection of the Christ, *that*
‘ *he was not left in hell, nor did his flesh see corruption.*
12 ‘ This Jesus hath God raised up, whereof we are all wit-
13 ‘ nesses. Therefore being exalted to the right hand of
‘ God, and having received from the Father the promise
‘ of the holy spirit, he hath poured out the same, which
14 ‘ ye see and hear. For David is not gone up to heaven;
‘ but he himself saith; *The Lord said unto my Lord; Sit*
15 ‘ *thou on my right hand until I make thine enemies a foot-*
16 ‘ *stool for thy feet.* Therefore let all the house of Israel
‘ assuredly know, that God hath made this Jesus, whom
‘ ye have crucified, both Lord and Christ.’

17 Now on hearing, they were pricked in heart, and said
unto Peter and the other apostles; ‘ Men and brethren,
18 ‘ what shall we do?’ And Peter said unto them; ‘ Re-
‘ pent and be baptized each of you in the name of Jesus
‘ Christ for forgiveness of sins; and ye will receive the gift
19 ‘ of the holy spirit. For the promise is to you and to
‘ your children, and to all that are afar, as many as the
20 ‘ Lord our God shall call.’ And with many other words
did he bear witness, and beseech, saying; ‘ Save your-

'selves from this crooked generation.' Then they gladly received his word, and were baptized; and on that day about three thousand souls were added.

And they gave themselves continually to the teaching of the apostles, and to the distributing, and to the breaking of the bread, and to prayers. And fear came upon every soul; and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as any one had need. And continuing with one mind in the temple daily, and breaking bread from house to house, they partook of their food in gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as were being saved.

Now for this purpose Peter and John went up into the temple, at the ninth hour, the hour of prayer. And a certain man, lame from his mother's womb, was being carried, whom they placed daily at the gate of the temple which is called Beautiful, to beg for alms of them that entered the temple; who seeing Peter and John about to go into the temple asked to receive alms. And Peter fastening his eyes on him with John, said; 'Look on us.' And he gave heed to them, looking to receive something of them. And Peter said; 'Silver and gold have I none; but what I have I give thee; in the name of Jesus Christ the Nazarite, arise and walk.' And taking him by the right hand, he raised him; and immediately his feet and ancles received strength. And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they knew him, that it was he that sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him.

And as he held Peter and John, all the people ran together unto them, at the porch called Solomon's, greatly wondering. And Peter seeing it, answered unto the people; 'Ye men of Israel, why marvel ye at this? or why look ye earnestly at us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God

'of our fathers, hath glorified his servant Jesus, whom
 'ye have delivered up, and ye denied him before Pilate,
 1 'when he had judged to release him. But ye refused to be
 'holy and righteous one, and desired a murderer to be
 2 'granted unto you, and killed our leader unto life; whom
 'God raised from the dead, (whereof we are witnesses).
 15 'And through faith in his name, he hath strengthened
 'this man whom ye see and know. His name and the
 'faith which is by him have given to this man this sound-
 17 'ness in the sight of you all. And now, brethren, I know
 18 'that in ignorance ye did it, as did your rulers. But God
 'hath thus fulfilled what he foretold by the mouth of all
 19 'his prophets, that the Christ should suffer. Repent ye
 'therefore, and be converted, that your sins may be blotted
 'out; so that times of refreshing may come from the face
 20 'of the Lord; and he may send Jesus Christ, who was be-
 21 'fore appointed for you; whom the heavens must receive
 'until the times of restoring all things, which God spoke
 'of by the mouth of his holy prophets since the world
 22 'began. For Moses said unto the fathers; *A prophet*
 '*shall the Lord your God raise up unto you from among*
 '*your brethren, as he raised up me; him shall ye hear*
 23 '*in all things whatever he shall say unto you. And it*
 '*shall come to pass, that every soul, that shall not hear*
 '*that prophet, shall be destroyed from among the people.*
 24 'And all the prophets from Samuel, and of those that fol-
 'lowed, as many as have spoken, have likewise told of
 25 'these days. Ye are the sons of the prophets, and of the
 'covenant which God made with our fathers, saying unto
 'Abraham: *And in thy seed shall all the families of the*
 26 '*earth be blessed.* Unto you first God, having raised up
 'his servant, sent him to bless you, in turning away each
 'of you from his iniquities.'

1 And as they spake unto the people, the priests and
 the captain of the temple and the Sadducees came upon
 2 them, grieving at their teaching the people, and at their
 3 preaching the resurrection from the dead in Jesus. And
 they laid hands on them, and put them in keeping unto
 4 the next day; for it was now evening. And many of
 those that heard the word believed; and the number of
 the men was about five thousand.

' And it came to pass on the morrow that their rulers

and elders and scribes were gathered together at Jerusalem; and also Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And setting them in the midst, they asked; 'By what power, or by what name, have ye done this?' Then Peter, filled with holy spirit, said unto them; 'Ye rulers of the people and elders of Israel, if we this day be examined for kindness unto the sick man, by what means he is healed; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ, the Nazarite, whom ye crucified, whom God raised from the dead, by him doth this man stand before you whole. This is *the stone which was set at nought by you the builders, which is become the head of the corner.* Neither is there safety in any other; for there is no other name under heaven given among men, whereby we must be saved.' And seeing the boldness of Peter and John, and perceiving that they were unlettered and common men, they marvelled, and knew them, that they had been with Jesus. And seeing the man that had been healed standing with them, they could say nothing against it. But when they had commanded them to go out of the high council, they consulted one with another, saying; 'What shall we do to these men? for indeed a known sign hath been wrought by them, manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them with a threat, that they speak henceforth to no man in this name.' And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them; 'Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak what we have seen and heard.' So when they had threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for what was done. For the man on whom this sign of healing had been wrought was above forty years old.

And being let go they went unto their friends, and told all that the high priests and elders had said unto them. And when they heard, they raised a voice to

God with one mind, and said ; ' O Sovereign, thou art
'the God who made the heavens, and the earth, and the
'sea, and all that in them is ; who by the mouth of thy
'servant David said ; *Why did the heathen rage, and*
'*the people imagine vain things ? The kings of the*
'*earth stood up, and the rulers were gathered together*
'*against the Lord, and against his Anointed [or Christ].*
'For of a truth against thy holy servant Jesus, whom
'thou hast anointed, both Herod, and Pontius Pilate, with
'the heathen, and the people of Israel, were gathered toge-
'ther in this city, to do whatever thy hand and thy
'counsel had fore-determined should be done. And now,
'Lord, behold their threats, and grant unto thy servants
'to speak thy word with all boldness, by stretching
'forth thine hand to heal, and by signs and wonders
'being done through the name of thy holy servant Jesus.'
And when they had prayed, the place was shaken where
they were assembled together ; and they were all filled
with holy spirit, and spake the word of God with bold-
ness.

And of the multitude of believers there was one heart
and one soul ; neither said any one that any of the things
that he possessed were his own ; but they had all things
common. And with great power the apostles gave witness
of the resurrection of the Lord Jesus ; and there was
great favour toward them all ; for no one among them
was in want, for as many as were possessors of lands or
houses sold them, and brought the prices of them when
sold, and laid them at the apostles' feet ; and it was
divided unto each according as he had need. And Josès,
who by the apostles was surnamed Barnabas, (which is,
when interpreted, a son of consolation,) a Levite, a
Cyprian by birth, having land, sold it, and brought the
money and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira his
wife, sold a possession, and kept back part of the price,
his wife also knowing of it, and brought a certain part,
and laid it at the apostles' feet. And Peter said ;
'Ananias, why hath Satan filled thine heart, for thee
'to cheat the holy spirit, and to keep back part of
'the price of the land ? Whiles it remained, was it not
'thine own ? and when sold, was it not in thine own

'power? why hast thou laid this deed in thy hand thou hast not cheated to men, but to God.' Ananias hearing these words fell down, and breathed his last; and great fear came on all that heard these things. And the young men arose, and wound him and carried him out and buried him. And it was the space of three hours, when his wife, not knowing what was done, came in. And Peter answered 'Tell me whether ye sold the land for so much?' she said; 'Yea, for so much.' And Peter said her; 'How is it that ye agreed together to try the Lord? behold, the feet of them that have believed thy husband are at the door, and will carry thee.' And she fell straightway at his feet, and breathed her last; and the young men coming in, found her dead, and carrying her out, buried her with her husband. And great fear came upon all the church, and upon all that heard these things. And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one mind in Solomon's porch. And of the rest no one durst join them. But the people magnified them; and believers were the more adding to the Lord, multitudes both of men and women. So they brought forth the sick into the open squares, and laid them on beds and couches, that as Peter came shadow might perhaps overshadow some of them. ¶ There came together also in Jerusalem, a multitude from cities round about, bringing the sick, and those troubled with unclean spirits; who were all healed.

And the high priest arose, and all who were with him (they were the sect of the Sadducees,) and they were with anger, and laid their hands upon the apostles, and put them in the public prison. But an angel of the Lord by night opened the prison doors, and leading them said; 'Go, stand and speak all the words of this law to the people in the temple.' And when they heard, they went by day-break into the temple, and taught. But the high priest came, and those that were with him, and called together the high council, and the whole body of elders of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not *in the prison*, they returned, and told, saying; 'The

1 'truly we found shut in all safety, and the guards standing
2 'before the doors; but when we had opened, we found no
3 'one within.' Now when the priest, and the captain of the
4 temple, and the high priests, heard these words, they
5 doubted about them what this should be. Then came one
6 and told them; 'Behold, the men whom ye put in the
7 'prison are standing in the temple, and teaching the
8 'people.' Then the captain went with the officers, and
9 brought them without violence; for they feared the people,
10 lest they should have been stoned. And they brought
11 them, and set them before the high council; and the high
12 priest asked them, saying; 'Did we not command you
13 'with a command not to teach in this name? and behold,
14 'ye have filled Jerusalem with your teaching; and ye wish
15 'to bring this man's blood upon us.' Then Peter and the
16 apostles answered and said; 'We ought to obey God
17 'rather than man. The God of our fathers raised up
18 'Jesus, whom ye hanged on a tree and slew. Him hath
19 'God exalted to his right hand to be a leader and a
20 'saviour, to give repentance to Israel, and forgiveness of
21 'sins. And we are his witnesses of these sayings, as also
22 'is the holy spirit which God hath given to them that obey
23 'him.' When they heard, they were enraged, and took
24 counsel to slay them. Then stood up one in the high
25 council, a Pharisee named Gamaliel, a teacher of the law,
26 honoured by all the people, and he ordered the apostles
27 to be put out for a short time. And he said unto them;
28 'Ye men of Israel, take heed to yourselves what ye are
29 'going to do to these men. For before these days
30 'Theudas arose, saying that he was somebody; and a
31 'number of men about four hundred joined him; and he
32 'was slain, and all that obeyed him were scattered and
33 'brought to nought. After this man Judas the Galilæan
34 'arose in the days of the registering, and drew a good
35 'many people after him; he also perished, and all that
36 'obeyed him were dispersed. And now I say unto you,
37 'keep away from these men, and let them alone; for if
38 'this counsel or this work be from men, it will come to
39 'nought; but if it be from God ye cannot overthrow
40 'them; be not ye found fighting against God.' And they
41 yielded to him. And when they had called the apostles,
42 and beaten them, they commanded them not to speak in

the name of Jesus, and let them go. And they went from the presence of the high council, rejoicing that they were counted worthy to suffer shame for his name. And daily, in the temple and from house to house, they ceased not to teach and preach the good tidings of Jesus the Christ.

In those days, when the disciples were increasing, there arose a murmur of the Grecians against the Hebrews, that their widows were overlooked in the daily serving. And the twelve called the multitude of the disciples, and said; 'It is not pleasing for us to leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of good report, full of spirit and wisdom, whom we will place over this business: but we will give ourselves continually to prayer, and to the service of the word.' And the saying was pleasing in the sight of the whole multitude; and they choose 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; whom they set before the apostles. And when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples in Jerusalem increased greatly; and a great crowd of the priests obeyed the faith.

And Stephen, full of grace and power, wrought great wonders and signs among the people. And there arose some of the synagogue, called the synagogue of the Libertines, and the Cyrenæans, and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and spirit with which he spake. Then they employed men who said; 'We have heard him speaking blasphemous words against Moses and God.' And they stirred up the people, and the elders, and the scribes; and they came upon him, and caught him, and brought him into the high council. And they set up false witnesses, who said; 'This man ceaseth not speaking words against the holy place and the law; for we have heard him say, that this Jesus the Nazarite will destroy this place, and will change the customs which Moses delivered to us.' And all that sat in the high council, looking stedfastly on him, saw his face as the face of an angel. Then said the high priest; 'Are these things so?' And he said; 'Men, brethren, and

' fathers, hearken ; the God of glory appeared to our
' father Abraham, when in Mesopotamia, before he dwelt
' in Uharra, and said unto him ; *Go out of thy country,*
' *and from thy kindred, and come into a land which I shall*
' *show thee.* Then came he out of the land of the Chal-
' deans, and dwelt in Charran. And from thence, after
' his father was dead, He removed him into this land,
' wherein ye now dwell ; and gave him no inheritance in
' it, not a standing place for his foot. And he promised
' to give it to him for a possession, and to his seed after
' him, though he had no child. And God spake thus ;
' *That his seed should be pilgrims in a strange land ; and*
' *that they should enslave them, and ill-treat them for four*
' *hundred years. And the nation to whom they shall be*
' *slaves will I judge,* said God, *and after that shall they*
' *come forth and serve me in this place.* And he gave to
' him the covenant of circumcision. And so he begat
' Isaac, and circumcised him on the eighth day ; and
' Isaac begat Jacob, and Jacob the twelve patriarchs.
' And the patriarchs envying Joseph, sold him into Egypt.
' But God was with him, and delivered him out of all his
' afflictions, and gave him favour and wisdom in the sight
' of Pharaoh, king of Egypt ; and he made him governor
' over Egypt and over all his house. And there came a
' dearth over all the land of Egypt and Canaan, and great
' affliction ; and our fathers found no food. And when
' Jacob heard that there was corn in Egypt, he sent out
' our fathers first. And at the second time Joseph was
' made known to his brethren, and Joseph's family was
' shown to Pharaoh. And Joseph sent and called his
' father Jacob, and all his kindred, seventy-five souls.
' And Jacob went down into Egypt and died, he and our
' fathers. And they were carried over into Sychem, and
' laid in the tomb that Abraham bought for a sum of
' money from the sons of Emmor of Sychem. But when
' the time of the promise, which God sware to Abraham,
' drew nigh, the people increased and multiplied in Egypt,
' till another king arose, who knew not Joseph. The
' same outwitted our race, and ill-treated our fathers, so
' as to make their babes outcasts, that they might not be
' saved alive. In which time Moses was born, and he was
' *fair before God ; and he was nourished in his father's*

' house for three months. And when he was cast out, 2
 ' Pharaoh's daughter took him up, and nourished him for 2
 ' her own son. And Moses was taught in all the wisdom 2
 ' of the Egyptians, and was mighty in his words and 2
 ' deeds. And when he was nearly forty years old, it came 2
 ' into his heart to look after his brethren, the children of 2
 ' Israel. And seeing one wronged, he defended and 2
 ' avenged him that was oppressed, and smote the Egyp- 2
 ' tian. For he thought his brethren understood that God 2
 ' by his hand would give them safety; but they under- 2
 ' stood not. And the next day he showed himself to them 2
 ' as they quarrelled, and would have brought them to 2
 ' peace, saying; Men, ye are brethren; why wrong ye 2
 ' one another? And he that wronged his neighbour thrust 2
 ' him away, saying; Who made thee a ruler and a judge 2
 ' over us? wilt thou kill me, as thou killedst the Egyp- 2
 ' tian yesterday? Then Moses fled at this saying, and 2
 ' was a pilgrim in the land of Midian, where he begat 2
 ' two sons. And when forty years were completed, there 2
 ' appeared to him in the desert of Mount Sinai an angel 2
 ' of the Lord in a flame of fire in a bush. And when 2
 ' Moses saw it, he wondered at the sight; and as he drew 2
 ' near to behold it, the voice of the Lord came unto him; 2
 ' *I am the God of thy fathers, the God of Abraham, and 2*
 ' *the God of Isaac, and the God of Jacob.* And Moses 2
 ' trembled and durst not behold. And the Lord said unto 2
 ' him; *Put off the shoes from thy feet, for the place where 2*
 ' *thou standest is holy ground. I have looked, and have 2*
 ' *seen the affliction of my people, that is in Egypt, and 2*
 ' *have heard their groan, and am come down to deliver 2*
 ' *them. And now come, I will send thee into Egypt.* 2
 ' This Moses whom they refused, saying; Who made 2
 ' thee a ruler and a judge? him did God send as a ruler 2
 ' and redeemer by the hand of the angel that appeared to 2
 ' him in the bush. This man led them out, when he had 2
 ' done wonders and signs in the land of Egypt, and in the 2
 ' Red Sea, and in the desert for forty years. This is 2
 ' Moses, who said unto the children of Israel; *A prophet 2*
 ' *will the Lord God raise up to you from among your 2*
 ' *brethren, as he raised up me; him shall ye hear.* This 2
 ' is he that was in the church in the desert with the angel 2
 ' that spake to him on Mount Sinai, and with our fathers;

and he received the living oracles to give unto us ; and him our fathers would not obey, but thrust off, and in their hearts turned again into Egypt, saying unto Aaron ; *Make us gods who shall go before us ; for this Moses, who led us out of the land of Egypt, we know not what hath happened to him.* And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. And God turned and delivered them up to serve the host of heaven ; as it is written in the book of the prophets ; *O house of Israel, have ye offered to me slain beasts and sacrifices for forty years in the desert ? And ye took up the tabernacle of Moloch, and the star of your god Remphan, the figures which ye made to worship them ; and I will carry you away beyond Babylon.* Our fathers had the tabernacle of the witness in the desert, even as He that spake to Moses commanded him to make it after the fashion that he had seen. Which also our fathers, holding it by succession, brought with Joshua into the possession of the Gentiles, (whom God drove out before the face of our fathers,) until the time of David, who found favour in the sight of God, and begged to find a dwelling for the God of Jacob. And Solomon built Him a house. But the Most High dwelleth not in houses made with hands ; as saith the prophet ; *The heavens are my thrones and the earth a footstool for my feet ; what house will ye build me ? saith the Lord ; or what is the place of my rest ? Hath not my hand made all these things ?*

Ye stiff-necked and uncircumcised in heart and ears, ye always withstand the holy spirit ; as your fathers, so do ye. Which of the prophets did not your fathers persecute ? And they slew them that foretold about the coming of the Righteous One, of whom ye have been now the betrayers and murderers. And ye received the law by the disposition of angels, and have not kept it.' . . .

When they heard these things they were enraged in their hearts, and gnashed their teeth at him. But being full of holy spirit, he looked stedfastly up into the heavens, and saw the glory of God, and Jesus standing on the right hand of God, and said ; ' Behold, I see heaven opened, and the Son of man standing on the right

'hand of God.' Then they cried out with a loud voice, and stopped their ears, and ran at him with one accord, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul, and they stoned Stephen, as he called out and said; 'Lord Jesus, receive my spirit.' And he kneeled down, and cried with a loud voice; 'Lord, lay not this sin to their charge.' And when he had said this he entered on his rest. And Saul was consenting unto his death.

And at that time there was a great persecution against the church in Jerusalem; and they were all, except the apostles, scattered through the regions of Judea and Samaria. And devout men laid out Stephen, and made a great wailing over him. And Saul harassed the church, entering every house; and seizing men and women he cast them into prison.

Then they that were scattered went about preaching the good tidings of the word. And Philip went down into a city of Samaria, and preached the Christ unto them. And the crowds with one mind gave heed unto the things spoken by Philip, as they heard and saw the signs which he worked. For unclean spirits crying with a loud voice came out of many that had them; and many palsied and lame men were healed. And there was great joy in that city. And a certain man, named Simon, came before into the city using magic, and astonishing the nation of Samaria, saying that he was somebody great; to whom they all gave heed, from the least to the greatest, saying; 'This man is the power of God, which is called great.' And to him they gave heed because for some time they had been astonished with his magic. But when they believed on Philip, who was preaching the good tidings of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women. And Simon himself believed; and when he was baptized, he continued with Philip, and wondered on beholding the mighty works and great signs that were done. Now when the apostles that were in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy spirit; for as yet it had fallen upon

one of them; only they had been baptized into the name of the Lord Jesus. Then they laid their hands on them, and they received the holy spirit. And when Simon saw that through the laying on of the apostles' hands the holy spirit was given, he offered them money, saying; 'Give me also this power, that on whom I lay hands, he may receive the holy spirit.' But Peter said unto him; 'May thy silver perish with thyself, because thou hast thought to buy the gift of God with money. Thou hast neither part nor lot in this word; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, that the thought of thine heart may be forgiven thee. For I see that thou art in the gall of bitterness, and in the bond of iniquity.' Then Simon answered and said; 'Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.' And when they had witnessed and preached the word of the Lord, they returned to Jerusalem, and preached the Good Tidings in many villages of the Samaritans.

And an angel of the Lord spake unto Philip, saying; 'Arise, and go toward the south, to the road that goeth down from Jerusalem to Gaza, which is desert.' And he arose and went. And behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, and had come to Jerusalem to worship, and was returning, and he was sitting in his chariot and reading the prophet Isaiah. And the spirit said unto Philip; 'Go near, and join thyself to this chariot.' And Philip running up, heard him reading the prophet Isaiah, and said; 'Understandest thou what thou readest?' And he said; 'How can I, unless some one guide me?' And he asked Philip to come up and sit with him. And the place of the scripture which he read was this; *He was led as a sheep to the slaughter; and as a lamb dumb before his shearer, so opened he not his mouth. In his humility the judgment against him was taken away; and his generation who shall declare? for his life is taken from the earth.* And the eunuch answered Philip, and said; 'I pray thee, of whom speaketh the prophet this? of himself, or of some one else?' Then Philip opened his mouth, and beginning at that scripture, preached the good tidings of Jesus to him. And as they

went on their way, they came to a certain water; and the eunuch said; 'See, here is water; what hindereth my being baptized?' And he commanded the chariot to stop; and they both went down into the water, Philip and the eunuch; and he baptized him. And when they came up out of the water, the spirit of the Lord seized Philip; and the eunuch saw him no more; for he went on his way rejoicing. And Philip was found at Azotus; and passing on he preached the good tidings in all the cities till he came to Cæsarea.

And Saul, yet breathing threats and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus to the synagogues, that if he found any who were of the way [of the Lord], whether men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near to Damascus. And suddenly there shone round him a light from heaven; and he fell to the earth, and heard a voice saying unto him; 'Saul, Saul, why persecutest thou me?' And he said; 'Who art thou, Lord?' And the Lord said; 'I am Jesus whom thou persecutest; but arise, and go into the city, and it shall be told thee what thou must do.' And the men that journeyed with him stood speechless, hearing the voice, but seeing no one. And Saul arose from the earth; and when his eyes were opened, he saw no one; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither ate nor drank.

And there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision; 'Ananias.' And he said; 'Behold, I am here, Lord.' And the Lord said unto him; 'Arise, and go into the street called Straight, and inquire in the house of Judas for one called Saul, of Tarsus. For behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.' And Ananias answered; 'Lord, I have heard from many about this man, how much evil he hath done to thy saints in Jerusalem; and here he hath authority from the high priests to bind all that call upon thy name.' But the Lord said unto him; 'Go, for he is a chosen vessel to me, to bear my name before nations, and kings,

8 'and the children of Israel. For I will show to him how
7 'great things he must suffer for my name's sake.' And
Ananias went away, and entered the house; and putting
his hands on him, said; 'Brother Saul, the Lord, that is
'Jesus who appeared to thee on the road as thou camest,
'hath sent me that thou mightest receive thy sight, and
8 'be filled with holy spirit.' And immediately there fell
from his eyes as it were scales, and he received his sight;
9 and he arose and was baptized. And when he had taken
food he was strengthened.

Then he was some days with the disciples who were at
10 Damascus. And straightway he preached Jesus in the
11 synagogues, that he is the son of God. And all that
heard were amazed, and said; 'Is not this he that in
'Jerusalem destroyed those who called upon this name,
'and came hither for this, that he might bring them
12 'bound unto the high priests?' But Saul was the more
strengthened; and he confounded the Jews who dwelt in
Damascus, proving that this is the Christ.

13 And after some days were fulfilled, the Jews took counsel
14 to kill him. But their plot was known to Saul; and
15 they watched the gates day and night to kill him. Then
the disciples took him by night, and sent him down along
16 the wall, letting him down in a basket. And when he was
come to Jerusalem he assayed to join himself to the dis-
ciples; but they were all afraid of him, not believing that
17 he was a disciple. But Barnabas took him, and brought
him to the apostles; and he declared unto them how he
saw the Lord in the way, and that he spoke to him, and
how he preached boldly at Damascus in the name of Jesus.
18 And he was with them coming in and going out at Jeru-
19 salem, and preaching boldly in the name of the Lord
Jesus. And he spake and reasoned with the Grecians;
20 but they went about to slay him. And when the brethren
knew it, they brought him down to Cæsarea, and sent him
forth to Tarsus.

21 Then the churches through all Judea, and Galilee, and
Samaria, had peace, and were built up and walked in the
fear of the Lord, and in the comfort of the holy spirit,
and were multiplied.

22 And it came to pass, as Peter was passing amongst
all, he came down also to the saints that dwelt in Lydda.

And there he found a certain man named Æneas, who had kept his bed for eight years, being palsied. And Peter said to him; 'Æneas, Jesus the Christ healeth thee; arise, and make thy bed.' And he arose immediately. And all that dwelt in Lydda and Saron, such as had turned to the Lord, saw him.

Now there was at Joppa, a certain disciple named Tabitha, who by interpretation is called Dorcas [or a stag]; she was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick and died; and when they had washed her, they laid her in an upper room. And as Lydda was nigh to Joppa, the disciples heard that Peter was there, and sent two men unto him, begging that he would not delay to come to them. And Peter arose and went with them. And when he was come, they brought him into the upper room, and all the widows stood by him, weeping and showing the coats and cloaks which Dorcas made while she was with them. But Peter put them all out, and kneeled down and prayed; and turning to the body, said; 'Tabitha, arise.' And she opened her eyes, and seeing Peter, sat up. And he gave her a hand, and raised her; and when he had called the saints and the widows he presented her alive. And it became known through all Joppa; and many believed on the Lord. And it came to pass that he tarried some days in Joppa, with one Simon a tanner.

There was a certain man in Cæsarea named Cornelius, a centurion of the band called Italian, a man devout and fearing God with all his house, doing much alms to the people, and praying to God always. He saw in a vision plainly about the ninth hour of the day an angel of God coming in to him, and saying unto him; 'Cornelius.' And when he looked on him, he was afraid, and said; 'What is it, Lord?' And he said unto him; 'Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and send for Simon, who is surnamed Peter. He lodgeth with one Simon a tanner, whose house is by the sea side.' And when the angel which spake unto him was departed he called two of his servants, and a devout soldier of them that waited on him; and when he had declared *! things* unto them, he sent them to Joppa. And

on the morrow, as they journeyed, and drew nigh unto
 the city, Peter went up to the housetop to pray, about
 the sixth hour. And he became hungry and wished
 to have eaten; but while they made ready, a trance fell
 on him, and he seeth the heavens opened, and a certain
 vessel descending, as a great sheet tied at the four
 corners, and let down to earth; wherein were all the
 four-footed beasts of the earth, and the wild beasts, and
 the creeping things, and the fowls of the air. And there
 came a voice to him; 'Rise, Peter, kill and eat.' But
 Peter said; 'Not so, Lord; for I have never eaten any
 thing common or unclean.' And a voice came to him
 again the second time; 'What God hath cleansed, treat
 not thou as common.' And this was done thrice; and
 the vessel was taken up again to heaven. Now while
 Peter doubted in himself what this vision which he had
 seen should be, behold, the men sent from Cornelius,
 having made inquiry for Simon's house, stood before the
 porch, and called, and asked whether Simon, who was
 surnamed Peter, lodged there. And while Peter thought
 on the vision, the spirit said unto him; 'Behold, three
 men seek thee; arise therefore and go down, and go
 with them, doubting nothing; for I have sent them.'
 Then Peter went down to the men, and said; 'Behold,
 I am he whom ye seek; what is the cause wherefore
 ye are come?' And they said; 'Cornelius, a centurion,
 a man just and fearing God, and of good report among
 all the nation of the Jews, was warned by a holy angel
 to send for thee into his house, and to hear words from
 thee.' Then he called them in and lodged them.

And on the morrow he arose and went away with
 them; and some of the brethren from Joppa went with
 him. And on the morrow they entered Cæsarea. And
 Cornelius was waiting for them, and had called together
 his kinsmen and near friends. And as Peter was
 coming in, Cornelius met him, and falling at his feet,
 worshipped him. But Peter raised him, saying; 'Stand
 up, I myself also am a man.' And as he talked with
 him, he went in, and found many that were come to-
 gether. And he said unto them; 'Ye know how it is
 unlawful for a man that is a Jew to keep company or
 come unto a foreigner; but God hath shown me not to
 call any man common or unclean. Therefore came I

'when sent for, without gainsaying. I ask therefore for
 'what reason ye have sent for me.' And Cornelius said; 20
 'Four days ago I was fasting until this hour; and at
 'the ninth hour I prayed in my house, and behold, a
 'man stood before me in bright clothing. And he saith; 21
 'Cornelius, thy prayer is heard, and thine alms are re-
 'membered in the sight of God. Send therefore to 22
 'Joppa, and call hither Simon, who is surnamed Peter; he
 'lodgeth in the house of Simon a tanner by the sea side;
 'who when he cometh will speak to thee. Immediately 23
 'therefore I sent to thee; and thou hast done well that
 'thou art come. Now therefore are we all here in the
 'sight of God, to hear all things that have been com-
 'manded to thee by God.' Then Peter opened his 24
 mouth and said; 'Of a truth I perceive that God is no
 'respector of persons; but in every nation he that feareth 25
 'him and worketh righteousness is acceptable to him.
 'The word which he sent unto the children of Israel 26
 'when he preached the good tidings of peace through
 'Jesus Christ, (he is lord of all) ye know; even what 27
 'was spoken through all Judea beginning from Galilee,
 'after the baptism which John preached; even Jesus 28
 'who was from Nazareth, how God anointed him with
 'holy spirit and power; and he went about doing good
 'and healing all that were oppressed by the devil; for
 'God was with him. And we are witnesses of all that 29
 'he did both in the country of the Jews and in Jeru-
 'salem; whom they hanged on a tree and slew. Him 40
 'God raised on the third day, and gave him to be seen,
 'not to all the people, but to witnesses chosen before by 41
 'God, to us, who ate and drank with him after he rose
 'from the dead. And he commanded us to preach unto 42
 'the people, and to bear witness that it was he that was
 'ordained by God as judge of the living and the dead.
 'To him all the prophets bear witness, that through his 43
 'name whoever believeth in him shall receive forgive-
 'ness of sins.'

While Peter yet spake these sayings, the holy spirit fell 44
 on all them that heard the word. And they of the cir- 45
 cumcision that believed, as many as came with Peter, were
 astonished, because the gift of the holy spirit was poured
 out also on the Gentiles. For they heard them speaking 46
 with tongues, and magnifying God. Then Peter sa-

7 answered; 'Can any one forbid water, that these should
8 'not be baptized, who have received the holy spirit as well
9 'as we?' And he ordered them to be baptized in the name
of the Lord. Then they prayed him to tarry some days.

1 And the apostles, and the brethren that were in Judea,
heard that the Gentiles also had received the word of God.

2 And when Peter came up to Jerusalem, they that were of
3 circumcision argued with him, saying; 'Thou wentest in
4 'to men having uncircumcision, and didst eat with them.'

5 But Peter set it forth unto them in order from the begin-
6 ning, saying; 'I was in the city of Joppa praying; and in
7 'a trance I saw a vision, a certain vessel descending, as
8 'a great sheet let down from the heavens by four corners;
9 'and it came even unto me. Upon which when I fastened
10 'mine eyes, I considered, and saw the four-footed beasts
11 'of the earth, and the wild beasts, and the creeping
12 'things, and the fowls of the air. And I heard a voice
13 'saying unto me; Arise, Peter; slay and eat. But I
14 'said; No, Lord; for common or unclean thing hath at
15 'no time entered into my mouth. And a voice answered
16 'me a second time from the heavens; What God hath
17 'cleansed, treat not thou as common. And this was done
18 'a third time; and all were drawn up again into the
19 'heavens. And behold, immediately three men stood at
20 'the house where I was, sent from Cæsarea unto me.
21 'And the spirit bade me go with them, nothing doubting.
22 'And these six brethren went with me, and we entered
23 'the man's house. And he showed us how he saw the
24 'angel in his house, who stood and said unto him; Send
25 'to Joppa, and send for Simon who is surnamed Peter;
26 'who will speak words to thee whereby thou and all thy
27 'house will be saved. And as I began to speak, the holy
28 'spirit fell on them, as on us at the beginning; and I
29 'remembered the word of the Lord, how he said; *John*
30 '*indeed baptized in water, but ye shall be baptized in*
31 '*holy spirit.* If then God gave them the like gift as to
32 'us, on believing on the Lord Jesus Christ, who was I
33 'that I could withstand God?' When they heard this,
34 'they held their peace, and glorified God, saying; 'Then
35 'hath God granted also to the Gentiles the repentance
36 'unto life.'

37 Then they that were scattered by the persecution
38 against Stephen, travelled as far as Phenicia, and Cyprus,

and Antioch, preaching the word to none but unto Jews only. And some of them were men of Cyprus and of Cyrene, who when they were come to Antioch spake to the Greeks; preaching the Good Tidings of the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord. And tidings of them were heard in the ears of the church which was in Jerusalem; and they sent forth Barnabas to go as far as Antioch. Who, when he came and saw the grace of God, was glad, and called on them all to cleave unto the Lord with purpose of heart; for he was a good man and full of holy spirit and of faith. And a rather large crowd was added to the Lord. Then Barnabas departed to Tarsus, to seek Saul; and when he had found him, he brought him to Antioch. And it came to pass that for a whole year they were well received in the church and taught a rather large crowd; and the disciples were called Christians first in Antioch.

And in these days prophets came down from Jerusalem to Antioch. And there stood up one of them, named Agabus, and signified by the spirit that there was to be a great dearth through all the world; which came to pass under Claudius. And the disciples, each as he was able, determined to send relief to the brethren dwelling in Judea; which they did, and sent it to the elders by the hands of Barnabas and Saul.

And about that time Herod the king stretched forth his hands to vex some of those of the church. And he put to the sword James the brother of John. And seeing that it pleased the Jews, he went on to take Peter also. (Then were the days of Unleavened Bread.) And when he had taken him, he put him into prison, and delivered him to four quaternions of soldiers to keep him: meaning after the Passover to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing by the church unto God for him. And when Herod was to have brought him forth, on that night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. *And behold, an angel of the Lord stood by him, and a light shone in the room; and he smote Peter on the side, and raised him, saying; 'Rise up in haste.'* And the chains fell off from his hands. And the angel said unto him;

'Gird thyself, and bind on thy sandals.' And he did so. And he saith unto him; 'Throw thy cloak about thee, and follow me.' And he went out and followed him; and knew not that what was done by the angel was real, but thought he saw a vision. When they were past the first and second ward, they came to the iron gate that leadeth to the city; which opened to them of its own accord; and they went out and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said; 'Now I know of a truth that the Lord sent his angel, and delivered me from the hand of Herod, and from all the expectation of the people of the Jews.' And on considering, he came to the house of Mary the mother of John, who was surnamed Mark; where were a good many gathered together and praying. And as he knocked at the porch door, a damsel came to hearken, named Rhoda. And knowing Peter's voice she opened not the porch for gladness; but ran in, and told how Peter stood before the porch. And they said unto her; 'Thou art mad.' But she persisted that it was so. Then they said; 'It is his angel.' But Peter continued knocking; and when they opened and saw him they were astonished. But he beckoned to them with the hand to hold their peace, and declared to them how the Lord brought him out of the prison. And he said; 'Show these things to James and the brethren.' And he departed and went to another place.

Now when it was day, there was no small stir among the soldiers, what was become of Peter. And Herod, after seeking for him and not finding him, examined the keepers, and ordered them to be punished. Then he went down from Judea to Cæsarea, and there abode; and he was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and, having persuaded Blastus the king's chamberlain, begged for peace; because their country was nourished by the king's. And on a set day Herod, arrayed in royal apparel, sat upon the judgment-seat, and made an oration unto them. And the assembly of the people shouted; 'It is the voice of a god, and not of a man.' And immediately an angel of the Lord smote him, because he gave not glory to God; and he was eaten by worms, and died.

And the word of God grew and multiplied. And

Barnabas and Saul returned from Jerusalem, when they had fulfilled the service, taking with them John, who was surnamed Mark.

Now there were at Antioch, in the church there, certain prophets and teachers, as Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen the schoolfellow of Herod the tetrarch, and Saul. And as they publicly served the Lord and fasted, the holy spirit said; 'Separate to me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the holy spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John as a minister. And when they had gone through all the island unto Paphos, they found a certain Magian, a false prophet, a Jew, named Barjesus; who was with the proconsul Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the Magian, for so is his name interpreted, withstood them, seeking to turn aside the proconsul from the faith. Then Saul, who is also called Paul, being filled with holy spirit, set his eyes on him, and said; 'O full of all craft and all mischief, child of the devil, enemy of all righteousness, wilt thou not cease to turn aside the straight ways of the Lord? And now behold, the hand of the Lord is upon thee; and thou shalt be blind, not seeing the sun for a season.' And immediately a mist and darkness fell on him; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now when Paul and his companions sailed from Paphos they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem. And when they departed from Perga, they came to Antioch in Pisidia; and going into the synagogue on the sabbath day they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying; 'Men and brethren, if ye have any word of exhortation for the people, speak.' And Paul standing up, and beckoning with the hand, said; 'Men of Israel, and ye that fear God,

isten. The God of this people chose our fathers, and exalted the people during their pilgrimage in the land of Egypt, and with a high arm brought he them out of it. And about the time of forty years he nourished them in the desert. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after this he gave them judges for about four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave to them Saul the son of Kis, a man of the tribe of Benjamin, for forty years. And when he had removed him, he raised up unto them David as king; to whom also he bare witness and said; *I have found David the son of Jesse a man after my own heart, who will perform all my will.* Of this man's seed hath God according to promise brought unto Israel a saviour, Jesus, after John had first preached before his coming a baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said; Whom think ye that I am? I am not he; but behold, there cometh after me one for whom I am not worthy to unloose the shoes of his feet. Men and brethren, children of the stock of Abraham, and whoever among you fear God, to you is the word of this salvation sent. For they that dwell in Jerusalem, and their rulers, not knowing him, and condemning him, have fulfilled the voices of the prophets which are read every sabbath. And finding no cause of death they desired Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead. And he was seen many days by those that came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you good tidings, the promise which was made to the fathers; that God hath fulfilled the same unto us their children, in raising up Jesus; as it is also written in the first psalm; *Thou art my son, this day have I begotten thee.* And that he raised him from the dead no more to return to corruption he thus said; *I will give unto you the sure mercies of David.* Wherefore he saith also in another psalm; *Thou wilt not suffer thine holy one to see corruption.* For David, after he had served his own generation by the will of God, rested, and was laid with his

'fathers, and saw corruption. But he whom God raised
 'saw no corruption. Be it known unto you therefore, men
 'and brethren, that through him is preached unto you the
 'forgiveness of sins; and by him every one that believeth
 'is justified from all things, from which ye could not be
 'justified by the law of Moses. Beware therefore lest
 'that come upon you, which is spoken of in the prophets;
 '*Behold, ye despisers, and wonder, and hide yourselves;*
 '*for I work a work in your days, a work which ye will*
 '*not believe, though one explain it unto you.'*

And when they were gone out, some begged that these
 words might be preached to them in the week between.
 And when the synagogue was broken up, many of the
 Jews and religious proselytes followed Paul and Bar-
 nabas; who, speaking to them, persuaded them to con-
 tinue in the grace of God. And on the next sabbath
 almost the whole city came together to hear the word of
 God. And when the Jews saw the crowds, they were
 filled with envy, and spake against the things spoken by
 Paul, contradicting and blaspheming. Then Paul and
 Barnabas waxed bold, and said; 'It was necessary for
 'the word of God first to be spoken to you; but since ye
 'put it from you, and judge yourselves not worthy of life
 'everlasting, lo, we turn to the Gentiles. For thus the
 'Lord commanded us; *I have set thee to be a light for the*
 '*Gentiles, that thou shouldest be for salvation to the ends of*
 '*the earth.'* And when the Gentiles heard, they rejoiced,
 and glorified the word of the Lord; and as many as were
 ordained for life everlasting believed. And the word of
 the Lord was carried through all the region. But the
 Jews stirred up the devout and honourable women, and
 the chief men of the city, and raised a persecution against
 Paul and Barnabas, and drove them out of their neigh-
 bourhood. And they shook off the dust of their feet
 against them, and came to Iconium. And the disciples
 were filled with joy and holy spirit.

And it came to pass in Iconium, that they went together
 into the synagogue of the Jews, and so spake, that a great
 multitude both of Jews and Greeks believed. But the
 unbelieving Jews stirred up and poisoned the minds of
 the Gentiles against the brethren. For some time then
 they abode speaking boldly in the Lord, who bare wit-
 ness to the word of his grace, granting signs and won-

4 ders to be done by their hands. But the multitude of
5 the city was divided; and some were with the Jews,
6 and some with the apostles. And as there was an
7 assault made both of the Gentiles and of the Jews with
8 their rulers, to revile them, and to stone them, they fled
9 when aware of it into the cities of Lycaonia, Lystra and
10 Derbe and the neighbourhood; and there they preached
11 the Good Tidings.

12 And there sat a certain man at Lystra, impotent in his
13 feet, a cripple from his mother's womb, who had never
14 walked. The same heard Paul speak, who stedfastly be-
15 holding him, and seeing that he had faith to be healed,
16 said with a loud voice; 'Stand upright upon thy feet.'
17 And he leaped up and walked. And the crowds, seeing
18 what Paul had done, lifted up their voice, saying in the
19 language of Lycaonia; 'The gods are come down to us
20 in the likeness of men.' And they called Barnabas,
21 Jupiter; and Paul, Mercury, because he was the chief
22 speaker. And the priest of the Jupiter that was before
23 the city brought oxen and garlands to the gates, and
24 wished to sacrifice with the crowds. And the apostles
25 Barnabas and Paul hearing, rent their clothes, and ran
26 out into the crowd, crying out, and saying; 'Men, why
27 do ye these things? We also are men of like passions
28 with you, and preach good tidings, that ye may turn
29 from these vanities unto the living God, who made the
30 heavens and the earth, and the sea, and all things that
31 are therein; who in the generations past suffered all the
32 Gentiles to walk in their own ways. Nevertheless he
33 left not himself without witness, doing good, and sending
34 to you from heaven rains and fruitful seasons, filling your
35 hearts with food and gladness.' And so saying they
36 scarcely kept the crowds from sacrificing unto them. And
37 there came Jews from Antioch and Iconium, who per-
38 suaded the crowds, and stoned Paul, and drew him out of
39 the city, thinking that he was dead. But as the disciples
40 stood round him, he rose up and went into the city.

41 And the next day he went with Barnabas to Derbe.
42 And when they had preached the Good Tidings in that
43 city, and had made disciples of many, they returned to
44 Lystra, and Iconium, and Antioch, confirming the minds
45 of the disciples, exhorting them to continue in the faith,
46 and that 'we must through much tribulation enter into

'the kingdom of God.' And when they had chosen elders for them in each church, and had prayed with fasting, they commended them to the Lord on whom they believed. And after passing through Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down to Attalia. And thence they sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done through them, and how he had opened a door of faith to the Gentiles. And they abode not a little time with the disciples.

And certain men who came down from Judea were teaching the brethren, 'Unless ye be circumcised after the manner of Moses ye cannot be saved.' When therefore Paul and Barnabas had no small disagreement and dispute with them, they settled that Paul and Barnabas, and some others of them, should go up to Jerusalem to the apostles and elders about this question. And being sent forward by the church, they passed through Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received by the church and the apostles and the elders; and they declared all things that God had done through them; 'but there arose [said they] some of the sect of the Pharisees who were believers, saying, that it is needful to circumcise them, and to command them to keep the law of Moses.'

And the apostles and elders came together to consider of this matter. And when there had been much disputing, Peter stood up and said unto them; 'Men and brethren, ye know that in days of old God made choice among us that by my mouth the Gentiles should hear the word of the Good Tidings, and should believe. And God, who knoweth the heart, bare witness for them, giving to them the holy spirit even as to us; and put no difference between us and them, purifying their hearts by the faith. Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus men are saved, and

- 2 'in the same manner do they.' And all the multitude kept silence, and listened to Barnabas and Paul as they declared what signs and wonders God wrought among the Gentiles by them.
- 3 And after they had held their peace, James answered,
4 saying; 'Men and brethren, hearken unto me. Simon
'hath declared how God at first looked to take out of the
5 'Gentiles a people for his name. And unto this the
6 'words of the prophets agree; as it is written; *After this*
7 *I will return, and will build again the tabernacle of*
8 *David, which is fallen down, and will build again the*
9 *ruins thereof, and will set it up, that the rest of mankind*
10 *may seek the Lord, and all the Gentiles upon whom my*
11 *name is called, saith the Lord, who doeth these things that*
12 *were known from the beginning of the world.* Where-
13 fore I judge that we should not trouble those who from
14 among the Gentiles are turning to God; but that we
15 should write unto them to abstain from the pollutions
16 of idols, and from fornication, and from things strangled,
17 and from blood. For Moses from generations of old
18 hath in every city them that preach him, being read
19 in the synagogues every sabbath.'
- 20 Then it pleased the apostles and elders with the whole church, to send men chosen from among themselves to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.
- 21 And they wrote by their hands thus;
22 'The apostles and elders and brethren unto the brethren
'who are from among the Gentiles in Antioch and Syria
'and Cilicia, greeting.
- 23 'Since we have heard that some who went out from us
'have troubled you with words, unsettling your minds,
'telling you to be circumcised and to keep the law; to
24 'whom we gave no commands; it seemed good unto us,
'being of one mind, to send chosen men unto you with
25 'our beloved Barnabas and Paul, men that have given up
26 'their lives for the name of our Lord Jesus Christ. We
'have sent therefore Judas and Silas, who will also tell
27 'you the same by word of mouth. For it seemed good
'to the holy spirit and to us to lay upon you no greater
28 'burden than these necessary things; that ye abstain
'from meats offered to idols, and from blood, and from

'things strangled, and from fornication; from which if ye keep yourselves ye will do well. Fare ye well.'

So when they were sent they came to Antioch; and gathering the multitude together delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being themselves ready speakers, exhorted the brethren with many words, and strengthened them. And when they had tarried a space, they went away with good wishes from the brethren unto those that sent them. And it pleased Silas to abide there. And Paul and Barnabas continued in Antioch, teaching and preaching the good tidings of the word of the Lord, with many others also.

And after some days Paul said unto Barnabas; 'Let us go again, and look after the brethren, how they do, in every city where we have preached the word of the Lord.' And Barnabas counselled to take with them John also, who was surnamed Mark. But Paul thought not good to take with them him who departed from them from Pamphylia, and went not with them to the work. And there arose a quarrel; so that they departed one from the other, and Barnabas took Mark and sailed unto Cyprus.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches. And he came down to Derbe and Lystra; and behold a certain disciple was there, named Timothy, the son of a believing Jewess and of a Greek father. He was well reported of by the brethren at Lystra and Iconium. Him Paul wished to go forth with him; and took and circumcised him, because of the Jews who were in those places; for they all knew his father that he was a Greek. And as they went through the cities, they delivered to them the decrees for to keep, that were ordained by the apostles and elders that were in Jerusalem. And so the churches were established in the faith, and increased in number daily.

Now when they had gone through Phrygia, and the country of Galatia, and were forbidden by the holy spirit to preach the word in Asia, and were come to Mysia, they essayed to go into Bithynia; but the spirit of Jesus suffered them not. And passing by Mysia they came down to Troas. And a vision was seen by Paul.

the night; there was a man of Macedonia, standing, praying him, and saying; 'Come over into Macedonia, and
10 'help us.' And when he saw the vision, immediately we sought to go out into Macedonia, feeling sure that the Lord had called us to preach the Good Tidings unto them.

11 Therefore setting sail from Troas, we came straight to
12 Samothracia, and the next day to Neapolis, and from thence to Philippi, which is the chief of its district, a city of Macedonia, and a Colony. And we were in that city
13 abiding some days. And on the sabbath day we went out of the city by a river side where there was allowed to be a house of prayer; and we sat down and spake to the
14 women who resorted there. And a certain woman named Lydia, a seller of purple of the city of Thyatira, who worshipped God, heard; and the Lord opened her heart to
15 attend to what was said by Paul. And when she was baptized and her household, she besought us, saying; 'If
16 'ye have judged me faithful to the Lord, come into my 'house, and abide there.' And she constrained us. And it came to pass as we went to prayer, a certain damsel, who had a spirit of divination and brought much gain to
17 her masters by soothsaying, met us. She followed Paul and us, and cried out, saying; 'These men are servants
18 'of the most high God, who show unto us the way of 'salvation.' And this she did for many days. But Paul being troubled turned and said to the spirit; 'I command
19 'thee in the name of Jesus Christ to come out of her.' And it came out in the same hour. And when her masters saw that the hope of their gains was gone, they
20 caught Paul and Silas, and drew them into the market-place unto the rulers. And they brought them to the
21 captains and said; 'These men, being Jews, do trouble
22 'our city, and teach customs, which are not lawful for us, 'being Romans, to receive or to do.' And the crowd rose up against them, and the captains rent off their clothes
23 and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into
24 prison, charging the jailor to keep them safely; who having received such a charge, thrust them into the inner
25 prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises to God;
26 and the prisoners heard them. And suddenly there was

a great earthquake, so that the foundations of the prison were shaken ; and immediately all the doors were opened, and every one's bands were loosed. And the jailor awaking, and seeing the prison doors open, drew his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried out with a loud voice, saying ; ' Do thyself no harm ; for we are all here.' Then he called for light and sprang in, and trembled and fell before Paul and Silas. And he brought them out and said ; ' Sirs, what must I do to be saved ?' And they said ; ' Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' And they spake the word of the Lord unto him, and to all that were in his house. And he took them in the same hour of the night, and washed them from the stripes ; and was baptized, he and all his, straightway. And bringing them into his house, he set out a table and rejoiced with all his house, believing on God. And when it was day, the captains sent the serjeants, saying ; ' Let those men go.' And the jailor told these words unto Paul ; ' The captains have sent to let you go : now therefore depart and go in peace.' But Paul said unto them ; ' They have beaten us in public uncondemned, being Romans, and have cast us into prison ; and do they now thrust us out privily ? Why nay ; but let them come themselves and fetch us out.' And the serjeants told these sayings to the captains ; and they feared when they heard that they were Romans. And they came and besought them, and bringing them out asked them to depart out of the city. And they went out of the prison, and entered into the house of Lydia ; and when they saw the brethren, they comforted them, and departed.

Now when they had journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews. And Paul, as his manner was, went in unto them, and for three sabbaths reasoned with them out of the scriptures ; opening and setting forth, that ' the Christ must needs have suffered and risen again from the dead ; and that this Jesus, whom I preach to you, is the Christ.' And some of them believed, and joined themselves to Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women

- 5 few. But the Jews took certain lewd fellows of the
baser sort, and gathered a crowd, and set the city on
6 an uproar, and assaulted the house of Jason, and sought
to bring them in to the assembly of the people. And
7 when they found them not, they drew Jason and certain
brethren unto the rulers of the city, crying out; 'These
'that have turned the world upside down are come hither
'also; whom Jason hath received; and these all do con-
'trary to the decrees of Cæsar, saying that there is an-
8 'other king, Jesus.' And they troubled the crowd and
9 the rulers of the city who heard these things. And when
they had taken security from Jason and the others, they
let them go.
- 10 And the brethren immediately sent away Paul and Silas
by night to Berea; who coming thither went into the
11 synagogue of the Jews. And these were more noble than
those in Thessalonica, in that they received the word
with all readiness, and searched the scriptures daily
12 whether these things were so. Therefore many of them
believed; and of the honourable Greek women, and of
13 men, not a few. But when the Jews of Thessalonica
knew that the word of God was preached by Paul at
Berea also, they came thither also, and stirred up the peo-
14 ple. Then immediately the brethren sent away Paul to
go as if towards the sea; but Silas and Timothy remained
15 there. And they that conducted Paul brought him to
Athens; and receiving a message for Silas and Timothy
to come to him with all speed, they departed.
- 16 Now while Paul waited for them at Athens, his spirit
was stirred in him, when he saw the city given to
17 idolatry. Therefore disputed he in the synagogue with
the Jews, and with the devout persons, and in the market
18 daily with them that met him. And some of the Epi-
curean and Stoic philosophers encountered him. And
some said; 'What will this babbler say?' And others;
'He seemeth to be a setter forth of strange demons';
because he preached to them the good tidings of Jesus
19 and the resurrection. And they took him and brought
him to the Areopagus, saying; 'May we know what this
20 'new doctrine, whereof thou speakest, is? For thou
'bringest certain strange things to our ears; we would
21 'know therefore what these things mean.' For all the

Athenians, and the strangers that sojourned there, spent their time in nothing else, but to tell and hear something new. And Paul stood in the midst of the Areopagus, and said; 'Ye men of Athens, I perceive that in all things ye are rather superstitious. For as I was passing along, and was looking at your objects of worship I found also an altar, on which was written; *To the UNKNOWN GOD.* Whom therefore ye worship without knowing, him declare I unto you. God that made the world, and all things therein, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is ministered unto with men's hands, as though he needed anything, being himself the giver unto all of life, and breath, and all things; and he hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might trace him and find him, since he is not far from each of us. For in him we live, and move, and have our being; as some also of your poets have said; *For we are also his offspring.* As then we are the offspring of God, we ought not to think that the godhead is like to gold or silver or stone, graven by art and man's device. And the times of this ignorance God overlooked, but now commandeth all men everywhere to repent: because he hath appointed a day in which he is about to judge the world in righteousness by a man whom he hath ordained; having given assurance to all men in raising him from the dead.' And when they heard of the resurrection of the dead, some mocked, and others said; 'We will hear thee again about this.' And thus Paul departed from among them. But some men clave to him, and believed; among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After this Paul departed from Athens and came to Corinth; and found a certain Jew named Aquilas, born in Pontus, lately come from Italy, with his wife Priscilla; (because Claudius had commanded all the Jews to depart from Rome;) and he came unto them. And because he was of the same craft, he abode with them, and worked; for they were tentmakers by trade. And he reasoned in the synagogue every sabbath, and persuaded Jews and

- 5 Greeks. And when Silas and Timothy were come from Macedonia, Paul was earnest at the word, and witnessed
6 to the Jews that Jesus was the Christ. And when they opposed and blasphemed, he shook his clothes, and said unto them; 'Your blood be on your own heads, I am clean; 'from henceforth I will go to the Gentiles.' And he departed thence, and went into the house of a certain man named Justus, who worshipped God, and whose house was
8 near to the synagogue. And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
9 Then said the Lord to Paul in the night by a vision; 'Be
10 'not afraid, but speak, and hold not thy peace; for I am 'with thee, and no one shall set on thee to hurt thee;
11 'for there is much people for me in this city.' And he continued there a year and six months, teaching the word of God among them.
12 And when Gallio was proconsul of Achaia, the Jews rose with one accord against Paul, and brought him to the
13 judgment-seat, saying; 'This man persuadeth men to
14 'worship God contrary to the law.' And when Paul was about to open his mouth, Gallio said unto the Jews; 'If
15 'it were any wrong or wicked lewdness, O Jews, reason
16 'would that I should bear with you; but if it be a question of words and names, and of your law, look ye to
17 'it; for I will be no judge of these things.' And he drove them from the judgment-seat. And all the Greeks took Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat; and Gallio cared for none of these things.
18 And Paul tarried there yet some days, and then took his leave of the brethren, and sailed for Syria, and with him Priscilla and Aquilas; having shorn his head in
19 Cenchreae, for he had a vow. And he came down to Ephesus, and left them there; and he himself entered the
20 synagogue, and reasoned with the Jews. And when they asked him to tarry longer time with them, he consented
21 not; but bade them farewell, saying; 'I must by all means 'keep the coming feast at Jerusalem; but, God willing, I 'will again return unto you.' And he sailed from Ephesus.
22 And when he had landed at Cæsarea, and gone up [to Jerusalem], and saluted the church, he went down to

Antioch. And after he had spent some time, he departed, ²¹ and went throughout the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, an Alexandrian by ²¹ birth, a learned man, mighty in the scriptures, came to Ephesus. He was being taught the way of the Lord; and ²² being fervent in the spirit, he spake and taught diligently about the Lord, understanding only the baptism of John. And he began to speak boldly in the synagogue. And ²³ when Aquilas and Priscilla heard him, they took him, and expounded more perfectly unto him the way of God. And ²⁴ when he was wishing to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; and he, when he was come, helped much those who had believed through grace. For he mightily convinced the Jews in ²⁵ public, showing by the scriptures that Jesus was the Christ.

And it came to pass, that, while Apollos was at Corinth, ¹ Paul having passed through the upper parts came to Ephesus; and finding some disciples, said unto them; ² 'Did ye receive the holy spirit when ye believed?' And they said unto him; 'We have not even heard whether ³ there be any holy spirit.' And he said unto them; ⁴ 'Unto what then were ye baptized?' And they said; ⁵ 'Unto John's baptism.' Then said Paul; 'John baptized with a baptism of repentance, saying unto the ⁶ people that they should believe on him that was coming after him; that is, on Jesus.' And when they heard, they ⁷ were baptized into the name of the Lord Jesus. And ⁸ when Paul had laid his hands upon them, the holy spirit came on them; and they spake with tongues and prophesied. And all the men were about twelve. ⁹

And he went into the synagogue, and spake boldly for ¹⁰ three months, disputing and persuading about the kingdom of God. But when some were hardened, and believed not, but spake evil of the way [of the Lord] before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued for two years; so that all they that ¹¹ dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought unusual mighty works by ¹² *the hands of Paul*; so that handkerchiefs or aprons were ¹³

brought from his body to the sick, and the diseases departed from them, and the evil spirits went out of them.

13 And some of the wandering Jewish exorcists undertook to name the name of the Lord Jesus over them that had evil spirits, saying; 'I adjure you by Jesus whom Paul

14 'preacheth.' And there were seven sons of Sceva, a Jewish high priest, who did so. And the evil spirit answered and said; 'Jesus, I acknowledge, and Paul I

15 'understand; but who are ye?' And the man in whom the evil spirit was, leaped at them, and overcame them, and prevailed against them, so that they fled out of that

16 house naked and wounded. And this became known to all the Jews and Greeks dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many of those that believed came and confessed,

17 and shewed their deeds. And a good many of them that used curious arts brought their books together, and burned them before all men; and they counted the value of them,

18 and found it fifty thousand pieces of silver. Thus the word of God grew and prevailed mightily.

19 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying; 'After I have been

20 'there, I must also see Rome.' So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season.

21 And at the same time there arose no small stir about the way [of the Lord]. For a certain man named Demetrius,

22 a silversmith, who made silver shrines of Diana, brought no small work to the craftsmen. Them he called together with the workmen of like occupation, and said; 'Men, ye

23 'understand that from this work is our wealth. And ye 'see and hear that not only at Ephesus, but almost 'through all Asia, this Paul hath persuaded and turned 'away a good many people, saying that they be no gods,

24 'which are made with hands. And not only this our 'craft is in danger of coming into contempt, but also that 'the temple of the great goddess Diana should be thought 'nothing of, and her magnificence destroyed, whom all

25 'Asia and the world worshippeth.' And when they heard, they were full of wrath, and cried out, saying; 'Great is

26 'the Diana of the Ephesians.' And the whole city was

filled with confusion; and having caught Gaius and Aristarchus, Macedonians, fellow-travellers of Paul, they rushed with one mind into the theatre. And when Paul would have entered into the assembly of the people, the disciples suffered him not. And some of the chiefs of Asia, who were his friends, sent unto him, begging him not to adventure himself into the theatre. Some therefore cried one thing, and some another; for the assembly was confused, and the greater part knew not why they were come together. And they pushed Alexander out of the crowd, the Jews thrusting him forward. And Alexander beckoned with his hand, and wished to speak his defence before the assembly of the people. But when they knew that he was a Jew, all with one voice for about two hours cried out; 'Great is the Diana of the Ephesians.' And when the town-clerk had quieted the crowd, he said; 'Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of that which fell from heaven? As these things then cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought these men, who are neither robbers of temples, nor blasphemers of your goddess. Wherefore if Demetrius and the craftsmen that are with him have a matter against any one, the law-courts are open, and there are proconsuls; let them implead one another. And if ye inquire any thing about other matters, it shall be determined in the lawful assembly. For we are in danger of being called in question for this day's uproar; there being no cause whereby we shall be able to give account of this concourse.' And when he had thus spoken he dismissed the assembly.

And when the uproar was ceased, Paul called the disciples, and embraced them, and departed for to go to Macedonia. And when he had gone through those parts, and had exhorted them with many words, he came into Greece. And after waiting three months, when there was a plot of the Jews against him, as he was about to sail into Syria, it became his purpose to return through Macedonia. And Sopater of Berea, the son of Pyrrhus, went with him as far as Asia; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and

Timothy; and of Asia, Tychicus and Trophimus; these went on before and tarried for us at Troas.

And we sailed away from Philippi after the days of the Unleavened Bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when we came together to break bread, Paul preached unto them, being ready to depart on the morrow; and continued his speech till midnight. And there were a good many lamps in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, overcome by deep sleep; and as Paul was long preaching, he sunk with a sleep, and fell down from the third floor, and was taken up dead. And Paul went down, and fell on him, and embracing him, said; 'Trouble not yourselves, for his life is in him.' And when he was come up again, and had broken bread and tasted it, and talked for some time even till day-break, he so departed. And they brought the boy alive, and were not a little comforted.

And we went forward to the ship, and sailed to Assos, there intending to take in Paul; for so had he appointed, meaning himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And sailing thence we came on the next day over against Chios; and on the next we arrived at Samos; and after tarrying at Trogyllium, on the following we came to Miletus. For Paul had determined to sail by Ephesus, that he might not spend time in Asia; for he hasted, if it were possible for him, to be at Jerusalem on the day of the Pentecost.

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them; 'Ye know, from the first day that I came into Asia, how I was the whole time with you, serving the Lord with all lowliness of mind, and with tears and trials, which befell me by the plots of the Jews; how I kept back nothing that was profitable, but showed to you, and taught you, in public and from house to house; bearing witness both to Jews and Greeks, of repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in spirit to Jerusalem, not knowing the things that will befall me there, save that the holy spirit witnesseth to me in every city,

saying that bonds and afflictions await me. But I make
 account of nothing, nor hold my life of value to me; so
 that I finish my course with joy, and the ministry which
 I have received of the Lord Jesus, to bear witness of the
 good tidings of the grace of God. And now behold, I
 know that ye all, among whom I have gone preaching
 the kingdom of God, shall see my face no more. Where-
 fore I witness to you this day that I am pure from the
 blood of all men. For I have not shunned to declare
 unto you the whole will of God. Take heed therefore
 unto yourselves, and to all the flock, in which the holy
 spirit hath made you bishops [or overseers], to feed the
 church of the Lord, which he hath purchased with his
 own blood. For I know this, that after my departing,
 grievous wolves will enter among you, not sparing the
 flock; and from among yourselves men will arise, speak-
 ing perverse things, to draw away the disciples after them.
 Therefore watch, and remember that for three years I
 ceased not to warn every one night and day with tears.
 And now, brethren, I commend you to God, and to the
 word of his grace, which is able to build up, and give you
 an inheritance among all them that are sanctified. I have
 coveted no man's silver, or gold, or apparel. Ye your-
 selves know, that these hands have ministered to my
 wants, and to them that were with me. I have shewed
 you all things, how that so labouring we ought to sup-
 port the weak, and to remember the words of the Lord
 Jesus, how he said; It is more blessed to give than to
 receive.' And when he had thus spoken, he kneeled
 down, and prayed with them all. And there was much
 weeping among them all; and falling on Paul's neck
 they kissed him; sorrowing chiefly for the words which
 he spake, that they should see his face no more. And
 they went forward with him to the ship.

And after we had gotten from them, and had launched,
 we came with a straight course to Coos, and on the day
 following to Rhodes, and from thence to Patara. And
 finding a ship sailing over to Phenicia, we went aboard
 and set forth. Now when we had discovered Cyprus,
 we left it on the left hand, and sailed to Syria, and landed
 at Tyre; for there the ship was to unlade her burden.
 And finding out the disciples, we tarried there seven

21 days; and they told Paul through the spirit, not to go
5 up to Jerusalem. And when we had accomplished those
days, we departed and went our way; and they all brought
us on our way, with their wives and children, till we were
7 out of the city; and we kneeled down on the shore and
6 prayed. And when we had taken our leave one of an-
other, we went aboard the ship; and they returned to
their homes.

7 And from Tyre we came to Ptolemais, finishing our
8 voyage; and we saluted the brethren, and abode with
9 them one day. And on the next day we departed, and
came to Cæsarea; and we entered into the house of
Philip the evangelist, who was one of the seven; and
8 abode with him. And this man had four unmarried
10 daughters, who prophesied. And as we tarried many
days, a certain prophet named Agabus came down from
11 Judea. And when he came unto us, he took Paul's girdle
and bound his own hands and feet, and said; 'Thus
'saith the holy spirit; So will the Jews at Jerusalem bind
'the man that owneth this girdle, and deliver him into the
13 'hands of the Gentiles.' And when we heard this, we
and they of the place besought him not to go up to Jeru-
14 salem. But Paul answered; 'What do ye, weeping and
'breaking mine heart? for I am ready not only to be
'bound, but also to die at Jerusalem for the name of the
14 'Lord Jesus.' And when he was not persuaded, we
15 ceased, saying; 'The Lord's will be done.' And after
those days we took up our bundles, and went up to Jeru-
16 salem. There went with us also some of the disciples of
Cæsarea, bringing us to one Mnason of Cyprus, an early
disciple, with whom we might lodge.

17 And when we were come to Jerusalem, the brethren
18 received us gladly. And the day following, Paul went
in with us unto James; and all the elders were present.
19 And when he had saluted them he declared one by one
what things God had wrought among the Gentiles by his
20 ministry. And when they heard it, they glorified God;
and said unto him; 'Thou seest, brother, how many
'thousands of Jews there are that believe; and they are
21 'all zealous for the law; and they are informed of thee,
'that thou teachest all the Jews that are among the Gen-
'tiles to forsake Moses, telling them not to circumcise

'their children, nor to walk after the customs. What is
 'it therefore? A multitude must needs come together;
 'for they will hear that thou art come. Do this there-
 'fore that we say to thee. We have four men who have
 'a vow upon them; take them, purify thyself with them,
 'and be at charges with them, that they may shave the
 'head; and all will know that those things whereof they
 'were informed about thee are nothing; but that thou
 'thyself also walkest orderly, and keepest the law. And
 'about the Gentiles that believe, we have written and
 'judged that they are to keep no such thing, save only
 'that they keep themselves from meat offered to idols,
 'and from blood, and from meat strangled, and from for-
 'nication.' Then Paul took the men, and on the next
 day having purified himself with them entered the tem-
 ple, to signify the accomplishment of the days of the puri-
 fication, until the offering should be offered for every one
 of them.

And when the seven days were almost ended, the Jews
 who were from Asia, seeing him in the temple, stirred up
 all the crowd, and laid hands on him, crying out; 'Men
 'of Israel, help! this is the man that teacheth all men
 'every where against the people, the law, and this place;
 'and he further brought Greeks into the temple and made
 'this holy place common.' For they had before seen
 with him in the city Trophimus the Ephesian, whom they
 thought that Paul had brought into the temple. And all
 the city was moved, and there was a running together of
 the people; and they took Paul, and drew him out of the
 temple; and forthwith the doors were shut. And as
 they sought to kill him, tidings came to the chief captain
 of the band, that all Jerusalem was in an uproar. And
 he immediately took soldiers and centurions, and ran
 down unto them; and when they saw the chief captain
 and the soldiers, they left off beating Paul. Then the
 chief captain came near and took him, and ordered him
 to be bound with two chains; and asked who he was,
 and what he had done. And some among the crowd
 cried one thing, and some another. And when he could
 not know the certainty because of the tumult, he ordered
 him to be carried into the castle. And when he was
 upon the steps, so it was that he was borne by the soldiers

6 because of the force of the crowd. For the multitude of
 7 the people followed, crying; 'Away with him.' And as
 8 Paul was being led into the castle, he saith unto the chief
 9 captain; 'May I say something unto thee?' And he
 10 said; 'Dost thou understand Greek? Art not thou then
 'the Egyptian, who before these days madest an uproar,
 'and leddest out into the desert the four thousand men
 11 'of the Sicarii [or Ruffians]?' But Paul said; 'I am a
 'Jew, of Tarsus in Cilicia, a citizen of no mean city; and
 12 'I beseech thee, suffer me to speak unto the people.' And
 when he had given him leave, Paul stood on the steps,
 and beckoned with his hand to the people; and when
 there was a great silence, he spake to them in the Hebrew
 tongue, saying;
 1 'Men, brethren and fathers, hear ye now my defence
 2 'before you.' And when they heard that he spake to
 them in the Hebrew tongue, they kept the more silence.
 3 And he saith; 'I am verily a Jew, born in Tarsus of
 'Cilicia, yet brought up in this city at the feet of Gamaliel,
 'taught according to the exactness of the law of our
 'fathers, being zealous toward God, as ye all are to-day.
 4 'And I persecuted this way [of believing] unto death,
 'binding and delivering into prisons both men and
 5 'women. As also the high priest beareth me witness,
 'and the whole body of elders; from whom also I re-
 'ceived letters unto the brethren; and I went to Damas-
 'cus to bring them that were there also bound to Jeru-
 'salem to be punished. And it came to pass as I
 'journeyed, and came nigh to Damascus about noon,
 'suddenly there shone from heaven a great light round
 'me. And I fell to the ground, and heard a voice saying
 'unto me; Saul, Saul, why persecutest thou me? And
 'I answered; Who art thou, Lord? And he said unto
 'me; I am Jesus the Nazarite, whom thou persecutest.
 'And they that were with me saw indeed the light, and
 'were afraid; but they heard not the voice of him that
 'spake unto me. And I said; What shall I do, Lord?
 'And the Lord said unto me; Arise, and go to Damas-
 'cus; and there it shall be told thee of all things which
 'are appointed for thee to do. And when I could not
 'see for the glory of that light, being led by the hand of
 them that were with me, I came to Damascus. And

'one Ananias, a devout man according to the law, having a good report from all the Jews that dwelt there came unto me, and stood, and said unto me; Brother Saul, receive thy sight. And in the same hour I looked upon him. And he said: The God of our fathers appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon his name. And it came to pass, that, when I was coming again to Jerusalem, and was praying in the temple, I was in a trance; and saw him saying unto me; Make haste, and go quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said; Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy witness Stephen was shed, I was even standing by and consenting, and kept the raiment of them that slew him. And he said unto me; Depart; for I will send thee unto nations far hence.' . . .

And they heard him until this word, and then lifted up their voice, saying; 'Away with such a man from the earth, for it is not fit that he should live.' And as they cried out, and tossed up their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and ordered that he should be examined by scourging, that he might know for what cause they so cried against him. And as they bound him with the thongs, Paul said unto the centurion that stood by; 'Is it lawful for you to scourge a man that is a Roman, and uncondemned?' And when the centurion heard, he went and told the chief captain, saying; 'What art thou going to do? for this man is a Roman.' Then the chief captain came, and said to him; 'Tell me, art thou a Roman?' And he said 'Yea.' And the chief captain answered; 'With a great sum obtained I this citizenship.' And Paul said; 'Because I was born so.' Then straightway departed from him they that were to have examined him. And the chief captain was afraid, when he knew that he was a Roman, and because he had bound him.

On the morrow, wishing to know the certainty wherefore he was accused by the Jews, he loosed him, and commanded the high priests, and all the high council, to come together; and he brought Paul down, and set him before them. And Paul, earnestly looking at the high council, said; 'Men and brethren, I have walked in all good conscience before God until this day.' And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then Paul said unto him; 'God will smite thee, thou whited wall; and sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?' And they that stood by said; 'Be vilest thou God's high priest?' Then said Paul; 'I knew not, brethren, that he was a high priest; for it is written; *Thou shalt not speak evil of the ruler of thy people.*' And when Paul perceived that the one part were of Sadducees, and the other of Pharisees, he cried out in the high council; 'Men and brethren, I am a Pharisee, son of a Pharisee; for the hope and resurrection of the dead I am being judged.' And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For Sadducees say that there is no resurrection, neither angel nor spirit; but Pharisees acknowledge both. And there arose a great cry; and the scribes of the Pharisees' part arose and strove, saying; 'We find no evil in this man. And what if a spirit or an angel hath spoken to him?' And when there was a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

And on the following night the Lord stood by him, and said; 'Be of good cheer; for as thou bearest witness of me in Jerusalem, so must thou bear witness also at Rome.' And when it was day, the Jews banded together, and bound themselves with a curse, saying that they would neither eat nor drink till they had slain Paul. And they were more than forty who had made this conspiracy. And they came to the high priests and elders, and said; 'We have cursed ourselves with a curse to taste nothing until we have slain Paul. Now therefore do ye lay an information before the chief captain with the high

'council, so that he bring him down unto you, as though
 'ye were going to inquire more exactly about him; and
 'we, before he come near, are ready to kill him.' And
 Paul's sister's son heard of their lying in wait, and he
 went and entered the castle and told Paul. And Paul
 called one of the centurions, and said; 'Take this young
 'man to the chief captain, for he hath something to tell
 'him.' So he took him, and led him to the chief captain;
 and he saith; 'The prisoner Paul called me, and prayed
 'me to lead to thee this young man, who hath something
 'to tell thee.' Then the chief captain took him by the
 hand, and went aside privately, and asked him; 'What
 'is it that thou hast to tell me?' And he said; 'The Jews
 'have agreed to ask thee that thou wouldest to-morrow
 'bring down Paul into the high council, as though they
 'were going to inquire somewhat more perfectly about
 'him. But do not thou be persuaded by them; for more
 'than forty men of them lie in wait for him, who have
 'bound themselves with a curse neither to eat nor drink
 'till they have killed him; and now they are ready, look-
 'ing for the promise from thee.' Then the chief captain
 let the young man depart, and charged him, to 'tell
 'nobody that thou hast showed these things to me.' And
 he called two of the centurions, saying; 'Make ready two
 'hundred soldiers, that they may go to Cæsarea, and
 'seventy horsemen, and two hundred spearmen, at the
 'third hour of the night; and provide beasts that they
 'may set Paul on, and bring him safe unto Felix the
 'governor.' And he wrote a letter after this manner;
 'Claudius Lysias to the most noble governor Felix,
 'greeting.
 'This man was seized by the Jews, and would have been
 'killed by them; but I came with the soldiers and rescued
 'him, on learning that he was a Roman. And wishing to
 'know the cause wherefore they accused him, I brought
 'him into their high council. And I found him accused
 'of questions of their law, but having no accusation
 'worthy of death or bonds. And when it was told me
 'that there was to be a plot by the Jews against the man,
 'I sent straightway unto thee, and commanded his ac-
 'cusers also to say before thee what they had against him.
 'Farewell.'

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. And on the morrow they left the horsemen to go with him, and returned to the castle; and they, when they came to Caesarea, and delivered the letter to the governor, presented Paul also to him. And when he had read, and asked of what province he was, and understood that he was of Cilicia, he said; 'I will hear thee when thy accusers also are come.' And he commanded him to be kept in the Prætorium [or Castle] of Herod.

And after five days Ananias the high priest came down with the elders, and with one Tertullus, an orator, and they laid an information before the governor against Paul. And when he was called, Tertullus began to accuse him, saying; 'Seeing that by thee we enjoy great quietness and very worthy deeds done to this nation by thy forethought, we at all times and in all places accept it, most noble Felix, with all thankfulness. But that I be not further tedious unto thee, I pray thee to hear us shortly of thy clemency. For we found this man a pestilence, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarites; and he tried to profane the temple; and we took him, and wished to judge him according to our law. But the chief captain Lysias came forth and with great violence took him away out of our hands, commanding his accusers to come unto thee; and by examining, thou mayest know from him thyself of all these things whereof we accuse him.' And the Jews also assented, saying that these things were so. Then Paul, when the governor had reckoned unto him to speak, answered; 'Knowing that thou hast been for many years a judge unto this nation, I the more cheerfully speak my defence; because thou canst know, that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any one, nor making a rising of the crowd either in the synagogues or throughout the city; neither can they prove the things whereof they now accuse me. But this I acknowledge unto thee, that after the way which they call a sect, so *serve I the God of our fathers, believing all that is accord-*

'ing to the law and that is written in the prophets; and
 'having a hope toward God, that there will be what they
 'themselves also look for, a resurrection of the dead, both
 'of the righteous and of the unrighteous. And herein
 'I exercise myself, to have always a conscience void of
 'offence toward God and men. And after several years I
 'came to bring to my nation alms and offerings; where-
 'upon they found me purified in the temple, neither with
 'a crowd, nor with a tumult. And there are certain
 'Jews from Asia, who ought to be here before thee, and
 'to accuse, if they have ought against me. Or let these
 'themselves say what evil they found in me, while I stood
 'before the high council; except for this one voice which
 'I cried standing among them, that for the resurrection
 'of the dead I am to-day judged by you.' And when
 Felix knew more perfectly about the way [of the Lord],
 he put them off, saying; 'When Lysias the chief captain
 'shall come down, I will inquire all about you.' And
 he commanded the centurion to keep him, and to let him
 have liberty, and to forbid none of his friends to minister
 or come unto him.

And after some days, when Felix came with his wife
 Drusilla, who was a Jewess, he sent for Paul, and heard
 of him about the faith in Christ. And as he reasoned of
 righteousness, and temperance, and the judgment to come,
 Felix trembled, and answered; 'Go thy way now; when
 'I have time I will call for thee.' He hoped also that
 money would be given unto him by Paul, that he might
 loose him; wherefore he sent for him the oftener, and
 talked with him. But when two years were ended, Felix
 had a successor, Porcius Festus; and Felix, wishing to
 do the Jews a favour, left Paul bound.

Now when Festus came into the province, after three
 days he went up to Jerusalem from Cæsarea. And the
 high priest and the chiefs of the Jews laid an information
 before him against Paul, and besought him, and begged
 as a favour against him, that he would send for him to
 Jerusalem; they laying wait to kill him on the road. But
 then Festus answered, that Paul was being kept at
 Cæsarea, and that he himself was quickly departing. 'Let
 'then those among you who can,' said he, 'go down with
 'me, and accuse the man, if there be anything against

m.' And when he had tarried among them not more a eight or ten days, he went down to Cæsarea; and the next day sitting on the judgment-seat he commanded Paul to be brought. And when he was come, the Jews also had come down from Jerusalem stood round, and made many and heavy complaints against Paul, which they could not prove. And he spake his defence, that 'Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned in any thing.' But Festus wishing to do the Jews a favour, answered Paul, and said; 'Wilt thou go up to Jerusalem, and there be judged of these things before me?' And Paul said; 'I am standing at Cæsar's judgment-seat, where I ought to be judged; the Jews I have not wronged, as thou well knowest. For if I do wrong, or have done any thing worthy of death, I refuse not to die; but if there be nothing whereof these men accuse me, nobody can deliver me up unto them. I appeal unto Cæsar.' Then Festus, when he had spoken with the council, answered; 'Into Cæsar thou hast appealed; unto Cæsar shalt thou go.'

And after some days king Agrippa and Berenice came down to Cæsarea to salute Festus. And when they had spent many days there, Festus told unto the king the charges against Paul, saying; 'There is a certain man left prisoner by Felix; about whom, when I was in Jerusalem, the high priests and elders of the Jews informed, desiring justice against him. To whom I answered, that it is not the custom of the Romans to deliver up any man, before he accused have the accusers face to face, and have leave to speak his defence concerning the charge. Therefore, when they were come hither, making no delay, on the morrow I sat on the judgment-seat, and commanded the man to be brought. And when the accusers stood round him, they brought no accusation of such things as I supposed; but had certain questions with him about their own superstition, and about one Jesus, who was dead, whom Paul said was alive. But as I was puzzled at the questioning about this, I said, would he go to Jerusalem, and there be judged about these things? But when Paul appealed to be kept for the hearing of Augustus, I commanded him to be kept till I might send him to

'Cæsar.' And Agrippa said unto Festus; 'I could also wish to hear the man myself.' And he said; 'To-morrow thou shalt hear him.'

On the morrow therefore, when Agrippa was come, and Berenice, with great pomp, and had entered the place of hearing, with the chief captains and principal men of the city, at Festus's command Paul was brought. And Festus said; 'King Agrippa, and all men present with us, ye see this man, about whom all the multitude of the Jews have applied to me, both in Jerusalem and here, crying that he ought not to live any longer. But when I found that he had done nothing worthy of death, and when he himself appealed to Augustus, I determined to send him. About whom I have nothing certain to write unto my lord; wherefore I have brought him forth before you, and especially before thee, king Agrippa, that after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the charges against him.' And Agrippa said unto Paul; 'Thou hast permission to speak for thyself.' Then Paul stretching forth his hand, spake his defence; 'About all things whereof I am accused by the Jews, king Agrippa, I think myself happy in having to speak my defence this day before thee; especially because thou art expert in all customs and questions among the Jews. Wherefore I beseech thee to hear me patiently. My manner of life, from my youth, which was from the first among my own nation in Jerusalem, all the Jews know. And they knew me from the beginning, if they would bear witness, that after the strictest sect of our religion I lived a Pharisee. And I now stand in judgment for the hope of the promise made by God unto our fathers; unto which our twelve tribes, earnestly serving day and night, hope to come. For which hope, king Agrippa, I am accused by Jews. What! is it thought incredible by you that God should raise the dead? I verily thought with myself that I ought to do many things against the name of Jesus the Nazarite. Which also I did in Jerusalem; and many of the saints I shut up in prisons, having received authority from the high priests; and when they were being put to death I gave my vote against them. And I punished them oft in all the synagogues, and forced

them to blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I went to Damascus with authority and commission from the high priests—at midday—I saw on the road, O king—from heaven—above the brightness of the sun—a light shining round me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue; Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said; Who art thou, Lord? And he said; I am Jesus whom thou persecutest; but rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to appoint thee as a minister and a witness, both of what thou hast seen, and of those things in which I shall appear unto thee; separating thee from the people, and from the Gentiles unto whom I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith in me. Whereupon, king Agrippa, I was not disobedient to the heavenly vision; but showed first unto them of Damascus and Jerusalem, and through all the country of Judea, and to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple and went about to kill me. Having therefore obtained God's help, I have continued until this day witnessing both to small and great, saying nothing beyond what the prophets and Moses said would come; that the Christ should suffer, that he first from the resurrection of the dead *should show a light to the people and to the Gentiles.* And as he thus spake his defence, Festus said with a loud voice; 'Paul, thou art mad; much learning doth make thee mad.' But he said; 'I am not mad, most noble Festus; but I speak forth words of truth and soberness. For the king knoweth of these things, unto whom I even speak freely; for I do not believe that any of these things are hidden from him; for this was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.' Then Agrippa said unto Paul; 'Almost thou persuadest me

'to become a Christian.' And Paul said: 'I would to
 'God, that not only thou, but also all that hear me this
 'day, were both almost and altogether such as I am,—
 'except these bonds.' And the king rose up, and the
 governor, and Berenice, and they that sat with them;
 and when they were gone aside, they talked between
 themselves, saying; 'This man doeth nothing worthy of
 'death or bonds.' And Agrippa said unto Festus;
 'This man might have been released if he had not
 'appealed unto Cæsar.'

And when it was determined that we should sail to
 Italy, they delivered Paul, and some other prisoners, unto
 a centurion, named Julius, of the Augustan band. And
 entering a ship of Adramyttium, we launched, meaning to
 sail by the coasts of Asia; Aristarchus, a Macedonian of
 Thessalonica, being with us. And the next day we
 touched at Sidon. And Julius treated Paul mildly, and
 gave him liberty to go to his friends to receive their atten-
 tions. And when we had launched from thence, we sailed
 under [shelter of] Cyprus, because the winds were con-
 trary. And when we had sailed over the sea of Cilicia and
 Pamphylia, we came to Myra, in Lycia. And there the
 centurion found an Alexandrian ship sailing to Italy, and
 he put us therein. And when we had sailed slowly for
 several days, and were scarcely come to Cnidus, the wind
 not suffering us, we sailed under [shelter of] Crete, by
 Salmone; and hardly passing it, came to a certain place
 called Fair Havens, nigh whereunto was the city Lasea.
 Now when much time was spent, and the voyage already
 dangerous, because even the fast was already past, Paul
 advised, saying unto them; 'Men, I perceive that the
 'voyage will be with risk and much damage, not only of
 'the lading and the ship, but also of our lives.' But the
 centurion believed the pilot and the owner of the ship
 rather than what was said by Paul. And because the
 haven was not commodious to winter in, the greater num-
 ber gave advice to set sail thence also, if by any means
 they might reach Phenice, a haven of Crete, facing away
 from the south-west and north-west winds, and winter
 there. And when the south wind blew softly, supposing
 that they had obtained their purpose, loosing thence they
 sailed close by Crete. But not long afterwards there *blew*
against it a tempestuous wind called Euroclydon [or east

16 north-east]. And when the ship was caught, and could
not bear up against the wind, we gave up and were driven.
17 And running under [shelter of] a certain island, called
18 Claudia, we were scarcely able to get hold of the boat.
19 And when they had taken it up, they used helps, under-
20 girding the ship; and fearing lest they should fall into
the [Gulf of] Syrtis, they lowered the sail and so were
21 driven. And as we were exceedingly tossed by the
tempest, the next day they began to heave overboard.
22 And on the third day they cast out with their own hands
23 the tackling of the ship. And when neither sun nor stars
24 appeared for many days, and no small tempest overhung,
25 at last all hope of our being saved was taken away. But
after long abstinence, then Paul stood in the midst of
26 them, and said; 'Men, ye should have hearkened to me,
'and not set sail from Crete, to have gained this risk and
27 damage. And now I exhort you to be of good cheer;
'for there will be no loss of life among you, but of the
28 ship. For there stood by me this night an angel of
29 that God, whose I am, and whom I serve, saying; Fear
30 not, Paul; thou must be brought before Cæsar; and
31 lo, God hath given to thee all them that sail with thee.
32 Wherefore be of good cheer, men; for I believe God,
33 that it will be even as it was told me. But we must be
34 cast upon some island.' And when the fourteenth night
was come, as we were driven along in the Adriatic,
35 about midnight the sailors deemed that some country
36 drew near to them. And they sounded, and found
37 twenty fathoms; and when they had gone a little further,
38 they sounded again, and found fifteen fathoms. Then
39 fearing lest we should fall upon rocky places, they threw
four anchors out of the stern, and wished for the day.
40 And as the sailors were seeking to flee out of the ship,
and had let down the boat into the sea, under colour as
though they would carry forth anchors out of the fore-
41 ship, Paul said to the centurion, and to the soldiers; 'Un-
42 less these men abide in the ship ye cannot be saved.'
43 Then the soldiers cut off the ropes of the boat, and let
44 her fall off. And while day was coming on, Paul besought
45 them all to take food, saying; 'This day is the four-
46 tenth day that ye have been looking out and continued
47 fasting, having taken nothing. Wherefore I pray you to

'take food; for this is for your safety; for not a hair shall 'perish from the head of any of you.' And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were all of good cheer, and they also took food. And we were in all in the ship two hundred and seventy-six souls. And when they were satisfied with food, they lightened the ship, casting out the corn into the sea. And when it was day, they knew not the land; but they discovered a certain creek with a beach, into which they were minded, if it were possible, to thrust the ship. And having cast off the anchors, they sent them into the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made toward the beach. But falling into a place with two currents, they ran the ship aground; and the forepart stuck fast, and remained immoveable, but the stern was broken by the force of the waves. And the soldiers' counsel was that they should kill the prisoners, lest any of them should swim out and escape. But the centurion wishing to save Paul, kept them from their purpose; and commanded that those who could swim should throw themselves off first, and get to the land; and the rest, some on planks, and some on pieces of the ship. And so it came to pass that all came safe to land.

And when they were saved, then they knew that the island was called Melita [or Malta]. And the barbarians showed us no common kindness; for they kindled a fire, and received us all, because of the present rain and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said to one another; 'No doubt this man is a murderer, whom, though he hath escaped the sea, Justice hath not suffered to live.' But he shook off the beast into the fire, and felt no harm. And they looked when he should have swollen, or fallen down suddenly dead; but after they had looked a good while, and saw no harm come to him, they changed, and said that he was a god. And in the parts about the same place were possessions of the chief of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to

pass, that the father of Publius lay sick of fevers and dysentery; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also who had diseases in the island, came and were healed; who also presented us with many presents, and laded us, as we set sail, with things for our wants.

And after three months we set sail in an Alexandrian ship, which had wintered in the isle, whose sign was the Children of Jove. And coming to Syracuse we tarried there three days. And from thence going round we came to Rhegium; and after one day that the south wind blew, we came on the second to Puteoli; where we found brethren, and were asked to tarry with them seven days; and so we went toward Rome. And from thence the brethren who had heard of us came to meet us as far as Appii Forum and the Three Taverns; whom when Paul saw, he thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the [Pretorian] guard, and Paul was suffered to dwell by himself with a soldier that kept him.

And it came to pass after three days that he called together the chief men of the Jews. And when they were come together, he said to them; 'Men and brethren, though I have done nothing against the people or the customs of our fathers, yet was I delivered a prisoner from Jerusalem into the hands of the Romans. Who when they had examined me would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was forced to appeal to Cæsar, not as having ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you; because for the hope of Israel I am bound with this chain.' And they said unto him; 'We neither received letters from Judea about thee, nor any of the brethren that came showed or spake any harm about thee. But we think best to hear from thee what thou thinkest; for about this sect we know that every where it is spoken against.' And when they had appointed him a day, many came unto him into his lodging, to whom he expounded, testifying the kingdom of God, and persuading them about Jesus, both out of the law of Moses, and out of the prophets, from

morning till evening. And some believed the things which were spoken, and some believed not. And not being agreed among themselves, they departed after Paul had spoken one word; 'Well spake the holy spirit through Isaiah the prophet unto our fathers, saying; Go unto this people, and say; Hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive. For the heart of this people is hardened, and with their ears they hear badly, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent to the Gentiles; and they will hear.' And when he had said these things, the Jews departed, and had much reasoning among themselves.

And he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching about the Lord Jesus Christ with all boldness, unhindered.

The EPISTLE of PAUL to the ROMANS.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the Good Tidings of God, which he had before promised through his prophets in the holy scriptures, about his Son, who was of the seed of David according to the flesh, and was declared to be son of God with power according to the spirit of holiness, by the resurrection of the dead, Jesus Christ our Lord; through whom we received grace and apostleship, for obedience of faith among all the Gentiles for his name; among whom are ye also, chosen ones of Jesus Christ; —to all in Rome that be beloved of God, chosen saints; grace be to you and peace from God our father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of through the whole world. For God is my witness, whom I serve in my spirit in the Good Tidings of his Son, how without ceasing I make mention of you, always asking in my prayers, if by any means now at length I might have a safe journey by God's

will to come unto you. For I long to see you, that I may impart to you some spiritual gift that ye may be established; but is, that among you we may be comforted together by the mutual faith both of you and me. And I would not have you ignorant, brethren, that I often purposed to come to you, (but was hindered hitherto,) that I might have some fruit among you also, even as among the other Gentiles. I am debtor both to Greeks and barbarians, both to wise and unwise; so that as much as in me is, I am eager to preach the Good Tidings to you also that are in Rome. For I am not ashamed of the Good Tidings; for they are God's power unto salvation to every believer, to the Jew first, and then to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written; *He that is righteous by faith, shall live.*

For God's wrath is revealed from heaven against all ungodliness and unrighteousness of men that by unrighteousness keep back the truth. Because what is known of God is manifest among them; for God hath made it manifest to them; (for his unseen things from the creation of the world, his eternal power and godhead, are clearly seen, being understood by the things that are made;) so that they may be without excuse. Because, when they knew God, they glorified him not, nor thanked him as God, but became vain in their doubts, and their foolish heart was darkened. Professing to be wise, they became fools, and changed the glory of the uncorruptible God into the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and of creeping things.

Wherefore also God gave them up in the lusts of their hearts to uncleanness, to dishonour their bodies by themselves; being such as changed the truth of God into falsehood, and worshipped and served the creature instead of the Creator;—who is blessed for ever; amen. For this cause God gave them up to vile affections; for even their women changed the natural use into that which is against nature. And in like wise also the men, leaving the natural use of the woman, burned in their lust toward one another; men with men, working that which is unseemly, and receiving in themselves the recompence of their error that was meet. *And as they did not like to keep God in their knowledge, God gave them over to a worthless mind, to do*

things that are not fit; being filled with all unrighteousness, wickedness, lasciviousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil, disobedient to parents, unwise, covenant-breakers, without affection, implacable, unmerciful; who being such as know the judgment of God, that they who do such things are worthy of death, not only do them, but also have pleasure in them that do them.

Therefore thou art inexcusable, O man, whoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. And we know that God's judgment is according to truth against them that do such things. And thinkest thou this, O man, who judgest them that do such things, and doest the same, that thou shalt escape God's judgment? Or despisest thou the riches of his goodness and forbearance and patience; not knowing that the goodness of God leadeth thee to repentance? And according to thy hardness and impenitent heart thou treasurest up unto thyself wrath in the day of wrath and of revelation of God's righteous judgment; who will render to each according to his deeds; life everlasting to them that by continuance in well-doing seek for glory and honour and immortality; but to them that are of contention and obey not the truth, but obey unrighteousness, will be indignation and wrath. Tribulation and anguish are upon every soul of man that doeth evil, of the Jew first, and then of the Greek; but glory, honour, and peace, are to every one that worketh good, to the Jew first, and then to the Greek. *For there is no respect of persons with God.*

For as many as have sinned without a law will also perish without a law; and as many as have sinned under a law will be judged by law; for not the hearers of the law are just before God, but the doers of the law will be justified. For when the Gentiles, who have no law, do by nature the things of the law, these not having a law are a law to themselves; in that they show the work of the law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else excusing them, in the day when God will judge the

secrets of men by Jesus Christ according to my Good Tidings.

What if thou be called a Jew, and retest in the law, and boastest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law; and hast persuaded thyself that thou art a guide to the blind, a light to them that are in darkness, an instructor of the unwise, a teacher of babes, having the form of knowledge and of truth in the law? Thou therefore that teachest another, teachest thou not thyself? Thou that preachest not to steal, dost thou steal? Thou that tellest not to commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou rob temples? Thou that boastest in a law, dost thou dishonour God by breaking the law? For *the name of God is evil spoken of among the Gentiles* because of you, as it is written.

For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision becometh uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be counted for circumcision? And shall not the uncircumcision by nature, if it fulfil the law, judge thee who by the letter and circumcision art a breaker of the law? For he is not a Jew who is one outwardly; nor is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is of the heart, in the spirit not in the letter; whose praise is not from men but from God.

What then is the Jew's advantage? or what the profit of the circumcision? Much every way. First, because they were entrusted with the oracles of God. 'But what? if some believed not, shall their unbelief make void God's faithfulness?' Far from it; let God be trusted, though every man be false; as it is written; *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* 'But if our unrighteousness show forth God's righteousness; what shall we say? Is God unrighteous who sendeth down his wrath? (I speak as a man.)' Far from it; for then how shall God judge the world? For if the truth of God abounded unto his glory through my falsehood,

why, I am yet judged as a sinner. And by no means (as we are slanderously reported, and as some affirm that we say,) let us do evil that good may come; whose condemnation is just. 'What then are we better than they? Not at all; for we have before proved that both Jews and Greeks are all under sin; as it is written; *There is none righteous, no, not one; there is none that understandeth, there is none that seeketh God; all are gone out of the way, they are together become unprofitable; there is none that doeth good, there is not even one.—Their throat is an open sepulchre; with their tongues they have used deceit.—The poison of asps is under their lips.—Their mouth is full of cursing and bitterness.—Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known.—There is no fear of God before their eyes.* And we know that whatever the law saith, it speaketh to those within the law; that every mouth may be stopped, and all the world may be open to punishment before God. Therefore by works of the law *will no flesh be justified in his sight; for by law is knowledge of sin.*

But now the righteousness of God is shown without the law, as witnessed by the law and the prophets; even the righteousness of God by faith in Jesus Christ, to all and on all that believe; for there is no difference. For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be a means of propitiation through the faith in his blood, for the declaration of his righteousness as to the remission of the sins that were already past, by the forbearance of God; for the declaration at this time of his righteousness; so that he may be just and a justifier of him that is of faith in Jesus. Where then is the boasting? It is shut out. By what law? of works? Nay; but by the law of faith. For we conclude that a man is justified by faith without the works of the law. Is he the God of the Jews only? and not of the Gentiles? Yes, of the Gentiles also; since it is one God that will justify circumcision by faith, and uncircumcision through the faith. Do we then make void the law through the faith? Far from it; but we establish the law.

'What then shall we say that Abraham our father

gained as to the flesh?' Why, if Abraham were justified by works, he hath a boast, though not towards God. For what saith the scripture? *Abraham believed God, and it was counted to him for righteousness.* Now to him that worketh is the reward counted not of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David saith of the blessedness of the man, unto whom God imputeth righteousness without works; *Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.* 'Is this blessedness then on the circumcision, or on the uncircumcision also?' Why we say that the faith was counted to Abraham for righteousness. 'How then was it counted? when he was in circumcision, or in uncircumcision?' Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, so that he might be the father of all who believed through uncircumcision; so that the righteousness might be imputed to them also; and the father of circumcision to those who are not only of circumcision, but who also walk in the steps of the faith of our father Abraham, which he had while in uncircumcision. For the promise to Abraham or his seed, that he should be heir of the world, was not through the law, but through the righteousness of faith. For if they of the law be heirs, faith is made void, and the promise is made of none effect. For the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it may be by grace; so that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all; (as it is written, *have made thee a father of many nations;*) in the sight of God in whom he believed, who quickeneth the dead, and calleth things not in being, as though they were. He without hope believed in hope, that he might be the father of many nations, according to what was spoken; *so shall thy seed be.* And not being weak in faith, he considered not his own body already dead, since he was out a hundred years old, nor the deadness of Sarah's

womb; he doubted not at God's promise through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that, what he promised, he is able to perform. And therefore *it was counted to him for righteousness*. And it was not written for his sake alone, that *it was counted to him*; but for us also, to whom it will be counted, if we believe on Him that raised up Jesus our Lord from the dead: who was delivered up for our offences, and was raised again for our justification.

Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had access by the faith into this grace wherein we stand; and we boast in hope of the glory of God. And not only so, but we boast in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed; for the love of God is shed in our hearts by the holy spirit that is given unto us. For when we were yet weak, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, though for a good man one would readily even dare to die. But God sheweth his love towards us, because while we were sinners, Christ died for us. Much more then, having been now justified by means of his blood, we shall be saved through him from the wrath. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by means of his life. And not only so, but we also boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Wherefore, as by one man sin entered into the world, and death by sin; even so death passed upon all men, as far as all sinned. For until the law, sin was in the world; but sin is not imputed when there is no law. But death reigned from Adam to Moses, even on them that had not sinned after the likeness of Adam's transgression; who is the figure of him that was to come. But not as the offence, so also is the gift. For if through the offence of the one, the many be dead; much more hath the grace of God, and the gift by grace of the one

man Jesus Christ, abounded unto the many. And not as by one that sinned, so is the gift. For the judgment was from one to condemnation; but the gift is from many offences to an acquittal. For if by the offence of the one, death reigned through that one; much more they who receive the abundance of grace and of the gift of righteousness, will reign in life through the one Jesus Christ. So then, as by one offence it was upon all men unto condemnation, even so by one acquittal it is on all men unto justification of life. For as by the disobedience of the one man, the many were made sinners; so also by the obedience of the one, the many will be made righteous. And law crept in that the offence might abound; but where sin abounded, grace did more abound; so that as sin reigned in death, even so might grace reign through righteousness unto life everlasting, by Jesus Christ our Lord.

‘What then? Shall we say; Let us continue in sin that grace may abound?’ Far from it. How shall we, that are dead to sin, yet live in it? Or know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him by the baptism into death; that as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our former man was crucified with him, that the sinful body might be destroyed, that henceforth we should not be slaves to sin. For he that is dead is freed from sin. And if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died once unto sin; but in that he liveth, he liveth unto God. So also ye; reckon yourselves dead indeed unto sin, but alive unto God in Christ Jesus.

Let not sin therefore reign in your mortal body, that ye should obey it. Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as being alive from the dead, and your members as instruments of righteousness unto God. For

sin shall not have dominion over you; for ye are not under law, but under grace.

‘What then? Shall we sin because we are not under the law, but under grace?’ Far from it. Know ye not, that to whom ye yield yourselves slaves to obey, his slaves are ye to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that ye were slaves of sin, but have obeyed from the heart that form of doctrine into which ye were delivered. And being freed from sin, ye became the slaves of righteousness. I speak after the manner of men because of the weakness of your flesh; for as ye yielded up your members slaves to uncleanness and to iniquity unto iniquity; so now yield your members slaves to righteousness unto holiness. For when ye were slaves of sin, ye were free from righteousness. Therefore what fruit had ye then in the things whereof ye are now ashamed? for the end of those things is death. Whereas being made free from sin, and having become slaves to God, ye have your fruit unto holiness, and as the end life everlasting. For the wages of sin is death; but God’s gift is life everlasting in Christ Jesus our Lord.

Know ye not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man for such time as he liveth? For the woman that hath a husband is bound by law to her husband while he liveth; but if the husband be dead she is loosed from the law of her husband. So then, while her husband liveth, she shall be declared an adulteress, if she belong to another man; but if her husband be dead, she is free from the law; so that she is not an adulteress, though she belong to another man. Wherefore, my brethren, ye also are become dead to the law through the body of Christ; that ye may belong to another, who is raised from the dead; so that we may bear fruit unto God. For when we were in the flesh, the sinful passions, that were by the law, worked in our members to bear fruit unto death. But now we are delivered from the law, being dead to that wherein we were held; so that we may serve in newness of spirit, and not in oldness of the letter.

‘What then? Shall we say; The law is sin?’ Far from it. But I had not understood sin but by the law;

for I had not known covetousness unless the law had said; *Thou shalt not covet*. But sin taking occasion by the commandment, wrought in me all covetousness. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died; and the commandment, which was to life, I found to be to death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, just, and good.

'Hath then goodness been made death unto me?' Far from it; but sin; so that it might appear sin, working death in me by goodness; so that sin through the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For I know not what I do; for not what I would, that do I; but what I hate, that do I. If then I do what I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin which dwelleth in me. For I know that there dwelleth not in me, that is, in my flesh, what is good; for to will is present to me; but to perform what is good I find not. For the good that I would I do not; but the evil that I would not, that I do. Now if I do what I would not, it is no more I that do it, but sin which dwelleth in me. I find then the law is upon me, when I would do good, because evil is present with me. For I delight in the law of God according to the inward man; but I see another law in my members, warring against the law of my mind, and enslaving me to the law of sin, which is in my members. Wretched man that I am! who shall deliver me from the body of this death? I thank God, it will be through Jesus Christ our Lord. So then I myself with my mind serve the law of God, but with the flesh the law of sin.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath freed me from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; so that the command of the law might be fulfilled in us, *that walk not after the flesh, but after the spirit*. For

they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For the minding of the flesh is death; but the minding of the spirit is life and peace. Because the minding of the flesh is enmity to God; for it is not subject to the law of God; nor indeed can be. And they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, since the spirit of God dwelleth in you. And if any one have not the spirit of Christ, he is not his. And if Christ be in you, the body indeed is dead because of sin, but the spirit is life because of righteousness. And if the spirit of Him that raised Jesus from the dead dwell in you, he that raised up the Christ from the dead will also make your mortal bodies alive because of his spirit that dwelleth in you.

So then, brethren, we are debtors not to the flesh to live after the flesh. For if ye live after the flesh, ye must die; but if by the spirit ye slay the deeds of the body, ye will live. For as many as are led by the spirit of God, they are sons of God. For ye have not received the spirit of bondage again into fear; but ye have received the spirit of adoption, whereby we cry, 'Abba, Father.' The spirit itself beareth witness with our spirit, that we are children of God. And if children, then heirs; heirs indeed of God, but joint heirs with Christ; since we suffer together, so that we may also be glorified together.

For I reckon that the sufferings of the present time are far short of the glory that is to be revealed to us. For the expectation of the creation waiteth for the revelation of the sons of God. For the creation was made subject to vanity (not wilfully, but for the sake of Him who subjected it) in hope, that the creation itself should also be freed from the slavery of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and laboureth in pain together until now. And not only so, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, which is the redemption of our body. For by this hope we were saved. *But hope that is seen is not hope; for what a man seeth, why doth he also hope for? But if we hope for what we see not, we wait for it with patience. In like wise the spirit*

also helpeth our weaknesses; for we know not what we should pray for as we ought; but the spirit itself intercedeth for us with unspoken groans. And He who searcheth the hearts knoweth what is the mind of the spirit, that it intercedeth with God for the saints. And we know that all things work together for good to them that love God, to them that are chosen according to his purpose. For whom he foreknew, them he predestined to be formed after the image of his Son, that he might be the first-born among many brethren. And whom he predestined, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

What then shall we say to these things? If God be for us, who is against us? He who spared not his own Son, but delivered him up for us all; how shall not he also with him give us all things? Who shall accuse God's elect? It is God that justifieth; who is it that condemneth? It is Christ, who died, or rather who rose again, that is even at the right hand of God, and that intercedeth for us; who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? (As it is written; *For thy sake we are killed all day long; we were accounted as sheep for the slaughter.*) But in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

I speak the truth in Christ; I lie not, as my conscience beareth me witness, in the holy spirit; that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from the Christ for my brethren, my kinsmen according to the flesh; in that they are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the temple-service, and he promises; whose are the fathers, and of whom was he Christ according to the flesh;—He that is God over all [be] blessed for ever, amen.

It is not possible that the word of God hath failed; for

not all that are of Israel are Israel. Neither, because they are the seed of Abraham, are they all children; but *In Isaac shall thy seed be called*; that is, not the children of the flesh are the children of God, but the children of the promise are counted for the seed. For this is the word of promise; *At this time will I come, and Sarah shall have a son.* And not only so, but Rebecca also, when she had conceived by one, our father Isaac. For when the children were not yet born, nor had done any good or evil, (that God's purpose according to election might stand, not of works, but of him that calleth,) it was said unto her; *The elder shall serve the younger*; as it is written; *Jacob have I loved, but Esau have I hated.*

'What then shall we say? Is there unrighteousness with God?' Far from it. For to Moses he saith; *I will pity whom I will pity, and I will have compassion on whom I will have compassion.* So then it is not of him that wisheth, nor of him that runneth, but of God that pitieth. For the Scripture saith to Pharaoh; *For this very purpose have I raised thee, that I might shew my power in thee, and that my name might be declared through all the earth.* So then, he pitieth whom he will, and is severe towards whom he will.

Thou wilt then say unto me; 'Why doth he yet find fault, for who hath resisted his will?' Nay but, O man, who art thou that answerest against God? *Shall the thing formed say to him that formed it; Why hast thou made me thus?* Hath not the potter power over the clay, out of the same lump to make one vessel unto honour, and another unto dishonour? And what if God, willing to shew his wrath and to make his power known, endured with much patience the vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared for glory; even on us whom he hath called, not only of the Jews, but also of the Gentiles? As he saith also in Hosea; *I will call them my people, who were not my people, and her beloved, who was not beloved.* And, *It shall come to pass in the place where it was said to them; Ye are not my people; there they shall be called sons of the living God.* Isaiah also crieth over Israel; *Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved.* For he will justify

the account, and cut it short in righteousness ; for a short
 29 *account will the Lord make upon the earth. And as Isaiah*
foretold ; Unless the Lord of Sabaoth had left us a seed,
we had become as Sodom, and been made like Gomorrhæ.
 30 ‘ What then ? Shall we say, that the Gentiles, who
 31 ‘ followed not righteousness, have found righteousness,
 31 ‘ even the righteousness which is of faith ; but Israel, who
 32 ‘ followed the law of righteousness, hath not attained to
 32 ‘ the law of righteousness ? ’ Why ? Because they fol-
 33 lowed it not by faith, but as it were by works of the law.
 33 For they stumbled at the stumblingstone, as it is written ;
Behold, I place in Sion a stumblingstone and rock of
offence ; and whoever believeth on it shall not be ashamed.
 1 Brethren, my heart’s desire and prayer to God for them
 2 is that they may be saved. For I bear them witness that
 they have a zeal toward God, but not according to know-
 3 ledge. For being ignorant of the righteousness which is
 of God, and seeking to establish their own, they have not
 4 submitted themselves to the righteousness of God. For
 Christ is the end of the law, for righteousness to every be-
 5 liever. For Moses writeth of the righteousness which is
 of the law ; *The man that doeth those things shall live by*
 6 *them.* But the righteousness which is of faith speaketh
 thus ; ‘ Say not in thine heart ; *Who shall ascend into*
 7 *heaven ?* that is to bring Christ down ; or, *Who shall de-*
 8 *scend into the bottomless pit ?* that is to bring back Christ
 8 ‘ from the dead.’ But what saith it ; ‘ *The word is nigh to*
 9 *thee, in thy mouth, and in thy heart ;* ’ that is, the word of
 9 faith, which we preach, that if thou shalt confess with thy
 mouth that Jesus is the Lord, and shalt believe in thy
 heart that God raised him from the dead, thou wilt be
 10 saved. For with the heart man believeth unto right-
 ousness, and with the mouth he confesseth unto salvation.
 11 For the scripture saith ; *Whoever believeth on him shall*
 12 *not be ashamed.* For there is no difference between Jew
 and Greek ; for the same Lord of all is rich unto all that
 13 call on him. For *whoever shall call on the name of the*
 14 *Lord will be saved.* ‘ How then shall they call on him in
 ‘ whom they have not believed ? And how shall they be-
 ‘ lieve in him of whom they have not heard ? And how
 15 ‘ shall they hear without a preacher ? And how shall they
 ‘ preach unless they be sent ? as it is written ; *How*

'beautiful are the feet of them that preach good tidings of peace, and preach good tidings of good.' But they have not all obeyed the good tidings. For Isaiah saith; *Lord, who hath believed what we heard?* 'So then faith cometh from hearing; and hearing through the word of *'God.'* But I say; Have they not heard? Yes verily, *their sound went into all the earth, and their words unto the ends of the world.* But I say; Did not Israel know? First Moses saith; *I will provoke you to jealousy by them that are no nation, by a foolish nation will I anger you.* And Isaiah is very bold, and saith; *I was found by them that sought me not, I became manifest to them that asked not after me.* But of Israel he saith; *All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

Do I say then; 'Hath God cast away his people?' Far from it. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew. Know ye not what the scripture saith in [the history of] Elijah; how he intercedeth with God against Israel; *Lord, they have killed thy prophets, and undermined thine altars; and I am left alone, and they seek my life.* But what saith the oracle to him? *I have reserved to myself seven thousand men, who have not bowed the knee to Baal.* Even so at this present time there is a remnant according to the election of grace. And if by grace, it is no more of works; otherwise grace is no longer grace. What then? Israel hath not obtained what he seeketh for; but the election hath obtained it; and the rest were blinded; as it is written; *God hath given them a spirit of slumber;—Eyes that they should not see, and ears that they should not hear;* until this day. And David saith; *Let their table become a snare, and a trap, and a stumblingblock, and a retribution to them; let their eyes be darkened that they may not see; and bow down their back always.*

Do I say then; 'Have they stumbled so as to fall?' Far from it; but that by their offence salvation may come to the Gentiles, to *provoke them to jealousy.* But if their offence be the riches of the world, and their loss the riches of the Gentiles, how much more their *fulness!* For I speak to you the Gentiles; inasmuch as I am the apostle of the Gentiles I magnify mine

1 office, if by any means I may *provokes to jealousy* my
5 flesh, and save some of them. For if the casting
away of them would be the reconciling of the world,
what will the receiving of them be, but life from the
6 dead? For if the firstfruits be holy, then is the lump so;
7 and if the root be holy, then are the branches so. And if
some of the branches be broken off, and thou, being a wild
olive, were grafted on among them, and became a partaker
8 of the root and fatness of the olive tree, boast not against
the branches. And what if thou dost boast? thou bearest
9 not the root, but the root thee. Thou wilt say then;
'The branches were broken off that I might be grafted
10 'on.' True; they were broken off for unbelief, and thou
11 standest by belief; be not proud, but fear. For if God
spared not the natural branches, he will by no means spare
12 thee. Behold then the goodness and severity of God; on
them that fell, severity; but on thee, goodness, if thou
continue in his goodness; otherwise thou also wilt be
cut off.

13 And they also, unless they continue in unbelief, will be
14 grafted on; for God is able to graft them on again. For
if thou wert cut off from an olive tree wild by nature, and
wert grafted contrary to nature on to a good olive tree;
how much more shall these the natural branches be grafted
15 on to their own olive tree! For I do not wish you, brethren,
to be ignorant of this mystery, (lest ye should be wise in
your own conceits,) that blindness hath in part happened
to Israel, until the fulness of the Gentiles be come in.
16 And thus all Israel will be saved; as it is written; *Out
of Sion shall come the deliverer, who shall turn away
17 ungodliness from Jacob*; and, *This is my covenant to them,
18 when I shall forgive their sins*. As touching the Good
Tidings, they are enemies for your sakes; but as touching
19 the election, they are beloved for the fathers' sakes. For
God's gifts and calling are never repented of [by him].
20 For as ye once believed not God, yet have now obtained
21 mercy through these men's unbelief; so have these also
now not believed, that through your mercy they also may
22 obtain mercy. For God hath shut up all in unbelief,
that he might have mercy upon all.
23 O the depth of the riches and wisdom and knowledge
of God! How unsearchable are his judgments and
24 *untraceable his ways!* For *who hath known the mind of*

the Lord, or who hath been his counsellor ? Or, who hath 35
first given to Him, and it shall be recompensed unto him
again ? For of him, and through him, and to him, are 36
 all things ;—to him be glory for ages ; amen.

I beseech you therefore, brethren, by the mercies of 1
 God, that ye present your bodies a living sacrifice, holy,
 acceptable unto God, which is your reasonable service.
 And be not conformed to this age ; but be ye changed by 2
 the renewing of your mind, that ye may prove what is the
 good and acceptable and perfect will of God. For I 3
 command, through the grace given to me, to every man
 among you, that he be not over wise above what he
 ought to be ; but that he be wise unto sobriety, as
 God hath dealt to each a measure of faith. For as 4
 in one body we have many members, and all the
 members have not the same office ; so we, the many, 5
 are one body in Christ, and every one members one of
 another. Having then gifts differing according to the 6
 grace that is given us ; whether prophecy, let it be accord-
 ing to the proportion of faith ; or ministry, let us be in 7
 the ministering ; or he that teacheth, in the teaching ; or
 he that exhorteth, in the exhortation ; or he that giveth,
 in simplicity ; he that ruleth, in diligence ; he that sheweth
 mercy, in cheerfulness. Let love be without dissimula- 8
 tion ; abhor evil, cleave to what is good. Be kindly af- 9
 fectioned one to another with brotherly love ; in honour
 preferring one another ; not slothful in zeal ; fervent 10
 in spirit ; serving the opportunity ; rejoicing in hope ; 11
 patient in trouble ; persevering in prayer ; distributing to 12
 the wants of the saints ; given to hospitality. Bless them 13
 that persecute you ; bless and curse not. Rejoice with 14
 them that rejoice, and weep with them that weep. Be of 15
 the same mind one toward another. Mind not high
 things, but condescend to the lowly. Be not wise in your
 own conceits. Return to no one evil for evil. Provide 16
 things honest in the sight of all men. If it be possible, 17
 as much as lieth in you, live peaceably with all men.
 Beloved, avenge not yourselves, but give place to the 18
 [divine] wrath ; for it is written ; *Punishment is mine ;*
I will repay, saith the Lord. Therefore, *if thine enemy* 19
hunger, feed him ; if he thirst, give him drink ; for in

- 1 *so doing thou shalt heap coals of fire on his head.* Be not overcome of evil, but overcome evil with good.
- 2 Let every soul be subject to the higher powers. For there is no power but from God; those that be are
- 3 ordained by God. Whoever therefore opposeth himself to the power, resisteth the ordinance of God; and they
- 4 that resist will receive to themselves condemnation. For the rulers are not a terror of good works, but of evil. Dost thou wish then not to fear the power? Do what is good,
- 5 and thou shalt have praise of the same; for he is God's minister to thee for good. But if thou do evil, be afraid; for he beareth not the sword in vain; for he is God's minister, a punisher for wrath upon him that doeth evil.
- 6 Wherefore ye must needs be subject, not only because of the wrath, but also for conscience' sake. For this
- 7 also pay ye tribute; for they are God's ministers, giving themselves continually to this very thing. Render therefore to all their dues; tribute to whom tribute is due; taxes to whom taxes; fear to whom fear; honour to whom honour.
- 8 Owe no one any thing, but the loving one another; for he that loveth the other hath fulfilled the law. For this, *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet,* and if there is any other commandment, in this saying is summed up, in
- 9 *Thou shalt love thy neighbour as thyself.* Love worketh no ill to one's neighbour; therefore love is the fulfilling
- 10 of the law. And this do, knowing the season, that it is already time for us to awake out of sleep; for now is our
- 11 salvation nearer than when we believed; the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.
- 12 Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in
- 13 strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh unto lusts.
- 14 Him that is weak in the faith receive ye, but not to the disputes of doubts. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath
- 15 received him. Who art thou that judgest another's servant? to his own lord he standeth or falleth. Yea, he

shall be made to stand; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day. Let each be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he regardeth it not. And he that eateth, eateth to the Lord; for he giveth thanks to God; and he that eateth not, to the Lord he eateth not, and giveth thanks to God. For none of us liveth to himself, and no one dieth to himself. For whether we live, we live to the Lord; and whether we die, we die to the Lord; whether therefore we live or die, we are the Lord's. For to this end Christ both died and lived, that he might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? or thou, why despisest thou thy brother? for we shall all stand before the judgment seat of Christ. For it is written; *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* So then, each of us shall give account of himself to God. Let us therefore no more judge one another; but judge ye this rather, not to put a stumblingblock or cause of sin before a brother. I know, and am persuaded by the Lord Jesus, that nothing is common of itself; but to him that esteemeth any thing common, to him it is common. But if on account of meat thy brother be grieved, thou no longer walkest in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy with holy spirit. For he that in this serveth Christ is acceptable to God, and approved of men. So then, let us follow after the things of peace, and the things of edifying one another. Destroy not for meat's sake the work of God. All things indeed are pure; but a thing is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is made to sin, or is weakened. Thou hast faith as to thyself; have it before God. Happy is he that judgeth not himself in what he alloweth; and he that doubteth is condemned if he eat, because it is not of faith; for whatever is not of faith is sin.

Now unto Him that is able to establish you according

to my Good Tidings and the preaching of Jesus Christ, according to the revelation of the mystery which was kept
 16 secret since the world began, but is now made manifest ;
 and by the writings of the prophets, according to the
 command of the everlasting God, made known to all
 17 nations for the obedience of faith ;—unto God only wise,
 through Jesus Christ, unto whom be glory for ages ; amen.

1 We then that are strong ought to bear the infirmities
 2 of the weak, and not seek to please ourselves. Let each
 of us seek to please his neighbour for what is good unto
 3 edification. For even Christ sought not to please him-
 self ; but as it is written ; *The reproaches of them that*
 4 *reproached Thee fell on me.* For whatever things
 were written beforehand for our learning, were written
 that we through patience and comfort of the scriptures
 5 might have hope.—And may the God of patience and
 comfort grant you to be likeminded one toward another,
 6 according to Christ Jesus ; that ye may with one mind
 and one mouth glorify the God and father of our Lord
 7 Jesus Christ. Wherefore receive ye one another, as
 Christ also received you into the glory of God.

18 Now I say that Jesus Christ became a minister of the
 circumcision for the truth of God, to confirm the promises
 19 made to the fathers ; and that the Gentiles might glorify
 God for his mercy ; as it is written ; *For this cause I*
will confess to Thee among the Gentiles, and sing unto
 20 *thy name.* And again it saith ; *Rejoice, ye Gentiles,*
 21 *with his people.* And again ; *Praise the Lord, all ye*
 22 *Gentiles ; and laud him, all ye people.* And again Issiah
 saith ; *There shall be a root of Jesse, and one that shall rise*
to reign over the Gentiles ; in him shall the Gentiles hope.
 13 —And may the God of hope fill you with all joy and
 peace in believing, that ye may abound in hope through
 the power of the holy spirit.

14 And I myself also am persuaded of you, my brethren,
 that ye also are full of goodness, filled with all know-
 15 ledge, able also to admonish one another. But I have
 written more boldly to you, brethren, in part, as remind-
 16 ing you, because of the grace given to me by God, that
 I might be a minister of Jesus Christ to the Gentiles,
 ministering the Good Tidings of God, that the offering up

of the Gentiles might be acceptable, being sanctified by the holy spirit. I have therefore a boast through Christ 17
 Jesus in the things of God. For I will not dare to speak 18
 of any of those things which Christ wrought not by me
 for the obedience of the Gentiles, by word and deed,
 through the power of signs and wonders, through the 20
 power of the holy spirit; so that from Jerusalem, and
 round about as far as Illyricum, I have fulfilled the Good
 Tidings of Christ; and thus thinking it honourable to 22
 preach good tidings, not where Christ had been named,
 lest I should build upon another man's foundation, but as 24
 it is written; *They, to whom he was not spoken of, shall
 see; and they that have not heard, shall understand.*
 Wherefore also I have been much hindered from coming 26
 to you. But now having no more place in these parts, 28
 and having had a great desire for many years to come
 unto you, whenever I go towards Spain, I trust to see 30
 you as I pass by, and to be sent forward thitherward by
 you, if first I be somewhat filled with your company.
 But now I go to Jerusalem, ministering to the saints. 32
 For it hath pleased Macedonia and Achaia, to make a 34
 certain contribution for the poor of the saints in Jeru-
 salem. For it hath pleased them, and their debtors are 36
 they. For if the Gentiles have been made partakers of
 their spiritual things, their duty is also to minister unto
 them in carnal things. When therefore I have performed 38
 this, and have sealed unto them this fruit, I will go by
 you into Spain. And I know that when I come to you I 40
 shall come in the fulness of the blessing of Christ. And 42
 I beseech you, brethren, by our Lord Jesus Christ, and
 by the love of the spirit, that ye strive with me in prayers
 for me to God; that I may be delivered from the unbe- 44
 lievers in Judea, and that my ministering in Jerusalem
 may be well received by the saints; that I may come unto 46
 you with joy by the will of God, and may be refreshed
 with you.—And the God of peace be with you all; amen. 48

I recommend unto you Phebe our sister, who is a ser- 1
 vant of the church at Cenchreæ; that ye receive her in 2
 the Lord, as becometh saints, and that ye assist her in 3
 whatever business she have need of you; for she hath 4
 been a succourer of many, and of myself also. Greet 5

sca and Aquilas, my fellow labourers in Christ Jesus, to have for my life laid down their necks; unto whom only I give thanks, but also all the churches of the stiles;) and greet the church that is in their house. Greet my beloved Epenetus, who is the firstfruits of Asia to Christ. Greet Mary, who laboured much for us. Greet Andronicus and Junias, my kinsmen, and my fellow labourers, in that they are of note among the apostles, and were also in Christ before me. Greet Amplias my beloved in the Lord. Greet Urbanus our fellow labourer in Christ, and Stachys my beloved. Greet Phevelles approved in Christ. Greet those who are of Aristobulus's household. Greet Herodion my kinsman. Greet those of the household of Narcissus, that are in the Lord. Greet Tryphena and Tryphosa, who labour in the Lord. Greet the beloved Persis, who laboured much in the Lord. Greet Rufus the chosen in the Lord, and his mother and mine. Greet Asyncritus, Phlegon, Demetrias, Patrobas, Hermes, and the brethren who are with them. Greet Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints that are with you. Greet one another with a holy kiss. All the churches of Christ greet you.

Now I beseech you, brethren, to mark those who cause divisions and offences, contrary to the doctrine that ye have learned; and avoid them. For such men serve not our Lord Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For our obedience is come abroad unto all men. Therefore I am glad on your behalf; and I would have you wise unto what is good, and harmless unto evil. And the word of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

Timothy my workfellow, and Lucius and Jason and Staphaneus, my kinsmen, greet you. I Tertius, who wrote this epistle, greet you in the Lord. Gaius the host of myself and of the whole church greeteth you. Erastus the chamberlain of the city greeteth you, and Quartus, another.

The grace of our Lord Jesus Christ be with you all; Amen.

The First Epistle of PAUL to the CORINTHIANS.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, to the church of God that is at Corinth, to them that are sanctified in Christ Jesus, chosen to be saints, with all that call upon the name of our Lord Jesus Christ in every place, both theirs and ours; grace be unto you, and peace, from God our father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you in Christ Jesus; that in everything ye are enriched in him, in all words and in all knowledge, (as the witnessing of the Christ was confirmed among you;) so that ye are wanting in no gift, waiting for the revelation of Jesus Christ our Lord; who also will confirm you to the end, blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his son Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them that are of the house of Chloë, that there are contentions among you. And this I say, because each of you saith; 'I am of Paul;' and, 'I of Apollos;' and, 'I of Cephas;' and, 'I of Christ.' Is the Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you but Crispus and Gaius; so that no one can say that I baptized into my own name. And I baptized also the household of Stephanas; for the rest, I know not whether I baptized any other. For Christ sent me forth, not to baptize, but to preach the Good Tidings; not with wisdom of words, lest the cross of the Christ be made of none effect. For the preaching of the cross is to them that are perishing, foolishness, but to us that are being saved it is the power of God. For it is written; *I will destroy the wisdom of the wise, and will bring to nothing the prudence of the prudent.* Where is the wise? where the scribe?

where the disputer of this age? hath not God made foolish the wisdom of this world? For since in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of the preaching to save them that believe. And while the Jews ask for signs, and the Greeks seek after wisdom, we indeed preach a crucified Christ, to the Jews indeed a stumbling-block, and to the Gentiles foolishness; but to them who are chosen both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, that not many are wise after the flesh, not many mighty, not many noble; but God hath chosen the foolish things of the world that he might shame the wise; and God hath chosen the weak things of the world that he might shame the mighty; and the base things of the world, and the despised, hath God chosen, and the things that are not, that he might bring to nought the things that are; so that no flesh may boast in the sight of God. But of him ye are in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption; that, as it is written, *He that boasteth let him boast in the Lord.*

And when I came to you, brethren, I came declaring unto you the testimony of God, not with excellency of speech or of wisdom. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with persuading words of wisdom, but with demonstration of spirit and power; that your faith might not be in men's wisdom, but in God's power.

Howbeit we speak wisdom among them that are perfect; yet the wisdom not of this age, nor of the princes of this age, who are coming to nought; but we speak the wisdom of God, which was hidden in a mystery, and which God ordained before the ages unto our glory; which none of the princes of this age knew; for if they had known, they would not have crucified the Lord of glory; but as it is written; *Eye hath not seen, nor ear heard, nor have entered into the heart of man the things which God hath prepared.*

for them that love him. But to us God hath revealed them by his spirit; for the spirit searcheth all things, even the depths of God. For who among men knoweth the things of man, save the spirit of the man which is within him? Even so no one knoweth the things of God, save the spirit of God. Now we have received not the spirit of the world, but the spirit which is from God; that we may know the things that are given to us by God. Which also we speak, in words not taught by man's wisdom, but taught by the spirit; interpreting spiritual things by spiritual. And the animal man receiveth not the things of the spirit of God; for they are foolishness to him, and he cannot know them; for they are judged of spiritually. But he that is spiritual judgeth all things, yet is himself judged by no one. *For who hath known the mind of the Lord, that he may instruct him?* And we have the mind of Christ.

And I, brethren, could not speak to you as to spiritual persons, but as to carnal, as to babes in Christ. I fed you with milk, not with meat; for then ye were not able to bear it. Neither yet now are ye able; for ye are yet carnal. For whereas there is among you envy, and strife, and divisions, are ye not carnal and walking as men? For while one saith, 'I am of Paul;' and another, 'I am of Apollos;' are ye not carnal?

Who then is Paul, and who Apollos? Ministers by whom ye believed, even as the Lord gave to each. I planted, Apollos watered, but God gave the increase. So then neither he that planteth is any thing, nor he that watereth, but God that giveth the increase. Now he that planteth and he that watereth are one; and each will receive his own reward according to his own labour. For we are fellow labourers with God; ye are God's husbandry, God's building. According to the grace of God that is given to me, as a wise master-builder, I laid a foundation, and another buildeth up; but let each take heed how he buildeth up. For other foundation can no one lay than that which is laid, which is Jesus Christ. Now, if on this foundation any one build up gold, silver, precious stones, wood, hay, stubble; each man's work will be made manifest; for that day will declare it, because in fire it will be revealed; and the fire will try

each man's work of what sort it is. If any man's work that he hath built up, abide, he will receive a reward. If any man's work shall be burnt, it will suffer loss; but he himself will be saved, and so as through fire. Know ye not that ye are God's temple, and that the spirit of God dwelleth in you? If any man hurt the temple of God, him will God hurt; for the temple of God is holy; such be ye. Let no one deceive himself; if any one among you thinketh that he is wise in this age, let him become a fool, that he may be wise. For the wisdom of this world is folly with God. For it is written; *He taketh the wise in their own craft*; and again; *The Lord knoweth the reasonings of the wise, that they are vain*. Therefore let no one boast in men; for all things are your's. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's; and ye are Christ's; and Christ is God's. Let a man so consider us, as ministers of Christ, and stewards of God's mysteries. Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged by you, or by man's judgment; yea I judge not myself; for I know nothing against myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then will be to each his praise from God.

And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; so that in us ye may learn not to be wise above what is written; so that ye may not be puffed up one for one against another. For who setteth thee apart? and what hast thou that thou didst not receive? and if thou receivedst, why dost thou boast, as if thou hadst not received? Are ye already filled? Are ye already enriched? Have ye reigned without us? And indeed I could wish that ye should reign, so that we also might reign with you. For I think that God hath set forth us the apostles last, as appointed to death, that we might be a spectacle to the world, both to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are

strong; ye are honoured, but we are despised. Up 11
 to this present hour we hunger, and thirst, and are
 naked, and are buffeted, and have no home, and labour, 12
 working with our own hands; being reviled we bless;
 being persecuted we suffer it; being defamed we intreat; 13
 we have been made as the filth of the world, the offscouring
 of all things until now. I write not these things to shame 14
 you; but as my beloved children I warn you. For though 15
 ye have ten thousand teachers in Christ, yet ye have not
 many fathers; for in Christ Jesus I have begotten you
 through the Good Tidings. Wherefore I beseech you, be 16
 ye imitators of me. For this cause have I sent unto you 17
 Timothy, who is my beloved child, and faithful in the
 Lord, who will remind you of my ways which be in Christ,
 as I teach everywhere in every church. Now some are 18
 puffed up, as though I were not coming to you. But I 19
 shall come to you shortly, if the Lord will; and I will
 know, not the speech of them that are puffed up, but the
 power. For the kingdom of God is not in speech but in 20
 power. What will ye? shall I come to you with a rod, or 21
 with love and the spirit of meekness?

It is reported commonly that there is fornication among 1
 you, and such fornication as is not even among the
 Gentiles, that a certain one hath his father's wife. And 2
 are ye puffed up? and have ye not rather mourned, so
 that he that hath done this deed might be taken from
 among you? For I verily, as absent in body, but present 3
 in spirit, have already as though present judged him that
 hath so done this deed; in the name of our Lord Jesus 4
 Christ, when ye and my spirit are gathered together, with
 the power of our Lord Jesus Christ, to deliver up such an 5
 one to Satan for the destruction of the flesh, so that the
 spirit may be saved in the day of the Lord Jesus. Your 6
 boasting is not good. Know ye not that a little leaven
 leaveneth the whole lump? Purge out the old leaven, 7
 that ye may be a new lump, as ye are unleavened. For
 Christ, our passover, is slain for us; therefore let us keep 8
 the feast, not with old leaven, nor with the leaven of
 malice and wickedness; but with the unleavened bread of
 sincerity and truth.

I have written unto you in the epistle not to keep com- 9
 pany with fornicators. Yet not altogether with the 10
 fornicators of this world, or with the lascivious, or extor-

tioners, or idolaters ; for then ye must needs go out of the world. Whereas I have written to you not to keep company, if any man that is called a brother be a fornicator, or lascivious, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one not to eat. For what have I to do with judging them also that are without ? No ; judge ye them that are within ; but them that are without, God will judge. Put away from among yourselves that wicked man.

Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints ? Do ye not know that the saints shall judge the world ? And if the world shall be judged by you, are ye unfit for trifling lawsuits ? Know ye not that we shall judge angels ? how much more worldly matters ! If then ye have worldly lawsuits, do ye set up those that are thought nothing of in the church ? I speak to your shame. Thus is there not among you one wise man who can judge between his brethren ? But doth brother go to law with brother, and that before unbelievers ? Therefore now it is wholly a fault among you, that ye have lawsuits with one another. Why not rather be wronged ? why not rather be defrauded ? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous will not inherit the kingdom of God ? Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor lascivious, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. And such were some of you ; but ye have washed yourselves, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and in the spirit of our God.

'All things are lawful to me ;' but all things are not expedient. 'All things are lawful to me ;' but I will not be brought under the power of any. 'Meats are for the belly, and the belly for meats ;' but God will destroy both it and them. Now the body is not for fornication, but for the Lord ; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his power. Know ye not that your bodies are members of Christ ? *Shall I then take the members of Christ, and make them members of an harlot ? Far from it. Know.*

ye not that he that is joined to an harlot is one flesh? For *the two*, it saith, *will become one flesh*. And he that is joined to the Lord is one spirit. Flee fornication: Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Know ye not that your body is a temple of the holy spirit that is within you, which ye have of God, and ye are not your own? For ye have been bought with a price; therefore glorify God in your body.

Now about the things whereof ye wrote to me; it is good for a man not to touch a woman; but because of fornication, let each man have his own wife, and let each woman have her own husband. Let the husband render to the wife what is due; and in like manner the wife to the husband. The wife hath not power over her own body, but the husband; and in like manner the husband hath not power over his own body, but the wife. Defraud ye not one the other, except by agreement for a time; that ye may be at leisure for prayer; and come together again, that Satan tempt you not through your incontinency. But I speak this by permission, not by command: For I wish that all men were even as I wish myself. But each man hath his proper gift from God, one after this manner, and one after that. And I say to the widowers and the widows, it is good for them if they abide even as I do. But if they cannot contain, let them marry; for it is better to marry than to be made to blush. And unto the married I command, yet not I, but the Lord, that the wife depart not from her husband; (but if she depart, let her remain unmarried, or be reconciled to her husband;) and that the husband put not away his wife. But to the rest I speak, not the Lord; if any brother hath an unbelieving wife, and she be pleased to dwell with him, let him not put her away. And the woman that hath an unbelieving husband, and he be pleased to dwell with her, let her not put him away. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy. But if the unbeliever depart, let him depart. A brother or a sister is not bound in such cases; but God hath called us to peace. For how knowest thou, O wife, whether thou shalt save

thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as the Lord hath distributed to each, as God hath called each, so let him walk; and so I ordain in all the churches. Was any circumcised man called? let him not become uncircumcised. Was any called in uncircumcision? let him not be circumcised. The circumcision is nothing, and the uncircumcision is nothing, but the keeping of God's commandments. Let each abide in the same calling wherein he was called. Wast thou called being a slave? care not for it; but if thou canst become free, use it rather. For the slave that is called in the Lord is the Lord's freeman; and in like manner the freeman that is called is Christ's slave. Ye were bought with a price; become not the slaves of men. Brethren, let each, wherein he is called, therein abide with God.

And about those who have never been married I have no command of the Lord; yet I give my opinion, as one that hath obtained mercy of the Lord to be faithful. I judge therefore that this is good for the coming distress, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou marry, thou hast not sinned; and if a maiden marry, she hath not sinned. But such will have trouble in the flesh; but I spare you. But this I say, brethren; the time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as though they abused it not. For the fashion of this world passeth away. And I wish you to be without care. The unmarried careth for the things of the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife. There is a difference between the wife and the maiden. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare on you; but for what is becoming, and for attention to the

Lord without distraction. But if any man think that he behaveth unbecomingly towards his unmarried [daughter], if she pass the flower of her age, and need so require, let him do what he will, he sinneth not, let them marry. But he that standeth steadfast in his own heart, having no necessity, but hath power over his own will, and hath so determined in his heart to keep his unmarried [daughter], doeth well. So then he that giveth in marriage doeth well, but he that giveth not in marriage doeth better. The wife is bound as long as her husband liveth; but if her husband be dead, she is free to be married to whom she will; only in the Lord. But in my judgment she is happier if she so abide; and I think also that I have the spirit of God.

Now about things offered to idols, 'We know'—for 'we all have knowledge.' Knowledge puffeth up, but love edifieth; and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known by him. Therefore about the eating of things offered to idols, 'We know that an idol is nothing in the world, and that there is none other God but one. For though there be what are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) yet to us there is one God, the Father, of whom are all things and we for him; and one Lord, Jesus Christ, through whom are all things, and we through him.' But there is not in all men this knowledge; for some, with conscience of the idol unto this hour, eat it as offered to an idol; and their conscience being weak is defiled. 'And meat bringeth us not before God; for neither if we eat are we the better; nor if we eat not are we the worse.' But take heed lest by any means this liberty of your's become a stumbling block to the weak. For if any man see thee, that hast knowledge, lying at meat in an idol's temple, will not the conscience of him that is weak be emboldened to eat the things offered to idols? And for thy knowledge shall the weak brother perish, for whom Christ died? And thus, when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat maketh my brother to sin, I will eat no flesh till the end of the world, lest I make my brother to sin.

1. Am not I free? am not I an apostle? have not I seen
Jesus Christ our Lord? are not ye my work in the Lord?
2 If to others I be not an apostle, at least I am to you; for
3 ye are the seal of my apostleship in the Lord. This is
4 my defence to those who examine me. Have not we a
5 right to eat and drink? Have not we a right to lead
about a sister as a wife, as well as the other apostles,
6 and the brethren of the Lord, and Cephas? Or I only
and Barnabas, have not we a right to forbear working?
7 Who is a soldier at any time at his own charge? who
planteth a vineyard, and eateth not of the fruit thereof?
or who tendeth a flock, and eateth not of the milk of the
8 flock? Say I these things as a man? or saith not the
9 law the same also? For in the law of Moses it is written:
Thou shalt not muzzle the trampling ox. Doth God care
10 for oxen, or saith he it altogether for our sakes? Why
for our sakes it was written, that the plougher should
plough in hope, and the thresher be in hope of partaking.
11 If we have sown unto you spiritual things, is it a great
12 matter if we reap your carnal things? If others partake
of this power from you, should not we rather? But we
have not used this power, but bear all things, lest we
should put any hindrance to the Good Tidings of Christ.
13 Know ye not that those who minister holy things live by
the temple, and those that wait at the altar partake with
14 the altar? Even so hath the Lord ordained that those
who preach the Good Tidings should live by the Good
15 Tidings. But I have used none of these things. And I
have not written these things, that it should be so done
to me; for it were better for me to die, than that any man
16 should make my boast void. For if I preach the good
tidings, I have nothing to boast of; for a necessity is laid
upon me; for alas for me is it if I preach not the Good
17 Tidings. For if I do this willingly, I have a reward; but
if I have been trusted with a stewardship unwillingly,
18 what is my reward then? So that while preaching good
tidings, I will make the Good Tidings of Christ without
cost, so as not to abuse my power in the Good Tidings.
19 For being free from all men, I have made myself slave to
20 all, that I might gain the more men. And unto the Jews
I became as a Jew, that I might gain Jews; to those
under the law, as under the law, (not being myself under

the law) that I might gain them that are under the law; to those without a law, as without law, (not being myself without law to God, but under the law to Christ) that I might gain them that are without a law. To the weak I became as weak, that I might gain the weak; I have become all things to all men, that I might by all means save some. And this I do for the Good Tidings' sake, that I may be a fellow-partaker thereof. Know ye not that they who run in a race all run, but one only receiveth the prize? So run that ye may win. And every wrestler is temperate in all things. Now they do it that they may gain a corruptible, but we an incorruptible crown. I therefore so run, not as uncertainly; I so fight, not as beating the air; but I keep down my body and make it serve; lest when I have preached to others, I myself should be judged unworthy.

For I would not that ye should be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea, and all were baptized unto Moses in the cloud and in the sea, and all ate the same spiritual meat, and all drank the same spiritual drink, (for they drank of a spiritual rock that followed; and the rock was the Christ;) but with most of them God was not well pleased; for they were overthrown in the desert. Now these things were done as our examples, that we might not be covetous of evil things, as they also coveted. Neither be ye idolaters, as were some of them; as it is written; *The people sat down to eat and drink, and rose up to play.* Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. Neither let us tempt the Christ, as some of them also tempted, and were destroyed by the serpents. Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer. And all these things happened to them for examples, and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth, take heed lest he fall. No temptation hath taken you but what is common to man; and God is faithful, who will not suffer you to be tempted above what ye are able; but with the temptation will also make an escape, that ye may be able to bear it. Wherefore,

15 my beloved, flee from idolatry. I speak as to wise men,
16 judge ye what I say. The cup of blessing which we
bless, is it not a partaking of the blood of Christ? The
bread which we break, is it not a partaking of the body
17 of Christ? For we the many are one bread, one body;
18 for we all partake of the one bread. Behold Israel after
the flesh; are not they who eat the sacrifices partakers
with the altar?

19 What then? Do I say, that the idol is any thing, or
20 that what is sacrificed to idols is any thing? but,—that
the things which the Gentiles sacrifice, *they sacrifice to
demons, and not to God*; and I would not that ye should
21 be partakers with the demons. Ye cannot drink the cup
of the Lord, and the cup of demons; ye cannot partake
22 of the Lord's table, and of the table of demons. Do we
provoke the Lord to jealousy? are we stronger than he?
23 'All things are lawful.' But all things are not expedient.
'All things are lawful.' But all things edify
24 not. Let no man seek his own, but that of another.
25 Whatever is sold in the market eat, questioning nothing
26 for conscience' sake; for *the earth is the Lord's, and the
fulness thereof*. If any of the unbelievers invite you, and
ye wish to go, eat whatever is set before you, questioning
27 nothing for conscience' sake. But if any man say to you;
'This hath been sacrificed to idols;' eat not for his sake
28 that showed, and for conscience' sake; conscience, I say,
not thine own, but that of the other. 'But why is my
29 freedom judged by another's conscience? If I partake
'in thankfulness, why am I evil spoken of for that for
31 'which I give thanks?' Whether therefore ye eat, or
32 drink, or do any thing, do all to the glory of God. Be
void of offence both to the Jews, and to the Greeks, and
33 to the church of God; as I also seek to please all men
in all things, not seeking the profit of myself, but of the
many, that they may be saved. Be ye imitators of me,
even as I also am of Christ.

3 Now I praise you, brethren, because ye remember me
in all things, and keep the ordinances, as I delivered to
3 you. And I wish you to know, that Christ is the head
of every man; and the man the head of the woman; and
4 God the head of Christ. Every man praying or prophesying,
having his head covered, dishonoureth his head.

But every woman praying or prophesying with her head 5
 uncovered, dishonoureth her head; for that is one and the
 same as if she were shaven. For if the woman be not 6
 covered, let her also be shorn; but if it be a shame for a
 woman to be shorn or shaven, let her be covered. For a 7
 man indeed ought not to cover the head, being the image
 and glory of God; but woman is the glory of man. For 8
 man was not of woman, but woman of man; neither 9
 was man created for the woman, but woman for the
 man. Therefore the woman ought to have power 10
 [or head-dress] on her head because of the preachers.
 Nevertheless neither is the woman without the man, 11
 nor the man without the woman, in the Lord. For 12
 as the woman was of the man, so is the man also by
 the woman; but all things are from God. Judge among 13
 yourselves; is it becoming for a woman to pray to God
 uncovered? Doth not nature itself teach you, that if a 14
 man have long hair it is a shame to him? But that if 15
 a woman have long hair it is a glory to her? For the
 hair is given to her for a covering. But if any man 16
 thinketh to be quarrelsome, we have no such custom,
 neither have the churches of God.

Now in mentioning this I praise not that ye are come 17
 together not for the better, but for the worse. For first, 18
 when ye come together in church, I hear that there be
 divisions among you, and I believe it in part. For there 19
 must also be sects among you, that they who are approved
 may be shown among you. When ye come together 20
 therefore for this purpose, it is not eating the Lord's supper.
 For in eating each snatcheth his own supper; and one is 21
 hungry, and one is drunken. What? have ye not houses 22
 to eat and drink in? Or despise ye the church of God,
 and shame ye them that have not? What shall I say to 23
 you? Shall I praise you? In this I praise you not. For 24
 I received from the Lord, what I also have delivered to
 you, that the Lord Jesus, in the night in which he was
 betrayed, took a loaf, and when he had given thanks, he 25
 brake it, and said; 'This is my body which is broken for
 'you; this do in remembrance of me.' And in like 26
 manner the cup, after supper, saying; 'This cup is the 27
 'new covenant in my blood; this do, as often as ye drink, 28
 'in remembrance of me.' For as often as ye eat this 29
 bread, and drink this cup, ye declare the Lord's death till

17 he come. Wherefore whoever shall eat the bread, or
 18 drink the cup of the Lord, unworthily, will be guilty of
 19 the body and blood of the Lord. But let a man examine
 20 himself, and thus eat of the bread, and drink of the cup.
 21 For he that eateth and drinketh unworthily, eateth and
 22 drinketh judgment against himself, not discerning the
 23 Lord's body. For this cause many among you are weak,
 24 and sick, and a good many are asleep. For if we discerned
 25 ourselves, we should not be judged; but when we are
 26 judged by the Lord, we are chastened, that we may not be
 27 condemned with the world. Wherefore, my brethren,
 28 when ye come together to eat, tarry one for another. If
 29 any one hunger, let him eat at home; that ye come not
 30 together unto judgment; and the rest will I set in order
 31 when I come.

1 Now about spiritual things, brethren, I would not have
 2 you ignorant. Ye know that ye were Gentiles, carried
 3 away unto dumb idols, as ye were led. Wherefore I give
 4 you to understand, that no man speaking by the spirit of
 5 God calleth Jesus accursed; and no man can say that
 6 Jesus is the Lord, but by the holy spirit. Now there are
 7 differences of gifts, but the same spirit. And there are
 8 differences of services, but the same Lord. And there are
 9 differences of workings, but the same God, who worketh
 10 all things in all men. And to each is given the mani-
 11 festation of the spirit for his profit. For to one is given
 12 by the spirit the word of wisdom; and to another the
 13 word of knowledge, after the same spirit; and to another
 14 faith, in the same spirit; and to another the gifts of
 15 healing, in the same spirit; and to another the working of
 16 mighty works, and to another prophecy, and to another
 17 discerning of spirits, and to another kinds of languages,
 18 and to another the interpretation of languages. But all
 19 these worketh one and the same spirit, dividing to each
 20 man severally as it will. For as the body is one, and hath
 21 many members, and all the members of the one body,
 22 being many, are one body; so also is the Christ. For in
 23 one spirit we were all baptized into one body; whether
 24 Jews or Greeks, whether slaves or free; and have been
 25 all made to drink into one spirit. For the body is not
 26 one member, but many. If the foot should say; 'Because
 27 I am not the hand, I am not of the body;' is it therefore

not of the body? And if the ear should say; 'Because I
 'am not the eye, I am not of the body;' is it therefore
 not of the body? If the whole body were eye, where were
 the hearing? If the whole were hearing, where were the
 smelling? Whereas God hath set the members each one
 of them on the body, as he would. And if they were
 all one member, where were the body? Whereas they
 are many members, but one body. 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.' But much more
 necessary are those members of the body which seem to
 be more feeble. And those parts of the body which we
 think less honourable, upon these we bestow more abun-
 dant honour; and our uncomely parts have more abun-
 dant comeliness; for our comely parts have no need.
 But God hath put together the body, having given more
 abundant honour to the part that lacked, so that there
 should be no division in the body, but that the members
 should have the same care one for another. And whe-
 ther one member suffer, all the members suffer with it;
 or one member be honoured, all the members rejoice with
 it. Now ye are Christ's body and members severally.

And God hath placed some in the church, first apos-
 tles, secondly prophets, thirdly teachers, then mighty
 works, then gifts of healings, helps, governments, kinds
 of languages. Are all apostles? Are all prophets?
 Are all teachers? Are all mighty workers? Have all
 gifts of healing? Do all speak with languages? Do all
 interpret? But be zealous after the better gifts, and I
 am showing you a yet more excellent way.

Though I speak with the tongues of men and of
 angels, and have not love, I am become sounding brass,
 or a tinkling cymbal. And though I have prophecy,
 and understand all mysteries and all knowledge, and
 though I have all faith, so as to remove mountains, and
 have not love, I am nothing. And though I give all
 my goods in alms, and though I give my body that I
 may be burned, and have not love, it profiteth me nothing.
 Love is patient, is kind; love envieth not; love vaunteth
 not itself, is not puffed up, becometh not unseemly, seek-
 eth not its own, is not provoked, thinketh no evil, re-
 joiceth not at injustice, but rejoiceth in truth, beareth
 all things, believeth all things, hopeth all things, endureth

all things. Love never faileth; but whether there be prophesyings, they will be done away; whether languages, they will cease; whether knowledge, it will be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part will be done away. When I was a child, I spake as a child, I thought as a child, I reasoned as a child; but when I became a man, I put away childish things. For now we see in a mirror darkly; but then face to face. Now I know in part; but then I shall know even as I am known. Whereas faith, hope, and love, these three will remain; but the greatest of these is love.

Follow after love, and be zealous after spiritual things, but rather that ye may prophesy. For he that speaketh in a language, speaketh not to men but to God, for no man understandeth; but in spirit he speaketh mysteries. But he that prophesieth speaketh to men edification, and exhortation, and comfort. He that speaketh in a language edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with languages, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with languages, unless he interpret, that the church may receive edifying. Whereas, brethren, if I come to you speaking with languages, what shall I profit you, unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching? So lifeless things giving sound, whether a pipe or harp, unless they give a distinction in the sounds, how will it be known what is piped or what is harped? For if a trumpet give an uncertain sound, who will prepare for battle? So also ye, unless by the tongue ye utter a word with a meaning, how shall what is spoken be understood? for ye will be speaking to the wind. There are, it may be, so many kinds of voices in the world, and none of them without meaning; but if I know not the meaning of the voice, I shall be to the speaker a barbarian, and the speaker a barbarian to me. Even so ye, when ye are zealous after spiritual things, seek that ye may excel for the edifying of the church. Wherefore let him that speaketh in a language pray so that he may interpret.

For if I pray in a language, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that filleth the place of the unlearned man say the 'Amen' at thy giving of thanks? since he understandeth not what thou sayest. For thou indeed givest thanks well, but the other is not edified. I give thanks to God, speaking with languages, more than ye all; yet in a church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in a language. Brethren, be not children in your understandings; but in malice be ye babes, and in your understandings be ye full grown. In the law it is written; *In foreign languages, and with other lips, will I speak to this people, and thus they will not hear me, saith the Lord.* Wherefore the languages are for a sign, not to the believers, but to the unbelievers; but the prophesying is not for the unbelievers, but for the believers. If therefore the whole church be come together into one place, and all speak with languages, and there come in unlearned men, or unbelievers, will they not say that ye are mad? But if all prophesy, and an unbeliever, or unlearned man, come in, he is convinced by all, he is made to examine himself by all, and the secrets of his heart are shown; and so falling on his face he will worship God, and report that God is really among you. How is it then, brethren? when ye come together, each of you hath a psalm, hath teaching, hath a language, hath a revelation, hath interpretation; let all things be done for edification. If any man speak in a language, let it be by two, or at the most by three; and in turns, and let one interpret. But if there be no interpreter, let him be silent in the church; and let him speak to himself and to God. And of the prophets let two or three speak, and let the others judge; but if any thing be revealed to another that sitteth by, let the first hold his peace. For ye can all prophesy one by one, that all may learn, and all may be comforted. And the spirits of prophets are subject to prophets; *for He is not the God of confusion, but of peace. As in all the churches of the saints, let your women keep silence*

in the churches; for it hath not been permitted to them to speak, but to be under obedience, as also the law saith. And if they wish to learn any thing, let them ask their husbands at home; for it is a shame for women to speak in church. What? from you did the word of God come? or to you alone did it come? If any man think himself a prophet, or a spiritual person, let him acknowledge that what I write to you are the commands of the Lord; but if any man be ignorant, let him be ignorant. Wherefore, brethren, be zealous after prophesying, and forbid not the speaking with languages; but let all things be done decently and in order.

And I wish you to know, brethren, as to the Good Tidings which I preached to you, and which ye received, and in which ye stand, and by which ye are being saved, by what reasoning I preached to you, if ye hold it; otherwise ye believed in vain. For I delivered to you among the first things what I also received, how Christ died for our sins, according to the scriptures; and that he was buried, and that he was raised on the third day, according to the scriptures; and that he was seen by Cephas, and then by the twelve. Then he was seen by above five hundred brethren at once; of whom the greater part remain until now, but some are gone to rest. Then he was seen by James; then by all the apostles. And last of all he was seen by me also, as by the one born out of due time. For I am the least of the apostles, who am not meet to be called an apostle, because I persecuted the church of God. But what I am I am by the grace of God; and his grace which came upon me was not in vain, but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether I, or they, so we preach, and so ye believed. Now if Christ be preached that he was raised from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, Christ hath not been raised; and if Christ hath not been raised, then is our preaching vain, and your faith also vain. And we are also found false witnesses of God; because we have witnessed of God that he raised up Christ, whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, Christ

hath not been raised ; and if Christ hath not been raised, 17
 your faith is vain, ye are yet in your sins. Then they 18
 also who are gone to rest in Christ are perished. If in 19
 this life only we have hope in Christ, we are of all men
 most miserable. Whereas Christ hath been raised from 20
 the dead, the firstfruits of them that are gone to rest.
 For since by man came death, by man also will come a 21
 resurrection of the dead. For as in Adam all die, even 22
 so in Christ will all be made alive. But each in his own 23
 order ; Christ the firstfruits ; then they that are Christ's
 at his coming ; then will be the end, when he shall have 24
 delivered up the kingdom to the God and Father, when He
 shall have destroyed all rule and all authority and power.
 For he must reign until *He shall have put all enemies 25*
under his feet. Death the last enemy is being destroyed ;
 for *He hath put all things under his feet.* But when 26
 it said ; *All things are put under ;* it is clear that
 He is excepted who put all things under him. And 27
 when all things are put under him, then will the Son
 himself also be put under Him that put all things under
 him ; that God may be all in all. Else what shall they 28
 do who are being baptized over the dead, if the dead are
 not raised at all ? why are they then being baptized over
 them ? And why stand we in jeopardy every hour ? 29
 I swear by your boast which I have in Jesus Christ our
 Lord, I die daily. If I fought with beasts in the shape 30
 of men, at Ephesus, what good was it to me ? If the
 dead rise not, *let us eat and drink ; for to-morrow we die.*
 Be not deceived, *Evil communications corrupt good man- 31*
ners. Awake to righteousness, and sin not ; for some 32
 have not the knowledge of God ; I speak to your shame.

But somebody will say, 'How are the dead raised ? 33
 'and in what body do they come ?' Fool ! what thou 34
 sowest is not brought to life, unless it die ; and what thou 35
 sowest, thou sowest not the body that will be born, but a
 bare seed, perhaps of wheat, or of one of the others ; but 36
 God giveth it a body as he would, and to each of the
 seeds its own body. All flesh is not the same flesh ; but 37
 there is one flesh of men, another of beasts, another
 of fishes, and another of birds. And there are bodies 38
 heavenly, and bodies earthly ; but the glory of the hea-
 venly is one, and of the earthly another. There is one 39

glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written; *The first man, Adam, was made a living soul*, the last Adam a life-giving spirit. Howbeit the spiritual was not the first thing, but the animal; afterward the spiritual. The first man was of the earth, earthy; the second man, the Lord from heaven. As was the earthy, such are also they that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit incorruption.

Behold, I show you a mystery; we shall not all go to rest, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For it will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word that is written; *Death is swallowed up in victory.— O death, where is thy sting? O hell, where is thy victory?* And the sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

Now about the collection for the saints, as I have given order to the churches of Galatia, even so do ye. On the first day of the week let each of you lay by him, storing up as he may have prospered, so that when I am come, there be then no collections. And when I come, whomsoever ye shall approve, them will I send by letters to carry your munificence to Jerusalem. And if it be

meet that I go also, they shall go with me. And I will come to you when I have passed through Macedonia, for I am to pass through Macedonia. And perhaps I shall abide, or even winter with you, that ye may send me forward wherever I go. For I will not see you now in passing; for I hope to tarry some time with you, if the Lord permit. But I shall tarry at Ephesus until the Pentecost; for a great and strong door is opened to me, and there are many adversaries.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do. Let no man therefore despise him, but send him forward in peace, that he may come to me; for I look for him with the brethren. And about our brother Apollos, I greatly begged him to come to you with the brethren; but his will was not at all to come now; but he will come when he shall be at leisure. Watch ye, stand fast in the faith, be ye men, be strong, let all your doings be done in love. And I beseech you, brethren; (ye know the house of Stephanas, that it is the firstfruits of Achaia, and they have set themselves to the service of the saints;) that ye submit yourselves to such, and to every fellow-worker and labourer. And I am glad of the coming of Stephanas and Fortunatus and Achaicus; for what was lacking on your part they have supplied; for they have refreshed my spirit and your's; therefore esteem such men. The churches of Asia greet you. Aquilas and Priscilla greet you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with a holy kiss.

The greeting of me Paul with mine own hand. If any one love not the Lord Jesus Christ let him be cursed, Maran-atha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus; amen.

The Second Epistle of PAUL to the CORINTHIANS.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God that is at Corinth, with all the saints that are in all Achaia;

grace be to you, and peace, from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our trouble, that we may be able to comfort those who are in any trouble by the comfort wherewith we ourselves are comforted by God; for as the sufferings of Christ abound upon us, so our comfort also aboundeth by Christ. And whether we be troubled, it is for your comfort and salvation; whether we be comforted, it is for your comfort, which is effectual in enduring the same sufferings, which we also suffer. And our hope for you is stedfast; knowing that as ye are partakers of the sufferings, so also will ye be of the comfort. For we would not, brethren, have you ignorant of our trouble which befell us in Asia, that we were pressed out of measure above strength, so that we despaired even of life; yea, we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead; who from so great a death delivered us, and doth deliver; in whom we trust that he yet will deliver us; ye also helping in prayer for us, so that from many mouths thanks may be given by many for us for our gift.

For our boast is this, the witness of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but in the grace of God, we have behaved ourselves in the world, and especially towards you. For we are writing none other things to you than what ye read and esteem; and I trust that ye will esteem even to the end, as also ye have esteemed us in part; that we are your boast, as also ye will be our's in the day of the Lord Jesus. And in this trust I wished to come to you before, that ye might have ready a second munificence; and to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be sent forward toward Judea. When therefore I was thus minded did I use lightness? Or what I purpose do I purpose according to the flesh, that with me there should be Yea yea, and Nay nay? But God be trusted, that our word toward you was not Yea and Nay. For the Son of God, *Jesus Christ, who was preached among you by us, by me and Silvanus and Timothy, was not Yea and Nay.*

but in him was Yea. For whatever were the promises ² of God, in him was Yea, and in him was Amen, unto the glory of God by us. And he that establisheth us ¹ with you in Christ, and anointed us, is God; who hath ² also sealed us, and given the earnest of the spirit in our hearts. Now I call on God as a witness against my ² soul, that to spare you I came not yet to Corinth. Not ² because we are masters of your faith, but we are fellow-workers of your joy; for by the faith ye stand. But I ¹ determined this with myself, not to come again to you in grief. For if I should grieve you, who then is to make ² me glad, but he that is grieved by me? And I wrote ³ this same to you, lest when I came I should have grief from them of whom I ought to rejoice; having confidence in you all, that my joy is that of you all. For out of ⁴ much trouble and anguish of heart I wrote to you with many tears, not that ye should be grieved, but that ye might know the love which I have more especially toward you.

And if a certain person hath caused grief, he hath ¹ caused grief not to me, but in part (that I may not press heavily) to you all. Enough for such a man is this censure, which was by the larger part of you. So that on ¹ the contrary ye ought rather to forgive and comfort, lest such a man should be swallowed up with overmuch sorrow. Wherefore I beseech you to confirm your love to ¹ him. For to this end also I wrote that I might know the ¹ proof of you, whether ye be obedient in all things. But ² to whom ye forgive any thing, I do also; for what I have forgiven, if I have forgiven any thing, is for your sakes in the person of Christ; lest we be overreached by Satan; ¹¹ for we are not ignorant of his devices.

Now when I came to Troas on the Good Tidings of ¹¹ Christ, and a door was opened unto me in the Lord, I ¹¹ had no rest in my spirit, on not finding Titus my brother; but taking leave of them, I went thence to Macedonia.

Now thanks be to God, who always leadeth us in ¹¹ triumph by Christ, and sheweth the savour of his knowledge by us in every place. For we are unto God a ¹¹ sweet savour of Christ, in them that are being saved, and in them that are perishing; to these a savour of death ¹¹ unto death, and to those a savour of life unto life. And ¹¹ who is sufficient for these things? For we are not as ¹¹

the many, adulterating the word of God ; but as in sincerity, but as from God, in the sight of God, we speak in Christ.

- 1 Are we beginning again to recommend ourselves ?
- 2 Or need we, as some do, letters of recommendation either
- 3 to you or of recommendation from you ? Ye are our letter, written on our hearts, known and being read by
- 4 all men ; since ye are manifestly the letter of Christ ministered by us, written not with ink, but with the spirit of the living God, not on tablets of stone, but on fleshy tablets of the heart.
- 5 And such trust have we through Christ toward God ;
- 6 not that we are sufficient of ourselves to count upon any thing as from ourselves, but our sufficiency is from God ;
- 7 who also hath fitted us to be ministers of a new covenant, not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life. But if the ministry of death, engraven in letters upon stones, was done with glory, so that the children of Israel could not look steadfastly at the face of Moses, for the glory of his face, which
- 8 was to be done away ; how will not the ministry of the
- 9 spirit be rather with glory ? For if the ministry of condemnation be glory, much more doth the ministry of
- 10 righteousness exceed in glory. For what was made glorious was not made glorious in this respect, because
- 11 of the glory that overpowereth. For if what was to be done away was by glory, much more what remaineth is
- 12 in glory. Having therefore such a hope, we use great
- 13 plainness of speech ; and not, as Moses put a veil over his face, that the children of Israel should not look steadfastly at the end of what was to be done away. But their minds were blinded ; for until this day the same veil remaineth, not withdrawn, over the reading of the
- 14 Old Covenant, because it is done away in Christ. But even until this day, when Moses is read, the veil lieth
- 15 on their heart. But when it shall turn to the Lord, the
- 16 veil will be taken away. And the Lord is the spirit ; and where the spirit of the Lord is, there is freedom.
- 17 But we all with unveiled face, reflecting back the glory of the Lord, are being changed into the same image from
- 18 glory to glory, as from the Lord, the spirit.
- 19 Therefore having this ministry, as we have received
- 20 *mercy we faint not, but have renounced the hidden things*

of shame, not walking in craftiness, nor adulterating the word of God; but by shewing the truth recommending ourselves to every man's conscience in the sight of God. But if indeed our Good Tidings be veiled, they are veiled in them that are being lost. Among whom the god of this age hath blinded the minds of the unbelievers, lest the light of the glorious Good Tidings of Christ, who is the image of God, should shine. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For it is God, who commanded light to shine out of darkness, that hath shone in our hearts for the light of the knowledge of God's glory in the face of Jesus Christ.

And we have this treasure in earthen vessels, that the excellency of the power may be God's, and not from us. We are pressed on every side, but not crushed; doubtful, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be shewn in our body. For we while living are always being delivered up to death for Jesus' sake, that the life also of Jesus may be shewn in our mortal flesh. So death worketh in us, but life in you. And having the same spirit of faith, according as it is written, *I believed, and therefore have I spoken*, we also believe, and therefore speak; knowing that He who raised up the Lord Jesus will raise up us also through Jesus, and will present us together with you. For all these things are for your sakes, that the grace which abounded through the many may make the thanksgiving overflow to the glory of God. Therefore we faint not; and even if our outward man is decaying, yet the inward is renewed day by day. For the momentary lightness of our trouble worketh for us from abundance to abundance an eternal weight of glory; while we look not at the things that are seen, but at those which are unseen; for the things that are seen are for a season, but the things unseen are everlasting. For we know that if our earthly house of the tabernacle were dissolved, we have a building from God, a house not made with hands, everlasting in heaven. For in this we groan, desiring to be covered with our dwelling which is to come from heaven. And if we are covered we shall not be found naked. For *we that are in the tabernacle do groan, being burdened;*

for which we wish not to be unclothed, but clothed, that
5 mortality may be swallowed up by life. Now he that hath
wrought us to this same end is God, who also hath given
6 to us the earnest of the spirit. Therefore we are always
of good courage, knowing that while we are at home in
7 the body, we are absent from the Lord, (for we walk by
8 faith, not by sight,) and we are of good courage, being
willing rather to be absent from the body and to be at
9 home with the Lord. Wherefore we are also ambitious,
that whether at home or absent we may be well pleasing
10 to him. For we must all appear before the judgment
seat of the Christ; that each may receive back for the
things in the body according to what he hath done,
whether it be good or bad.

11 Knowing therefore the terror of the Lord, we are per-
suading men, but we have been made manifest to God; and
12 I trust also are made manifest in your consciences. For
we are not again recommending ourselves to you, but are
giving you occasion to boast for us; that ye may have
somewhat against them who boast in face but not in heart.
13 For whether we be beside ourselves, it is for God; or
whether we be wise, it is for you. For the love of Christ
14 constraineth us, because we thus judge, that if one died
for all, then all died. And he died for all, that they
15 who live should no longer live to themselves, but to him
who died and was raised again for them. So that we
henceforth know no one after the flesh; and though we
once acknowledged a Christ after the flesh, yet now we
17 acknowledge such no longer. So that if any one be in
Christ he is a new creature; the old things are passed
18 away, behold, all are become new. And all these things
are from God, who reconciled us to himself by Jesus
Christ, and hath given to us the ministry of reconcilia-
19 tion. So that God was by means of Christ reconciling the
world to himself, not imputing their trespasses to them;
and hath committed unto us the word of reconciliation.
20 Therefore we are ambassadors in Christ's stead, as though
God besought through us; we, in Christ's stead, beseech
21 you, 'be ye reconciled to God.' For him, who knew not
sin, hath He made to be sin for us; that we by means
of him might be made the righteousness of God.

1 We then as fellow-labourers beseech you not to
2 receive the grace of God in vain. For it saith; I have

heard thee in an acceptable time, and in the day of salvation I have helped thee ; behold, now is the most acceptable time ; behold, now is the day of salvation.) We give to none offence in anything, that the ministry be not blamed ; but in all things recommending ourselves as God's ministers with much patience ; in troubles, in necessities, in straits, in stripes, in prisons, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by patience, by kindness, by a holy spirit, by love unfeigned, by the word of truth, by the power of God ; through the armour of righteousness, that for the right hand and that for the left, through glory and dishonour, through evil report and good report ; as deceivers yet trustworthy, as unknown yet well known, as dying yet behold we live, as chastened yet not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things. Our mouth is opened to you, Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now as a repayment for the same, I speak as to my children, be ye also enlarged. Be ye not unequally yoked with unbelievers ; for what fellowship hath righteousness and unrighteousness ? and what communion hath light with darkness ? what agreement hath Christ with Belial ? or what part hath a believer with an unbeliever ? and what agreement hath the temple of God with idols ? For ye are the temple of the living God ; as God said, *I will dwell among them, and walk among them ; and I will be their God, and they shall be my people.* Wherefore, *come out from among them, and be ye separate,* saith the Lord, *and touch not an unclean thing, and I will receive you ; and, I will be to you as a father, and ye shall be to me as sons and daughters,* saith the Lord almighty. Having therefore these promises, beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

Make room for us ; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not for condemnation ; for I said before, that ye are in our hearts to die together and to live together. Great is my boldness of speech toward you, great is my boast for you ; I am filled with comfort, and overflow with joy

under all our trouble. For when we came into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. But God, who comforteth the lowly, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, when he told us your desire, your mourning, your zeal toward me; so that I rejoiced the more. For though I grieved you by that letter, I do not repent, though I did repent; for I see that that letter grieved you, though but for an hour. Now I rejoice, not that ye were grieved, but that ye were grieved unto repentance; for ye were grieved in regard to God, so that ye were in nothing hurt by us. For sorrow in regard to God worketh repentance unto salvation which is never repented of; but the sorrow of the world worketh death. For behold, this same thing, that ye were grieved in regard to God, what carefulness it wrought in you; yea what clearing of yourselves, yea what indignation, yea what fear, yea what desire, yea what zeal, yea what punishing! In all things ye have proved yourselves to be clear in this matter. Indeed though I wrote to you, it was not for the sake of him that did the wrong, nor for the sake of him that was wronged, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort, and exceedingly the more rejoiced in the joy of Titus, because his spirit was refreshed by you all; for if I have boasted anything to him of you, I have not been made ashamed; but as we spake all things to you in truth, even so our boasting to Titus is become a truth. And his tenderness is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in all things I may have confidence in you.

Now we wish you to know, brethren, as to the godly munificence which has been bestowed among the churches of Macedonia, how in a great trial of trouble the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For up to their means, as I bear witness, and beyond their means they did it of their own accord, *begging with much intreaty our favour and distribution of the ministering to the saints; and, as we had not*

hoped, they gave themselves first to the Lord, and then to us, by the will of God. So that we desired Titus, that as he had begun, so he would finish among you also this munificence; and that as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and in your love to us, so ye may abound in this munificence also. I speak not by way of command, but by the forwardness of others to prove the sincerity of your love also. For ye know the munificence of our Lord Jesus Christ, that he was poor for your sakes, though rich, that ye by his poverty might be rich. And herein I give an opinion; for this is best for you, who were beforehand not only in doing, but were a year beforehand in willing. Now therefore finish the doing, that as there was a readiness to will, so also there may be a finishing, out of what ye have. For if there be first a readiness, it is acceptable according to what a man hath, not according to what he hath not. Not that there should be ease to others and trouble to you, but by way of equality; at this time let your abundance supply their want, so that also their abundance may supply your want; so that there may be an equality; as it is written; *He that had much, had nothing over; and he that had little, had no lack.* And thanks be to God who put the same care for you into the heart of Titus; for indeed he accepted the exhortation; but being more diligent, he went of his own accord unto you. And we have sent with him the brother whose praise in the Good Tidings is through all the churches; and not only so, but who was also chosen by the churches as our fellow-traveller with this munificence, which is administered by us to the glory of the Lord himself; and at our desire; so that we avoid this, that any one should blame us for this abundance being administered by us; for we consider what is right, not only in the sight of the Lord, but in the sight of men. And we have sent with them our brother, whom we have often proved diligent in many things, but now much more diligent from his great confidence in you. If ye inquire about Titus, he is my partner and fellow-labourer towards you; if our brethren are inquired about, they are the messengers of the churches, the glory of Christ. Therefore shew ye to them,

in the sight of the churches, the proof of your love, and of our boasting for you.

But about the ministering to the saints it is superfluous for me to write to you. For I know your readiness, for which I am boasting of you to the Macedonians, that Achaia was ready a year ago; and your zeal hath provoked most of them. And I have sent the brethren lest our boasting of you should be in vain in this matter; that, as I said, ye might be ready; lest if the Macedonians come with me, and find you unprepared, we (not to say, ye) should be ashamed of this confidence. Therefore I thought it necessary to exhort the brethren, that they should go before unto you, and make up beforehand your promised bounty, that it might be ready as bounty, and not as coveted. And in this, he that soweth sparingly will reap also sparingly, and he that soweth bountifully will reap also bountifully. Each do as he purposeth in his heart; not grudgingly or of necessity; for *God loveth a cheerful giver*. And God is able to make all munificence abound toward yourselves, that ye, always having all sufficiency in all things, may abound toward every good work; as it is written; *He hath scattered, he hath given to the poor, his righteousness remaineth to the end of the world*. And *He that supplieth seed to the sower and bread for food* will supply and multiply your sowing, and will increase the fruits of your righteousness; that ye may be enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the ministering of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings to God; while by the proof of this ministering they glorify God in the subjection of your profession unto the Good Tidings of Christ, and in the bountifulness of your distribution to them and to all men, and in their prayer for you, as they long after you for the overflowing godly munificence in you. And thanks be to God for his unspeakable gift.

Now I Paul myself beseech you by the meekness and gentleness of Christ, being in person lowly among you, but when absent bold toward you; and I beg that I may not *when present* be bold with that confidence, *where-with I think to be bold* against certain persons, who think

of us as walking according to the flesh. For though we 3
walk in the flesh, we do not war according to the flesh;
(for the weapons of our warfare are not fleshly, but mighty 4
before God for the pulling down of strong holds), cast- 5
ing down imaginations, and every height raised against
the knowledge of God, and leading captive every thought 6
unto the obedience of Christ, and holding ourselves in
readiness to punish all disobedience, when your obedi-
ence is fulfilled.

Do ye look on things according to appearance? If a 7
certain person is persuaded in himself that he is Christ's,
let him of himself think this again, that, as he is Christ's,
so also are we. For if I should boast somewhat more 8
abundantly of our authority, which the Lord hath given
us for edification and not for your destruction, I shall not
be ashamed; that I may not seem as though I would 9
frighten you by my letters. 'For his letters,' saith he, 10
'are weighty and powerful; but his bodily presence weak
'and his speech contemptible.' Let such an one think 11
this, that, such as we are in word by letters when absent,
such shall we be also in deed when present. For we dare 12
not rank or compare ourselves with some of those who
commend themselves; but they, measuring themselves
by themselves, and comparing themselves with them-
selves, are not wise. But we will boast, not of things 13
beyond our measure, but according to the measure of the
line which the God of measure hath allotted to us, that
we shall reach even unto you. For we do not overstretch 14
ourselves, as though we reached not unto you, for we have
come as far as to you on the Good Tidings of Christ.
Not boasting of things beyond our measure, in other men's 15
labours; but having hope, when your faith is increased,
that we shall among you be enlarged according to our
line abundantly, to preach the good tidings in the regions 16
beyond you; not to boast in another man's line of things
prepared. *But he that boasteth, let him boast in the Lord.* 17
For not he that commendeth himself is approved, but 18
whom the Lord commendeth.

I wish that ye would bear with me a little in my folly; 1
and indeed ye do bear with me. For I am jealous for you 2
with a godly jealousy; for I have fitted you for one hus-
band, to present you as a chaste virgin to Christ; but I 3

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fear lest, as the serpent deceived Eve by his craft, so your minds should be corrupted from the simplicity that is towards Christ. For if he that is coming preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or other Good Tidings which ye have not accepted, ye may well bear with me. For I think myself not at all behind the very best of the apostles. For though I be rude in speech, yet I am not in knowledge; but we have been thoroughly made manifest unto you in all things. Have I committed sin in humbling myself that ye might be raised, because I preached the Good Tidings of God to you without cost? I robbed other churches, taking wages for serving you; and when I was present with you and in want, I was a charge to nobody. For the brethren who came from Macedonia supplied my wants; and in every thing I kept myself and will keep myself from being burdensome to you. As the truth of Christ is in me, this boast of mine shall not be stopped in the regions of Achaia. Wherefore? Because I love you not? God knoweth. But what I do, that I will do, so that I may cut off occasion from those who seek occasion; so that wherein they boast they may be found even as we. For such are false apostles, deceitful workers, changing themselves into apostles of Christ. And no wonder; for Satan himself changeth himself into an angel of light; therefore it is no great thing if his ministers also change themselves into ministers of righteousness; whose end will be according to their works. Again I say, let no man think me foolish; but if otherwise, yet receive me as foolish, that I also may boast a little. What I speak, I speak not after the Lord, but as in foolishness, in this confidence of boasting. Since many boast after the flesh, I will boast also. For ye willingly bear with the foolish, being yourselves wise. For ye bear with it, if one enslave you, if one devour you, if one take you, if one be overbearing, if one smite you on the face. I speak as concerning dishonour, as, 'that we are weak;' but in whatever any man is bold, (I speak in foolishness,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one out of his *und*,) I am more; in labours more abundant, in stripes

above measure, in prisons more frequent, in deaths oft; from the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a night and day have I passed on the deep; in journeyings often, in dangers from waters, dangers from robbers, dangers from fellow-countrymen, dangers from the Gentiles, dangers in cities, dangers in desert places, dangers by sea, dangers among false brethren; in labour and toil, in watchings! often, in hunger and thirst, in fastings often, in cold and nakedness. Beside these outward things my care for all the churches presseth upon me daily. Who is weak, and I am not weak? Who stumbleth, and I blush not? If I must boast, I will boast of the things which concern my weakness. The God and Father of our Lord Jesus Christ, He that is blessed for ages, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, wishing to take me, and through a window in a basket was I let down along the wall, and escaped out of his hands.

Boasting indeed is of no use to me; but I will come to visions and revelations of the Lord. I know a man in Christ, who above fourteen years ago, (whether in the body I know not, or out of the body I know not, God knoweth,) was caught up, such as he was, to the third heaven. And I know that man, such as he was (whether in the body or out of the body I know not, God knoweth,) that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a man I will boast, but of myself I will not boast, except in my weaknesses. For though I should wish to boast, I should not be foolish; for I should speak the truth; but I forbear lest any one should think of me above what he seeth me, or heareth from me. And lest I should be overmuch set up by the grandeur of the revelations, there was given to me a thorn in the flesh, an angel of Satan, to buffet me, lest I should be overmuch set up. For this I besought the Lord thrice that it might depart from me. And he said unto me; 'My grace is enough for thee, for my strength is made perfect in weakness.' Most gladly then will I rather boast in my weaknesses, that the power of Christ may rest

upon me. Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in straits for Christ's sake; for when I am weak, then I am strong. I am become foolish; ye have forced me, for I ought to have been recommended by you; for in nothing am I behind the very best of the apostles, though I be nothing. Truly the signs of an apostle have been wrought among you in all patience, in signs and wonders and mighty deeds. For what is it wherein ye were beneath the other churches, except that I myself was not burdensome to you? Forgive me this wrong. Behold this third time I am ready to come to you, and I will not be a burden to you; for I seek not what is your's, but yourselves; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for your souls; though while loving you more I should be loved less. But be it so; I did not burden you; but being crafty, I took you with guile. Did I defraud you by any of those whom I sent to you? I desired Titus, and I sent the brother with him. Did Titus at all defraud you? Walked we not in the same spirit, in the same steps?

Think ye again that we excuse ourselves unto you? In the sight of God, in Christ, we speak all these things, beloved, for your edifying. For I fear, lest when I come I may find you not such as I wish, and I may be found by you such as ye do not wish; lest there be debates, jealousies, wraths, strifes, backbitings, whisperings, swellings, tumults; lest when I come again, my God should humble me among you, and I should bewail many of those who had sinned before, and have not repented of the uncleanness, and fornication, and lewdness, which they have committed. This third time I am coming to you. *In the mouth of two or three witnesses shall every word be established.* I have before said, and I do forewarn (when present, and a second time when now absent,) those that had before sinned, and all the rest, that if I come again I will not spare; since ye seek a proof of Christ speaking in me, who against you is not weak but is strong among you; for though he was crucified through weakness, yet he liveth by the power of God. For we *are weak in him, but we shall live with him by the power*

of God towards you. Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not yourselves, that Jesus Christ is in you, unless ye be judged unworthy? And I trust that ye will know that we are not judged unworthy. And I pray to God, that ye do no evil; not that we may appear approved, but that ye should do what is right, though we be as unworthy. For we can do nothing against the truth, but for the truth. For we are glad when we are weak, and ye are strong; and this also we wish, your restoration. Therefore I write these things while absent, so that when present I may not act severely, according to the power which the Lord gave me for edification, and not for destruction. Lastly, brethren, farewell, be restored, be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss; all the saints greet you.

The grace of the Lord Jesus Christ, and the love of God, and the partaking of the holy spirit, be with you all.

The Epistle of PAUL to the GALATIANS.

PAUL, an apostle, (not from men, nor by man, but by Jesus Christ and God the Father who raised him from the dead;) and all the brethren that are with me, unto the churches of Galatia; grace be to you and peace from God our Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of the present evil age, according to the will of our God and Father,—to whom be glory for ages of ages; amen.

I marvel that ye have so soon withdrawn from him who called you by the grace of Christ, unto other Good Tidings; which are not other; but that there are some who trouble you, and wish to change the Good Tidings of the Christ. But even though we or an angel from heaven should preach to you any other Good Tidings than what we have preached to you, let him be cursed. As we before said, so say I now again; if any one preach to you other Good Tidings than what ye have received, let him be cursed. For am I now persuading men, or God? Or do I seek to please men? For if I were yet seeking to please

en, I should not be a servant of Christ. But I wish
to know, brethren, as to the Good Tidings which
are preached by me, that they were not after man; for
neither received them nor was taught them by man, but
by the revelation of Jesus Christ. For ye have heard of
me once walking in Judaism, how that beyond measure
I persecuted the church of God, and wasted it; and I got
onward in Judaism above many my equals in mine own
nation, being more exceedingly zealous for the traditions
of my fathers. But when it pleased God, who separated
me from my mother's womb and called me by his grace,
to reveal his Son in me, that I might preach him among
the Gentiles; immediately, I consulted not flesh and blood,
nor went up to Jerusalem to them that were apostles
before me, but I went into Arabia, and again returned to
Damascus. Then after three years I went up to Jerusalem
to inquire for Peter, and I abode with him fifteen days.
And I saw no other of the apostles but James the Lord's
brother. Now as to what I am writing to you, behold
before God, I lie not. Then I went into the regions of
Syria and Cilicia; and was unknown by face to the
churches of Judea which were in Christ. But they heard
truly, that 'he who once persecuted us, now preacheth the
Gospel which he once destroyed;' and they glorified God in
me. Then after fourteen years I again went up to Jeru-
salem with Barnabas, taking also Titus with me. And I
went up by revelation, and communicated to them the
Good Tidings, which I preach among the Gentiles; but
privately to them that seemed fit, lest I should run or
be run in vain. But not even Titus who was with me,
though a Greek, was under a necessity to be circum-
cised; but it was because of the false brethren who had
crept in, who crept in to spy out our freedom which we
had in Christ Jesus, that they might enslave us; to
whom we yielded subjection not for an hour, that the
truth of the Good Tidings might remain unto you. But
if those who seemed to be something, whatever they
were, it is no matter to me, (God accepteth not man's
reason;) for to me these seemers added nothing;—but
to the contrary, when they saw that I was entrusted with
the Good Tidings of the uncircumcision, as Peter of the
circumcision, (for He that wrought in Peter toward the

stood him to the face, because he was to be blamed. before certain persons came from James, he ate with Gentiles ; but when they came, he withdrew and rated himself, fearing those of the circumcision. And other Jews also dissembled with him, so that even Barnabas was carried away with them in this dissembling. when I saw that they walked not straight with the of the Good Tidings, I said unto Peter before them ' If thou, being a Jew, livest as the Gentiles, and I ' a Jew, how forcest thou the Gentiles to live as Jews ?

We are Jews by nature and not sinners of the law ; and we know that a man is not justified by works of the law, but by faith of Jesus Christ ; and we have believed on Christ Jesus that we might be justified by the grace of Christ, and not by works of the law ; for by works of the law *will no flesh be justified*. ' But if while seeking to be justified by Christ we ourselves are also found to be sinners, Christ then is a minister of sin.' By no means. For if I build up again the things that I have pulled down, I acknowledge myself a transgressor. For through the law am dead to the law, that I may live to God. I am crucified with Christ ; and I myself no longer live, but Christ liveth in me. And the life

and worketh mighty works among you, doeth he it by works of the law, or by the hearing of the faith? as Abraham believed God, and it was counted to him for righteousness. Know ye therefore that they who are of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles through faith, preached beforehand the Good Tidings to Abraham, that *In thee will all the Gentiles be blessed.* So they who are of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse; for it is written; *Cursed is every one that continueth not in all things which are written in the book of the law, for to do them.* But that by the law no man is justified before God is evident; for *He that is righteous by faith, shall live.* And the law is not of faith, but *He that doeth these things shall live by means of them.* Christ hath redeemed us from the curse of the law, becoming a curse for us; (for it is written; *Cursed is every one that is hanged on a tree;*) that the blessing of Abraham might come on the Gentiles by Christ Jesus, that by faith we may receive the promise of the spirit.

Brethren, I speak after the manner of men; no one annulleth or addeth to a covenant though but of a man, when once ratified. Now to Abraham and his seed the promises were made; it saith not; *And to thy seeds,* as of many; but as of one, *And to thy seed,* who is Christ. And this I say, that the covenant, which was before confirmed by God towards Christ, the law, which was four hundred and thirty years afterwards, doth not annul so that the promise should be void. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. 'Why then was there a law?' It was given because of transgressions, until the seed should come, to whom the promise belonged, and it was ordained through angels by the hand of a mediator. Now the mediator is not of one; but God is one. 'Is then the law against the promises of God?' By no means; for if a law that could have given life had been given, verily righteousness would have been by the law. But the scripture hath included all under sin, that the promise by faith of Jesus Christ might be given to the believers. *But before the faith came, we were guarded under the*

law, shut up unto the faith that was afterwards to be revealed. Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith. But now that the faith is come, we are no longer under a schoolmaster. For ye are all sons of God by the faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise. And I say, as long as the heir is a child, he differeth nothing from a slave, though he be lord of all; but is under tutors and governors until the time appointed by his father. So we, when we were children, were enslaved under the elements of the world; but when the fulness of the time was come, God sent forth his Son, who came of a woman, and under the law, that he might redeem those under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father. Wherefore thou art no longer a slave, but a son; and if a son, then an heir of God through Christ.

Moreover at that time indeed, when ye knew not God, ye were slaves to those that by nature are not gods; but now, when ye have known God, or rather are known by God, how turn ye back again to the weak and beggarly elements, whereunto ye wish again to be slaves? Do ye keep days, and months, and seasons, and years? I am afraid for you, lest I have laboured on you in vain. Brethren, I beseech you, be as I am, for I am as ye are. Have ye in nothing wronged me? And ye know that in weakness of the flesh I preached the Good Tidings to you at first; and my trial, which was in my flesh, ye despised not, nor rejected; but ye received me as a messenger of God, as Christ Jesus. What then were your benedictions! for I bear you witness, that if possible ye would have plucked out your own eyes, and given them to me. So then am I become as your enemy, because I speak the truth to you? They are zealous for you, but not well; yea, they would exclude you, that ye might be zealous for them. And it is good to be always zealous

a good matter, and not only when I am present with you,
29 my little children, of whom I labour in birth again until
30 Christ be formed in you; and I could wish to be present
with you now, and to change my voice; for I am in
doubt about you.

31 Tell me, ye that wish to be under a law, do ye not hear
32 the law? for it is written, that Abraham had two sons,
33 one by the bondmaid, the other by the freewoman. But
the son of the bondmaid was born after the flesh, and the
34 son of the freewoman was by the promise. Which
things have a second meaning; for these women are two
covenants; one from mount Sinai, bearing children into
35 bondage, she is Agar; for this Agar is mount Sinai in
Arabia, and answereth to the Jerusalem of to-day, for she
36 is in bondage with her children; but the Jerusalem above
37 is free, she is our mother. For it is written; *Rejoice, thou
barren woman that bearest not; break forth and cry, thou
that travailest not; for more are the children of the
38 deserted woman, than of her that hath the husband.* Now
we, brethren, after Isaac, are children of the promise.
39 But as then he that was born after the flesh persecuted
40 him that was after the spirit, even so it is now. Never-
theless what saith the scripture? *Cast out the bondmaid
and her son; for the son of the bondmaid shall not be heir
41 with the son of the freewoman.* So then, brethren, we are
not children of the bondmaid, but of the freewoman.
1 Stand fast in the freedom wherewith Christ hath freed us,
and be not again entangled with the yoke of bondage.
2 Behold, I Paul say unto you, that if ye get circumcised,
3 Christ will profit you nothing; and I bear witness again
to every man that is being circumcised, that he is bound
4 to do the whole law. Ye are separated from Christ, who-
ever justify yourselves by the law; ye have fallen from
5 grace. For we by spirit wait for the hope of right-
6 ousness from faith. For in Christ Jesus neither cir-
7 cumcision availeth any thing, nor uncircumcision; but
faith working by love. Ye were running well; who
8 hindered you from obeying the truth? This per-
9 suasion cometh not of him that called you. A little
10 leaven leaveneth the whole lump. I have confidence
in you in the Lord, that ye will not think otherwise; but
11 he that troubleth you will bear the blame, whoever he be.
And I, brethren, if I yet preach circumcision, why am

I yet persecuted? for then is the stumblingblock of the cross got rid of. I would that they who unsettle you were also cut off.

For ye, brethren, have been called unto freedom; only use not the freedom for an occasion to the flesh, but by love serve one another. For the whole law is summed up in one word, in this; *Thou shalt love thy neighbour as thyself*. But if ye bite and devour one another, take heed that ye be not consumed one by another.

And I say; walk by the spirit, and fulfil not the desire of the flesh. For the flesh desireth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye do not the things that ye would. But if ye act by the spirit, ye are not under the law. Now the works of the flesh are manifest; they are fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strife, emulations, wrath, quarrels, divisions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I forewarn you, as I before told you, that they who do such things will not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, patience, gentleness, goodness, faith, meekness, temperance; against such things there is no law. And they that are of Christ have crucified the flesh with its passions and desires; if we live by the spirit, by the spirit also let us walk.

Let us not be vain-glorious, provoking one another, envying one another. Brethren, if a man be overtaken in any fault, do ye who are spiritual restore such an one in the spirit of meekness; looking to thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think that he is something, when he is nothing, he deceiveth himself; but let each prove his own work, and then he will have boast in himself alone, and not in another; for each will bear his own load. Let him that is being taught the word communicate in all good things to him that teacheth. Be not deceived; God is not mocked; for whatever a man soweth, that also will he reap; for he that soweth to his flesh will of the flesh reap corruption; and he that soweth to the spirit will of the spirit reap life everlasting. And let us not be weary of well-doing; for in due season we

10 shall reap, if we faint not. So then, as we have opportunity, let us do good to all, and chiefly to those who are of the household of the faith.

11 Ye see how large a letter I have written to you with
12 mine own hand. As many as wish to make a fair show
in the flesh, they force you to be circumcised; only lest
13 they should be persecuted for the cross of Christ. For
neither do they who are being circumcised themselves
keep the law; but they wish you to be circumcised, that
14 in your flesh they may boast. But far be it from me to
boast save in the cross of our Lord Jesus Christ, by
whom the world is crucified unto me, and I unto the
15 world. For in Christ Jesus neither is circumcision any
16 thing, nor uncircumcision, but a new creation. And as
many as walk by this rule, peace be on them, and mercy,
17 and upon the Israel of God. For the rest, let no one
give me trouble, for I bear in my body the marks of the
18 Lord Jesus. The grace of our Lord Jesus Christ be
with your spirit, brethren; amen.

The Epistle of PAUL to the EPHESIANS.

1 PAUL, an apostle of Jesus Christ by the will of God,
to the saints that are in Ephesus, and to the faithful
2 in Christ Jesus; grace be to you, and peace, from
God our Father and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ,
who hath blessed us with all spiritual blessings in heaven
4 in Christ; according as he chose us in him before the
foundation of the world, that we should be holy and
5 blameless in his sight; having in love appointed us before-
hand unto the adoption of children to himself by Jesus
6 Christ, according to the good pleasure of his will, to the
praise of the glory of his grace, with which he favoured us
7 in the Beloved one, in whom we have the redemption
through his blood, the forgiveness of sins, according to
8 the riches of his grace, wherein He hath abounded toward
9 us in all wisdom and prudence; having made known to us
the mystery of his will, according to his good pleasure,
10 which he before purposed in himself for the good govern-
ment of the fulness of the times; that it was to gather
all things under one head in Christ; the things in heaven

and the things on earth, in him, in whom also we have 11
 gained an inheritance, being predestinated according to
 the purpose of Him who worketh all things according to
 the purpose of his own will, that we might be to the praise 12
 of his glory as having hoped in Christ; in whom also 13
 ye, when ye had heard the word of the truth, the good
 tidings of your salvation,—in whom also ye, when ye
 had believed, were sealed with the holy spirit of the pro-
 mise, and who is an earnest of our inheritance into the 14
 redemption of the purchase, unto the praise of His glory.

For this I also, having heard of your faith in the Lord 15
 Jesus, and love to all the saints, cease not to give thanks 16
 for you, making mention of you in my prayers; that the 17
 God of our Lord Jesus Christ, the Father of glory, may
 give to you a spirit of wisdom and of revelation in know- 18
 ledge of him; that the eyes of your heart may be en- 19
 lightened, for you to know what is the hope of his calling,
 and what the riches of the glory of his inheritance among
 the saints, and what the overflowing greatness of his 20
 power toward us who believe, according to the working of
 the power of his might, which he wrought in Christ, when 21
 he raised him from the dead and placed him on his right
 hand above the heavens, far above all principality, and 22
 power, and might, and dominion, and every name that is
 named, not only in this age, but also in that which is to
 come; and *he put all things under his feet*, and gave him 23
 as a head over all things to the church, which is his 24
 body, the fulness of Him who filleth all in all. And you, 1
 who were dead in trespasses and sins, (wherein ye once 2
 walked according to the course of this world, according to
 the prince of the power of the air, the spirit that now 3
 worketh among the sons of disobedience; among whom 4
 also we all once lived in the desires of our flesh, doing the
 will of the flesh and of the thoughts, and were by nature
 children of wrath, as the others; but God was rich in 5
 mercy by his great love wherewith he loved us;) and us, 6
 who were dead in trespasses, hath he made alive together
 with Christ, (by grace ye have been saved,) and hath 7
 raised us up together, and placed us together above the
 heavens in Christ Jesus; that in the ages which are 8
 coming on he may show the overflowing riches of his
grace in kindness to us in Christ Jesus. For by his grace 9

ye have been saved through the faith; and that not of yourselves, it is the gift of God, not from works; so that no one may boast. For we are his workmanship, created in Christ Jesus unto good works, which God before prepared that we should walk in them.

Wherefore remember, that ye, being once Gentiles in the flesh; who are called the uncircumcision, by what is called the circumcision wrought by hands in the flesh;—that ye at that time were without a Christ, aliens from the citizenship of Israel, and strangers from the covenants of the promise, having no hope, and without a God in the world; but now in Christ Jesus, ye who once were far off are made nigh by the blood of Christ. For he is our peace, who hath made both things one, and hath removed the enmity, the middle wall of the partition; having in his flesh abolished the law of the commands in ordinances; that he might create the two in himself into one new man, making peace; and that he might reconcile them both in one body unto God by the cross, having slain the enmity thereby. And he came and preached the good tidings of peace to you that were afar off and to them that were nigh; for through him we both have access by one spirit to the Father. So then, ye are no longer strangers and pilgrims, but fellow-citizens with the saints, and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; by whom all the building fitly framed together groweth into a holy temple in the Lord; by whom ye also are builded together for an habitation of God through the spirit.

For this cause, I Paul, the prisoner of Christ Jesus for you Gentiles,—since ye have heard of the stewardship of the grace of God which was given me towards you, how by revelation was made known to me the mystery, as I before wrote in few words, about which, when ye read, ye may understand my knowledge in the mystery of the Christ, which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the spirit; that the Gentiles are fellow heirs, and of the same body, and partakers of his promise in Christ, by the Good Tidings; *whereof I was made a minister by the gift of the grace of God, given to me, according to the working of his*

power. To me, who am less than the least of all saints, was this grace given, to preach among the Gentiles the good tidings of the unsearchable riches of Christ, and to show clearly to all, what is the government of the mystery that for ages had been hidden in God who created all things; so that now, through the church, the manifold wisdom of God may be made known to the principalities and powers above the heavens; according to the purpose of the ages which he purposed in Christ Jesus our Lord; in whom we have this boldness and access with confidence by the faith in him; wherefore I beg you to faint not at my trouble for you, which is your glory:—for this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and upon earth is named, that he would grant to you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by means of the faith; so that ye being rooted and grounded in love, may have strength to understand with all the saints what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge; so that ye may be filled with all the fulness of God.—And unto Him that is able to do over-abundantly above all that we ask or think, according to the power that worketh in us, to him be glory in the church by Christ Jesus through all the generations of ages; amen.

I therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called, with all lowliness and meekness, with patience; bearing one with another in love, endeavouring to keep the unity of spirit in the bond of peace. There is one body and one spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, He that is over all, and through all, and in us all. And to each one of us is given the grace according to the measure of the gift of Christ. Wherefore it saith; *When he ascended up on high, he led captivity captive, and gave gifts to men.* And this, *He ascended,* what is it, but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things. And he gave some to be apostles, and

some prophets, and some preachers of good tidings, and some shepherds and teachers, for the perfecting of the saints unto the work of ministry, unto the building up the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; so that we no longer be babes, tossed to and fro and carried about by every wind of teaching, by the sleight of men, by craft for the lying in wait of deceit; but speaking the truth in love may grow up in all things unto him, who is the head, the Christ; from whom the whole body, fitly framed together and joined by the help of every joint, according to the working by measure of each one part, maketh the increase of the body unto the building up of itself in love.

This therefore I say and witness in the Lord, that ye no longer walk as the other Gentiles walk in the vanity of their mind, being darkened in the understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart; who being without remorse have given themselves up to wantonness, to work all uncleanness in lasciviousness. But ye have not so learned Christ, since ye have heard him and been in him taught, as the truth is in Jesus, to put off, according to the former course of life, the old man, who is corrupt according to the lusts of deceit; and to be renewed in the spirit of your mind, and to put on the new man, who is created after God in righteousness and holiness of truth.

Wherefore putting away falsehood, speak the truth each man with his neighbour; for we are members one of another. *Be ye angry, but sin not*; let not the sun go down upon your wrath; neither give place to the devil. Let him that stealeth, steal no more, but rather let him labour, working what is good with his hands, that he may have to give to him that hath need. Let no filthy word go out of your mouth, but whatever is good for building up what is wanting, that it may give grace to the hearers. And grieve not the holy spirit of God, whereby ye have been sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be kind one to another, tenderhearted, forgiving one

another, even as God by Christ hath forgiven you. Be ye therefore imitators of God, as beloved children; and walk in love, as Christ loved us, and gave himself up for us an offering and sacrifice to God for a savour of sweet smell.

But fornication, and all uncleanness or lasciviousness, let it not be named among you, as becometh saints; nor filthiness, nor foolish talking, nor jesting, which are unbecoming; but rather giving of thanks. For know ye this, that no fornicator, nor unclean person, nor lascivious man, who is an idolater, hath an inheritance in the kingdom of Christ and of God. Let no one deceive you with vain words; for because of these things cometh the wrath of God upon the sons of disobedience. Be ye not therefore partakers with them. For ye were once darkness, but now are light in the Lord; walk as children of light; (for the fruit of the light is in all goodness and righteousness and truth;) proving what is well-pleasing to the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of the hidden things that are done by them. And all these things are shown, being reproved by the light; for whatever showeth itself is light. Wherefore it saith;

*Awake thyself, O sleeper,
and arise from among the dead,
and Christ will give thee light.*

See then that ye walk correctly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is dissoluteness; but be filled with the spirit, speaking to one another in psalms and hymns and spiritual songs, singing and chanting in your heart to the Lord; giving thanks always for all things unto our God and Father, in the name of our Lord Jesus Christ.

Obey one another in the fear of Christ. Wives, obey your husbands, as the Lord. For the husband is the head of the wife, even as Christ is the head of the church; he is the saviour of the body. But as the church obeyeth Christ, so also let the wives their husbands in every thing. Husbands, love your wives, even as Christ loved the church, and gave himself up for it; that he might make

it holy, cleansing it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So ought husbands to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ the church; for we are members of his body, of his flesh, and of his bones; *therefore shall a man leave his father and mother, and cleave to his wife, and they two shall become one flesh.* This mystery is great; but I am speaking of Christ and the church. Moreover let each one of you so love his wife as himself; and let the wife reverence her husband.

Children, obey your parents in the Lord; for this is right. *Honour thy father and mother,* this is the first commandment with a promise, *that it may be well with thee, and thou mayest be long-living on the earth.* And, fathers, provoke not your children to anger, but bring them up in the discipline and instruction of the Lord.

Slaves, be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart; doing service with good will as to the Lord, and not to men; knowing that whatever good thing each man doeth, whether slave or free, for that will he receive back from the Lord. And masters, do the same to them, forbearing threats, knowing that ye also have a Master in heaven, and *with him there is no respect of persons.*

Lastly, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against blood and flesh, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual wickedness in heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all things, to stand. Stand therefore, having your loins girt about with truth, and having put on the breastplate of righteousness, and your feet shod with a preparation of the

Good Tidings of peace; above all, taking up the shield of 16
 faith, wherewith ye will be able to quench all the fiery
 darts of the wicked one. And take the helmet of salva- 17
 tion, and the sword of the spirit, which is the word of
 God; praying at all times with all prayer and suppli- 18
 cation in the spirit, and watching thereunto with all
 perseverance and supplication for all the saints; and for 19
 me, that words may be given to me, in opening my
 mouth with boldness, to make known the mystery of the
 Good Tidings, for which I am an ambassador in bonds; 20
 that therein I may speak boldly, as I ought to speak.

And that ye also may know my affairs, and what I am 21
 doing, Tychicus, a beloved brother and faithful minister
 in the Lord, will make known to you all things. Him I 22
 have sent to you for that purpose, that ye may know our
 affairs, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, from 23
 God the Father, and the Lord Jesus Christ.

Grace be with all them that love our Lord Jesus 24
 Christ in sincerity.

The Epistle of PAUL to the PHILIPPIANS.

PAUL and Timothy, servants of Jesus Christ, to all 1
 the saints in Christ Jesus that are at Philippi, with the
 bishops and deacons; grace be to you and peace from 2
 God our father and our Lord Jesus Christ.

I thank my God upon every remembrance of you, (always 3
 in every prayer of mine for you all making the prayer
 with joy,) for your contribution to the Good Tidings from 4
 the first day until now; being persuaded of this, that he 5
 who hath begun the good work among you, will carry it 6
 on till the day of Jesus Christ; as it is right for me to 7
 think this of you all, because ye had me in your heart;
 and during my bonds and during my defence, and con- 8
 firmation of the Good Tidings, ye all were contributors to
 me of the munificence. For God is my witness, how I 9
 long after you all with the bowels of Christ Jesus. And 10
 this I pray, that your love may abound yet more and 11
 more in knowledge and all judgment; that ye may ap-
 prove things that excel, and may be sincere and void of
 offence till the day of Christ, being filled with the fruit 12

of righteousness which is by Jesus Christ, unto the glory and praise of God.

Now I wish you to know, brethren, that what hath happened to me hath been rather to the furtherance of the Good Tidings; inasmuch as my bonds are seen to be for Christ, in all the Prætorian camp, and all the other places; and most of the brethren in the Lord, emboldened by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even out of envy and strife, and some also out of good will; these out of love, knowing that I am appointed to speak the defence of the Good Tidings; and the others out of quarrelsomeness preach Christ, not sincerely, thinking to add trouble to my bonds. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this will turn to my safety, through your prayer and the supply of the spirit of Jesus Christ, according to my expectation and hope, that in nothing I shall be ashamed, but that with all boldness of speech, as always, so now, Christ will be magnified in my body, whether by life or by death. For to me to live is Christ, and to die, gain. But whether this living in the flesh would be to me a fruit of the labour, and which I shall choose, I will not say. And I am in a strait betwixt the two, having a desire to depart and be with Christ; for that is far better; but to abide in the flesh is more needful for your sakes. And being persuaded of this, I know that I shall abide and continue with you all for your furtherance and joy of the faith; so that your boasting may abound, by Christ Jesus, in me, through my presence with you again.

Only behave worthy of the Good Tidings of Christ, that whether I come and see you, or be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together with one soul, for the faith of the Good Tidings, and in nothing terrified by the adversaries; which is to them an evidence of ruin, but to you of safety, and that from God. For unto you it is granted on behalf of Christ, not only to believe on him, but also to suffer for him; having the same conflict which ye saw in me and now hear to be in me. If therefore there is any comfort

in Christ, if any soothing of love, if any partaking of spirit, if any bowels and mercies, fill ye my joy, that ye be of the same mind, having the same love, being of one soul, thinking of the one thing; doing nothing in strife or vain glory, but in lowliness of mind each esteeming the other better than himself; each looking not after his own good, but each also that of others. For let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought not the being as God a thing to be seized, but made himself nothing, taking the form of a slave, being made in the likeness of men; and being found in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. Wherefore also God hath set him on high, and given him a name that is above every name; so that in the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without reproach in the midst of a crooked and misguided generation, among whom ye shine as luminaries in the world, holding forth the word of life; as a boast for me in the day of Christ, that I have not run in vain, nor laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all; and for this also do ye joy and rejoice with me. And I trust in the Lord Jesus to send Timothy shortly to you, that I also may be of good heart, when I know about you. For I have no man of like mind who will really care about you; for they all seek their own affairs, not those of Jesus Christ. But of him ye know the proof, that as a son with a father, he hath with me served in the Good Tidings. Him therefore I hope to send, as soon as ever I shall see through my own affairs. But I trust in the Lord that I also myself shall come shortly. And I thought it not

cessary to send to you Epaphroditus, my brother and fellow-labourer and fellow-soldier, but your messenger and helper of my wants; since he longed after you all, and was uneasy because ye had heard that he was sick. For indeed he was sick almost to death; but God pitied him; and not him only, but me also, lest I should have sorrow upon sorrow. I have sent him therefore the more readily, that when ye see him again, ye may rejoice, and I be less sorrowful. Receive him therefore in the Lord with all gladness; and hold such men in honour; because for the work of Christ he was nigh unto death, having endangered his life to supply the remainder of your services to me.

Lastly, my brethren, rejoice in the Lord. To write the same things to you is not irksome to me, and to you is safe.

Beware of the dogs, beware of the evil-doers, beware of the concision. For we are the circumcision, who serve God in spirit, boasting in Christ Jesus, and not trusting in the flesh. Although I might have trust even in the flesh. If any other man thinketh to trust in the flesh, I might more; circumcised on the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew from Hebrews; according to the law, a Pharisee; as for zeal, a persecutor of the church; as for righteousness under the law, being blameless. But what things were gain to me those I counted loss for Christ. Yea doubtless, I count all things a loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things. And I count them as filth, that I may win Christ, and may be found in him, not having as my righteousness that which is from the law, but that which is through faith in Christ, the righteousness from God by the faith; that I may know him, and the power of his resurrection, and the partaking of his sufferings, being made conformable to his death, if I could but attain unto the resurrection of the dead. Not that I have already attained, or am already perfect; but I follow on, if that I may lay hold on that for which also I was laid hold on by Christ. Brethren, I count not myself to have laid hold, but forgetting the things behind, and stretching after the things before, I pursue one thing according to plan, for the prize

of God's calling from above in Christ Jesus. Let us 15
 therefore, as many as be perfect, think of this ; and if in
 any thing ye think otherwise, that also will God reveal
 to you. However, whereunto we have attained, let us 16
 walk therein. Be ye imitators of me, brethren, and mark 17
 them that so walk as ye have us for a pattern. For many 18
 walk, of whom I often told you, and now tell you even
 weeping, they are enemies of the cross of Christ ; whose 19
 end is destruction, whose God is their belly, and whose
 glory is in their shame, who mind earthly things. For 20
 our citizenship is in heaven, from whence also we look
 for a saviour, the Lord Jesus Christ, who will change 21
 our mean body into a likeness of his glorious body, ac-
 cording to the working whereby he is able even to put
 all things under himself. Therefore, my brethren, be- 1
 loved and longed for, my joy and crown, thus stand fast
 in the Lord, beloved.

I beseech Evodia, and I beseech Syntyche, that they be :
 of the same mind in the Lord. Nay, I entreat thee also, 3
 true yoke-fellow, help those women, in that they strove
 for me in the Good Tidings, both with Clement, and with
 my other fellow-labourers, whose names are in the book
 of life. Rejoice in the Lord always ; again I say, rejoice. 4
 Let your mildness be known to all men. The Lord is at 5
 hand ; be over careful about nothing ; but in every thing 6
 by prayer and supplication with thanksgiving let your
 requests be made known to God ; and the peace of God, 7
 which passeth all understanding, will guard your hearts
 and minds in Christ Jesus. Lastly, brethren, whatsoever 8
 things are true, whatsoever things are honest, whatsoever
 things are just, whatsoever things are pure, whatsoever
 things are lovely, whatsoever things are of good report,
 if there be any virtue, if there be any praise, think on these
 things ; and what ye have learned and received, and heard, 9
 and seen in me, those things do ye ; and the God of peace
 will be with you.

And I rejoiced in the Lord greatly, that now at last ye 10
 have renewed your care for me ; wherein also ye were
 careful, but lacked opportunity. Not that I speak in 11
 respect of want ; for I have learned, in whatever state I
 am, to be content. And I know what it is to be brought 12
 low, and I know what it is to abound. Every where and

a all things I have been taught both to be well fed and to be hungry, both to abound and to be in want. I am strong in all things through Him that strengtheneth me. Notwithstanding, ye did well in contributing to me in my trouble. And ye also know, O Philippians, that in the beginning of the Good Tidings, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only. For even in Thessalonica ye sent me and a second time unto my necessity. Not because I desire the gift, but I desire fruit that may abound to your account. For I have all and overflow; I am full, having received from Epaphroditus the things from you, in odour of sweet smell, a sacrifice acceptable, well pleasing to God. And my God will supply all your need, according to his riches in glory, in Christ Jesus.—And to our God and Father be glory for ages of ages, amen.

Greet every saint in Christ Jesus. The brethren who are with me greet you; all the saints, and chiefly those of Cæsar's household, greet you. The grace of our Lord Jesus Christ be with you all, amen.

The Epistle of PAUL to the COLOSSIANS.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the holy and faithful brethren in Christ at Colossæ; grace be to you and peace from God our Father.

We give thanks to the God and Father of our Lord Jesus Christ, always praying for you; having heard of your faith in Christ Jesus, and love towards all the saints, for the hope that is laid up for you in heaven, whereof ye heard before in the word of the truth of the Good Tidings, which are come upon you as upon all the world, and bear fruit and increase, as among you, since the day that ye heard and knew the grace of God in truth; as also ye learned from Epaphras, our beloved fellow-servant, who is for you a faithful minister of Christ, who also hath declared unto us your love in the spirit. For this we also, since the day we heard it, do not cease praying for you, and desiring that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding; to

walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; being strengthened with all strength, according to the power of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father who hath made us meet for the share of the inheritance of the saints in light.

And He hath delivered us from the power of darkness, and hath removed us into the kingdom of the Son of his love; by means of whom we have the redemption, the forgiveness of sins; who is an image of the unseen God, the firstborn of all creation; for by means of him were created all things, those in heaven and those on earth, the seen and the unseen, whether thrones, or dominions, or principalities, or powers; all were created through him and for him; and he is before all, and by means of him all are held together; and he is the head of the body, of the church; he is the beginning, firstborn from the dead, that among all he may be chief; for He was well pleased that in him all fulness should dwell; and having made peace through the blood of his cross, through him to reconcile all things to Himself;—through him, whether things on earth, or things in heaven. And you, who were once aliens and enemies in mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight; if indeed ye continue grounded and settled in the faith, and not moved away from the hope of the Good Tidings which ye have heard, which were preached to every creature under heaven; whereof I Paul was made a minister.

Now I rejoice in my sufferings for you, and I fill up what was wanting of Christ's troubles in my flesh for his body, which is the church; of which I was made a minister, according to God's stewardship which was given to me for you, to fulfil the word of God, the mystery which was hidden from ages and from generations, but is now made manifest to his saints, to whom God wished to make known what is the riches of the glory of this mystery among the Gentiles; the which is Christ in you, the hope of glory, whom we preach, warning every man and teaching every man in all wisdom, so that we may present every man perfect in Christ; whereunto I also

labour, striving according to his working which worketh in me with power.

For I wish that ye knew how great a struggle I have about you and those in Laodicea, and such as have not seen my face in the flesh; that their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of the understanding, unto a knowledge of the mystery of God; in which are hid all the treasures of wisdom and knowledge. And this I say lest any one should beguile you with enticing words. For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As therefore ye have received Christ Jesus as the Lord, walk in him, being rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man kidnap you through philosophy and empty deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the godhead bodily; and ye are complete in him, who is the head of all principality and power; in whom also ye were circumcised with a circumcision not made with hands, in putting off the body of the flesh by the circumcision of Christ, being buried with him in the baptism; in whom also ye have been raised with him through faith in the working of God, who raised him from the dead. And you, being dead in your sins, and in the uncircumcision of your flesh, hath He made alive with him, having forgiven us all our trespasses; blotting out the handwriting of the ordinances that was against us, that was contrary to us. And he took it out of the way, nailing it to the cross; having stripped off from himself the principalities and powers he made a show of them openly, leading them in triumph on it.

Let no man therefore judge you in meat, or in drink, or in respect of a festival, or a new moon, or sabbaths; which are a shadow of the things to come, but the body is Christ's. Let no one triumph over you by voluntary humility and worshipping of angels, intruding into things that he hath not seen, being vainly puffed up by the *mind of his flesh*, and not holding to the Head, from *whom all the body*, by joints and bands nourished and *stiff together*, increaseth with the increase of God. If

ye are dead with Christ from the rudiments of the world, why, as though living in the world, do ye impose on yourselves ordinances, 'Touch not,' 'taste not,' 'handle not,' all which are to perish by using; after the commands and doctrines of men? Which things, having a show of wisdom in will-worship and humility and neglecting of the body, not in any honour, are for satisfying the flesh.

If then ye have been raised with Christ, seek the things above, where Christ is sitting at the right hand of God; think of the things above, not the things on earth. For ye are dead, and your life is hid with Christ in God. When Christ, our life, hath appeared, then will ye also appear with him in glory.

Slay therefore your members as to things on earth, fornication, uncleanness, passion, evil desire, and lasciviousness, which is idolatry; for which God's wrath is coming on the children of disobedience; among whom ye also once walked, when ye lived among them. But now do ye also put away all these, anger, wrath, malice, evil speaking, filthy words, out of your mouth. Lie not one to another, since ye have put off the old man with his deeds, and have put on the new man, who is renewed unto knowledge after the image of his creator; where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian nor Scythian, slave nor free; but Christ is all, and in all. Be clothed therefore, as chosen of God, holy and beloved, with bowels of mercy, kindness, humbleness, meekness, patience; (bearing one with another, and forgiving one another, if any one have a quarrel against another; and as Christ forgave you, so also do ye;) and above all these with love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, with grace singing in your hearts to God. And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God even the Father through him.

Wives, obey your husbands as is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things;

this is well pleasing in the Lord. Fathers, provoke not your children lest they be discouraged. Slaves, obey in all things your masters in the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord; and whatever ye do, do it from your soul, as to the Lord, and not as to men; knowing that from the Lord ye will receive the reward of the inheritance; for ye serve the Lord Christ. And he that wrongeth will receive back for what he wronged; and *there is no respect of persons*. Masters, give to your slaves what is just and fit, knowing that ye also have a Master in heaven.

Give yourselves continually to prayer, watching at it with thanksgiving; praying at the same time also for us, that God would open unto us a door for the word, to speak the mystery of Christ, for which also I am in bonds; so that I may show it, as I ought to speak. Walk in wisdom toward those without, redeeming the time. Let your words be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

All my affairs will Tychicus make known to you, the beloved brother, and faithful minister and fellow-servant in the Lord; whom I have sent to you for this purpose, that he might know your affairs and comfort your hearts; with Onesimus the faithful and beloved brother, who is one of you: they will make known unto you all things done here. Aristarchus my fellow-prisoner greeteth you, and Mark, the cousin of Barnabas, about whom ye have received commands; (if he come to you, receive him;) and Jesus, who is called Justus; who being of the circumcision, are the only fellow-workers unto the kingdom of God who have been a comfort to me. Epaphras, who is one of you, a servant of Christ, greeteth you, always striving for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him witness, that he hath great labour for you, and for those in Laodicea, and those in Hierapolis. Luke the beloved physician, and Demas, greet you. Greet the brethren who are in Laodicea, and Nymphas, and the church in his house. And when this epistle hath been read among you, cause that it be read also in *the church of the Laodiceans*, and that ye also read that *from Laodicea*. And say to Archippus; 'Look to the

'ministry that thou hast undertaken in the Lord, that thou fulfil it.'

The greeting of Paul by mine own hand. Remember my bonds. Grace be with you.

The First Epistle of PAUL to the THESSALONIANS

PAUL and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ; grace be to you and peace from God our Father and the Lord Jesus Christ.

We thank God always for you all, making mention of you in our prayers without ceasing, remembering your work of faith, and labour of love, and patience of hope of our Lord Jesus Christ, in the sight of our God and Father; knowing, brethren beloved by God, your election. For our Good Tidings came not unto you in word only, but also in power, and in holy spirit, and in much assurance; as ye know what we became among you for your sake. And ye became imitators of us and of the Lord, having received the word in much trouble with joy of holy spirit; so that ye became patterns to all the believers in Macedonia and Achaia. For from you hath been sounded out the word of the Lord not only in Macedonia and in Achaia; but also in every place your faith towards God is gone forth; so that we have no need to speak any thing. For they themselves shew of us what an entrance we had unto you, and how ye turned to God from the idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus, who is delivering us from the coming wrath.

For, brethren, yourselves know our entrance unto you, that it was not in vain; but when we had suffered before and been reviled, as ye know, at Philippi, we were bold in our God to speak unto you the Good Tidings of God with much striving. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we have been approved by God to be intrusted with the Good Tidings, even so we speak; not as seeking to please men, but God, who trieth our hearts. For we never used words of flattery, as ye know; nor a cloak of lasciviousness, God is witness; nor sought we glory of men, neither from you, nor from others; (when we might have

been a burden, as apostles of Christ;) but we were gentle among you. As a nurse would cherish her children, so we, longing after you, were willing to give you, not only the Good Tidings of God, but also our own lives, because ye were dear to us. For ye remember, brethren, our labour and toil; working night and day, so as not to be a burden to any of you, we preached unto you the Good Tidings of God. Ye are witnesses and God, how holily and justly and unblameably we behaved to you that believed; as ye know how we exhorted and comforted each one of you, as a father doth his children, and charged you to walk worthily of God, who calleth you into his kingdom and glory. For this also we thank God without ceasing, because when ye received the word of God by hearsay from us, ye received it not as the word of men, but, as in truth it is, as the word of God, who also worketh in you that believe. For ye became imitators, brethren, of the churches of God that are in Judea in Christ Jesus; for ye also suffered the same things from your own countrymen even as they did from the Jews; who both killed the Lord Jesus and the prophets, and persecuted us, and seek not to please God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved; so as to fill up their sins always. But the wrath is come upon them to the uttermost.

But we, brethren, when taken away from you for an hour's space, in person not in heart, very earnestly endeavoured to see your face with great desire. Wherefore we wished to come unto you, (that is, I Paul did,) both once and also a second time, but Satan hindered us. For what will be our hope, or joy, or crown of boasting, (will it not be ye?) before our Lord Jesus Christ at his coming? For ye are our glory and joy. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone, and sent Timothy, our brother, and fellow-labourer under God in the Good Tidings of Christ, to establish you, and to encourage you about your faith, that no one should be shaken by these troubles; for yourselves know that unto this we were appointed; for when we were with you, we foretold to you that we were to be troubled, even as it came to pass and ye know. For this cause myself

also when I could no longer forbear, I sent to know your faith, whether the tempter have tempted you, and lest our labour should be in vain. And just now, when Timothy came to us from you, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring to see us, as we also do to see you; wherefore, brethren, we were comforted over you in all our trouble and distress, by your faith; for now we live, since ye stand fast in the Lord. For what thanks can we return to God for you, for all the joy wherewith we joy because of you before our God; night and day praying exceedingly to see your face, and to finish what is wanting of your faith? And may our God and Father himself and our Lord Jesus Christ guide our way to you; and may the Lord make you increase and abound in love one toward another, and toward all men, even as we do toward you; unto the establishing your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus Christ with all his saints.

Lastly then, brethren, we beseech and exhort you in the Lord Jesus, that as ye received from us how ye ought to walk and please God, so ye would abound yet more. For ye know what commands we gave you by the Lord Jesus. For this is the will of God, your holiness; that ye abstain from fornication; that each of you know how to possess his vessel in holiness and honour, not in the passion of lust, as the Gentiles who know not God; that no one overreach and cheat his brother in this matter; for the Lord is the punisher for all these things, as we also forewarned you and bare witness. For God called us not to uncleanness, but in holiness. He therefore, that scorneth, scorneth not man, but God, who hath given his holy spirit unto us.

And about brotherly love ye need not that I write to you; for ye yourselves are heaven-taught to love one another; for ye do it toward all the brethren in all Macedonia. But we beseech you, brethren, to abound yet more; and to be ambitious to be quiet, and to do your own business, and to work with your own hands, as we commanded you; so that ye may walk becomingly toward those without, and may have need of nothing.

And we would not have you ignorant, brethren, about

them that are gone to rest, so that ye grieve not, even as
14 the others who have no hope. For if we believe that
Jesus died and rose again, even so them also who rest in
15 Jesus will God bring with him. For this we say to you
by the word of the Lord, that we, who remain alive till
the coming of the Lord, shall not get before those that
16 are at rest. For the Lord himself will come down from
heaven with a shout, with the voice of an archangel, and
with the trumpet of God, and the dead in Christ will
17 rise first; then we who remain alive shall be caught up
with them in the clouds, to meet the Lord in the air;
18 and so we shall ever be with the Lord. Therefore
comfort one another with these words.

1 But of the times and seasons, brethren, ye have no
2 need that I write to you; for yourselves know perfectly
that the day of the Lord so cometh as a thief in the
3 night. When men say; 'Peace and safety;' then sudden
destruction cometh on them, as pangs on a woman with
4 child; and they will not escape. But ye, brethren, are
not in darkness, so that that day should overtake you as
5 a thief. For ye are all sons of light, and sons of day; we
6 are not of night nor of darkness. So then, let us not
7 sleep as the others; but let us watch and be sober. For
they that sleep, sleep by night; and they that be drunken,
8 are drunken by night; but let us, who are of day, be
sober, having put on the breastplate of faith and love, and
9 as a helmet the hope of salvation. For God hath not
appointed us to wrath, but to the earning of salvation
10 through our Lord Jesus Christ, who died for us; so that
whether we wake or sleep we may live together with
11 him. Wherefore comfort one another, and build up
each one the other,—even as ye are doing.

12 And we beseech you, brethren, to know them that
labour among you, and are over you in the Lord, and
13 admonish you, and to esteem them very highly in love
for their work's sake. Be at peace among yourselves.
14 And we exhort you, brethren, warn the unruly, comfort
the feebleminded, support the weak, be patient towards
15 all. See that none return evil for evil to any one; but
ever follow what is kind both one toward another, and
16, 17 toward all men. Rejoice always; pray without ceasing;
18 in every thing give thanks, for this is the will of God in
19, 20 Christ Jesus towards you; quench not the spirit; de-

spise not prophesyings; and prove all things, hold to 11
 what is good; abstain from every form of evil. And 22
 may He, the God of peace, sanctify you wholly, and may
 your whole spirit and soul and body be kept blameless
 at the coming of our Lord Jesus Christ. Faithful is He 21
 who calleth you,—and he will do it.

Brethren pray for us. Greet all the brethren with a 23
 holy kiss. I adjure you by the Lord that the epistle be 27
 read to all the holy brethren. The grace of our Lord 28
 Jesus Christ be with you.

The Second Epistle of PAUL to the THESSA- LONIANS.

PAUL and Silvanus and Timothy, to the church of the 1
 Thessalonians in God our Father and our Lord Jesus
 Christ; grace be to you and peace from God our Father 3
 and our Lord Jesus Christ.

We ought to thank God always for you, brethren, as is 3
 meet, because your faith groweth exceedingly, and the
 love of each one of you all toward each other aboundeth;
 so that we ourselves boast of you in the churches of God 4
 for your patience and faith in all your persecutions and
 troubles which ye endure; which is a token of the right- 5
 eous judgment of God; so that ye may be counted worthy
 of the kingdom of God, for which also ye suffer. Since 6
 it is a righteous thing with God to repay trouble to them
 that trouble you; and to you who are troubled rest with 7
 us, at the revealing of the Lord Jesus from heaven, with
 the angels of his power, in a flame of fire, bringing pun- 8
 ishment on them that know not God, and that obey not
 the Good Tidings of our Lord Jesus Christ; who will 9
 suffer punishment, everlasting destruction from the face
 of the Lord, and from the glory of his strength, when he 10
 shall come to be glorified among his saints, and to be ad-
 mired among all the believers, (because our witness was
 believed among you,) in that day. For which also we 11
 pray always for you, that our God may count you worthy
 of the calling, and may fulfil all the good pleasure of his
 goodness, and the work of faith, with power; so that the 12
 name of our Lord Jesus Christ may be glorified in you,
 and ye in him, according to the grace of our God, and of 13
 our Lord Jesus Christ.

1 Now we beseech you, brethren, for the coming of our
2 Lord Jesus Christ, and for our gathering together unto
3 him, that ye be not hastily shaken from your mind, or
4 troubled, neither by spirit, nor by word, nor by letter as
5 from us, as though the day of the Lord were at hand.
6 Let no man deceive you by any means; for the falling
7 off must first come, and then the Man of sin be laid bare,
8 the son of perdition, who is opposing and exalting him-
9 self against every one called god or to be worshipped, so
10 that he sitteth down in the temple of God, shewing him-
11 self that he is a god. Remember ye not, that when I
12 was yet with you I told you these things? And now
13 ye know what hindereth, so that he may be laid bare
14 in his own time. For the mystery of iniquity already
15 worketh; only there is one now hindering until he be
16 taken out of the way. And then will *the Wicked one* be
17 laid bare, whom the Lord Jesus *will consume with the*
18 *breath of his mouth*, and will destroy with the appear-
19 ance of his coming. And his coming is according to the
20 working of Satan with all power and signs and wonders
21 of falsehood, and with all deceit of unrighteousness among
22 them that are perishing; because they received not the
23 love of the truth that they might be saved. And for this
24 will God send to them a working of deceit, so that they
25 shall believe the falsehood; that they may all be con-
26 demned who believed not the truth, but had pleasure in
27 unrighteousness.

13 But we ought to thank God always for you, brethren
14 beloved by the Lord, because God hath from the beginning
15 chosen you to salvation in holiness of spirit and belief of
16 truth; whereunto he called you by our Good Tidings, to
17 the earning the glory of our Lord Jesus Christ. So then,
18 brethren, stand fast and hold the lessons that ye have
19 been taught, whether by our word or letter. And may
20 our Lord Jesus Christ himself, and our God and Father,
21 who loved us and gave us in grace comfort everlasting
22 and a good hope, comfort your hearts, and establish you
23 in every good word and work.

1 Lastly, brethren, pray for us, that the word of the Lord
2 may run and be glorified, even as with you, and that we
3 may be delivered from unreasonable and wicked men; for
4 *all have not the faith*. But the Lord is faithful, who will
5 *establish you and guard you from evil*. And we trust

in the Lord for you, that ye both are doing, and will do, what we command you. And may the Lord guide your hearts into the love of God, and into the patience of Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the lesson that they received from us. For yourselves know how ye ought to imitate us; for we were not disorderly amongst you, nor ate any man's bread for nought; but with labour and toil we worked night and day, not to be a burden to any of you. Not because we have not power; but to make ourselves a pattern for you to imitate us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies. Now such men we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any one obey not our word by this epistle, note him, and keep not company with him, so that he may be ashamed; yet count him not as an enemy, but admonish him as a brother. And may the Lord of peace himself give you peace always by all means. The Lord be with you all.

The greeting of Paul with mine own hand, which is the token in every epistle; thus I write. The grace of our Lord Jesus Christ be with you all; amen.

The First Epistle of PAUL to TIMOTHY.

PAUL, an apostle of Jesus Christ by command of God our saviour, and of Christ Jesus our hope, to Timothy my true child in faith; grace, mercy, peace from God our Father, and Christ Jesus our Lord.

Abide still in Ephesus, as I besought thee when I went to Macedonia, that thou mayest charge certain persons not to teach other doctrines, nor to give heed to fables and endless genealogies, which minister questions rather than God's good government which is in faith.

Now the end of the command is love, out of a pure heart and a good conscience and faith unfeigned, from

which some having swerved have turned aside unto vain jangling, wishing to be teachers of the law, understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully, and he understand this, that a law lieth not against the righteous, but against the lawless and disobedient, the ungodly and sinful, the unholy and profane, the murderers of fathers and murderers of mothers, man-slayers, fornicators, defilers of themselves with mankind, men-stealers, liars, oath-breakers, and if there be any thing else contrary to the sound doctrine, according to the Good Tidings of the glory of the blessed God, that were intrusted to me. And I thank him that strengthened me, Christ Jesus our Lord, because he thought me faithful, putting into the ministry one who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was very abundant with faith and love which is in Christ Jesus. The saying is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. But for this I obtained mercy, that in me, as chief, Jesus Christ might show forth the whole patience, for a pattern to them that were hereafter to believe on him unto life for ages;—and unto the King of the ages, incorruptible, invisible, the only God, be honour and glory for ages of ages, amen.

This command I intrust to thee, son Timothy, according to the prophecies which went before on thee, that by them thou mightest fight the good fight, having faith and a good conscience, which some having put away have been shipwrecked as to the faith; of whom is Hymenæus and Alexander, whom I delivered up to Satan, that they might be taught not to blaspheme.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our saviour; who willeth all men to be saved, and to come to a knowledge of truth. For there is *one God, and one mediator between God and men, a man, Christ Jesus, who gave himself a ransom for all:*

the testimony in his own times, unto which I was made a preacher, and an apostle, (I speak the truth, I lie not,) a teacher of the Gentiles in faith and truth. I advise therefore that the men pray everywhere, lifting up holy hands without wrath and disputing. In like manner also let the women adorn themselves in decent apparel, with modesty and sobriety, not with braids, or gold, or pearls, or costly array ; but, as becometh women professing godliness, with good works. Let the woman learn in silence with all submission. But I suffer not the woman to teach, nor to set herself over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in transgression ; but she will be saved by childbearing, if they continue in faith and love and holiness with sobriety.

The saying is faithful ; if a man aim at being a bishop, he desireth a good work. A bishop then should be blameless, the husband of one wife, watchful, sober, decent, hospitable, ready to teach ; not a wine-bibber, not a striker ; but patient, not a fighter, not fond of money ; ruling well his own house, having his children in subjection with all gravity ; (for if a man know not how to rule his own house, how shall he take care of the church of God ?) not newly converted, lest being puffed up he fall into the Devil's condemnation. And he should have a good character from those that are without, lest he fall into reproach and the Devil's snare. In like manner let the deacons be grave, not double-tongued, not given to much wine, not greedy of base gain, holding the mystery of the faith in a pure conscience. And let these also first be tried, and when found blameless then let them be deacons. In like manner let the women be grave, not slanderers, watchful, faithful in all things. Let the deacons be husbands of only one wife, ruling their children and their own houses well ; for they that have been deacons honourably earn for themselves an honourable rank and great freedom of speech in the faith in Christ Jesus.

These things write I unto thee, hoping to come to thee shortly ; but if I tarry, that thou mayest know how to behave in the house of God, which is the church of the living God, as a pillar and support of the truth.

And confessedly great is the mystery of godliness. One who was made manifest in flesh, was justified in spirit, was seen by preachers, was proclaimed among the Gentiles, was believed on in the world, was received up in glory.

And the spirit expressly saith, that in the latter times some will depart from the faith, giving heed to seducing spirits and doctrines of demons, with the hypocrisy of liars, who have their conscience seared, who order not to marry, to abstain from meats which God created to be received with thanksgiving by those who believe and acknowledge the truth. Because every creature of God is good, and nothing is to be refused, when received with thanksgiving; for it is made holy by the word of God and by prayer. If thou remind the brethren of these things, thou wilt be a good minister of Jesus Christ, nourished up in the words of the faith and of the good doctrine to which thou hast attained. But refuse profane and old wives' fables, and exercise thyself unto godliness. For bodily exercises are profitable for little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. The saying is faithful and worthy of all acceptance. For unto this we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, especially of believers. These things command and teach.

Let no one despise thy youth; but be thou a pattern to believers, in word, in behaviour, in love, in faith, in purity. Till I come, give attention to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given to thee by prophecy, with the laying on of hands by the body of elders. Take care of these things, be wholly in them, that thy improvement may be seen in all things. Take heed to thyself and to thy teaching; continue in them; for so doing thou wilt save both thyself and thy hearers.

Rebuke not an elder, but intreat him as a father; and younger men as brethren; elder women as mothers; the younger as sisters in all purity.

Support widows that are wholly widowed. But if any widow have children or grandchildren, let these learn first to show piety at home, and to requite their parents; for

that is acceptable in the sight of God. But she that is wholly widowed, and left alone, hopeth in God and continueth in supplication and prayers night and day. But she that liveth in wantonness is dead while she liveth. And these things give in charge, that they may be blameless. And if any one provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever. Let not a widow be taken on the list unless of sixty years of age, having been the wife of one husband, and well reported of for good works; whether she have brought up children, or lodged strangers, or washed the saints' feet, or relieved the afflicted, or have followed up any good work. But refuse younger widows; for if they should grow wanton against Christ, they wish to marry, bearing blame, because they have cast off their first faith. And withal they learn to be idle, going about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things that they ought not. I advise therefore the younger ones to marry, bear children, guide the house, give no occasion for slander to the adversary. For already some have turned aside after Satan. If any believing man or woman have widows, let such relieve them, and let not the church be burdened, so that it may relieve those that are wholly widowed.

Let elders who rule well be counted worthy of double reward, especially those who labour in word and teaching. For the scripture saith; *Thou shalt not muzzle the treading ox*; and, *The labourer is worthy of his hire*. Against an elder receive not an accusation, unless it be by two or three witnesses. Them that sin rebuke before all, so that the others also may fear. I charge thee before God and the Lord Jesus Christ, and the chosen preachers, that thou observe these things without prejudice, doing nothing with partiality. Lay hands hastily on no man, nor be partaker of another man's sins.

Keep thyself pure. Be no longer a water drinker, but use a little wine for thy stomach's sake and thy frequent weaknesses.

Some men's sins are open, leading to judgment; those of others follow after. In like manner also some good works are open, and those that are otherwise cannot be hid.

Let such as are slaves under a yoke count their own masters worthy of all honour, so that the name of God and the teaching be not evil spoken of. And let them that have believing masters not disregard them because they are brethren; but let them serve the more because the partakers of the benefit are believers and beloved. These things teach and exhort.

If any one teach other things, and hold not to the wholesome words of our Lord Jesus Christ, and to the teaching which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof come envy, strife, evil speaking, wicked surmising, perverse disputes of men corrupt in mind and destitute of truth, who suppose that godliness is a source of gain; from such men withdraw thyself. But godliness with contentment is a great source of gain; for we brought nothing into the world, and it is plain that we can take nothing out. Having therefore food and covering, let us be content therewith. But they that plan to be rich fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and ruin. For the love of money is the root of all evil; which some reaching after have wandered from the faith and pierced themselves with many sorrows. But do thou, O man of God, flee these things, and follow righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on the life everlasting, whereunto thou wast called, and hast professed the good profession before many witnesses. I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who witnessed before Pontius Pilate the good profession, that thou keep the command unspotted, unrebuked, until the appearing of our Lord Jesus Christ; which in his own times He will show, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see;—to whom be honour and power everlasting; amen.

Charge the rich in this age not to be puffed up; nor to trust in the uncertainty of riches, but in the living God, who giveth us richly all things for our enjoyment; *to do good, to be rich in good works, ready to distribute, eager to communicate, storing up for themselves a good*

foundation against the future, that they may lay hold on the real life.

O Timothy, guard the entrusted charge, avoiding 20
 profane babblings, and [antitheses of Gnosticism, or]
 oppositions of Science falsely so called; in professing 21
 which some have erred concerning the faith. Grace be
 with thee.

The Second Epistle of PAUL to TIMOTHY.

PAUL, an apostle of Jesus Christ by the will of God, 1
 according to the promise of the life in Christ Jesus, to 2
 Timothy my beloved child; grace, mercy, peace, from
 God our Father, and Christ Jesus our Lord.

I thank God, whom I serve after my forefathers with a 3
 clear conscience, that without ceasing I have remembrance
 of thee in my prayers by night and day, desiring to see 4
 thee, remembering thy tears, that I may be filled with
 joy; calling to mind the unfeigned faith that is in thee, 5
 which dwelt first in thy grandmother Lois, and thy
 mother Eunice, and I am persuaded is in thee also.

For which cause I remind thee to kindle up the gift 6
 of God which is in thee by the putting on of my hands.
 For God hath not given us a spirit of fear, but of power, 7
 and of love, and of wisdom.

Be not therefore ashamed of witnessing to our Lord, 8
 nor of me his prisoner; but partake in the afflictions of
 the Good Tidings according to the power of God, who 9
 saved us and called us with a holy calling, not according
 to our works, but according to his own purpose and the
 grace given to us in Christ Jesus before time began, and 10
 now made manifest by the appearing of our saviour Jesus
 Christ, who hath destroyed death, and brought life and
 immortality to light through the Good Tidings, unto 11
 which I was appointed a preacher, and an apostle, and a
 teacher of the Gentiles; for which cause also I suffer 12
 these things; but am not ashamed. For I know whom
 I have believed, and I am persuaded that he is able to
 guard my intrusted charge until that day. Keep to the 13
 form of sound words which thou hast heard from me, in
 faith and love which is in Christ Jesus. The good in-
 trusted charge do thou guard by the holy spirit which 14
 dwelleth in us.

This thou knowest, that all those in Asia turned from me ; of whom are Phygellus, and Hermogenes. May the Lord give mercy to the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain ; but when he was in Rome he sought me out very diligently and found me ; (may the Lord grant to him to find mercy from the Lord in that day ;) and in how many things he served me in Ephesus thou knowest very well.

Thou therefore, my child, be strong in the grace that is in Christ Jesus ; and what thou hast heard from me by many witnesses, the same intrust thou to faithful men, who will be able to teach others also. Do thou therefore endure hardship, as a good soldier of Jesus Christ. No man when he is a soldier entangleth himself in the affairs of life ; so that he may please him that enlisted him. And if a man strive in the games, he is not crowned, unless he strive according to the rules. The husbandman that laboureth ought to be first partaker of the fruits. Consider what I say ; and may the Lord give thee understanding in all things. Remember Jesus Christ of the seed of David, who was raised from the dead according to my Good Tidings ; wherein I suffer trouble unto bonds, as an evil-doer ; but the word of God is not bound. Therefore I bear patiently all things for the sake of the chosen people, so that they also may obtain the salvation which is in Christ Jesus with glory everlasting. The saying is faithful ; if we be dead with him, we shall also live with him ; if we bear patiently, we shall also reign with him ; if we deny him, he will also deny us. If we have no faith, he remaineth faithful ; he cannot deny himself.

Remind them of these things, charging them before the Lord not to fight about words for no profit, to the subverting of the hearers. Endeavour to present thyself approved to God, a workman that needeth not to be ashamed, rightly explaining the word of truth. But shun profane babblings ; for they will increase unto more ungodliness, and their word will eat as a canker ; of whom is Hymenæus and Philetus ; who have erred about the truth, saying that the resurrection is already past ; and they overthrow the faith of some. Nevertheless God's foundation standeth sure, having this seal ; The Lord.

knoweth them that are his ; and, *Let every one that nameth the name of the Lord depart from iniquity.* But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some for honour and some for dishonour. If a man therefore cleanse himself from these things, he will be a vessel for honour, made holy, and useful to the master, prepared for every good work. Flee also the lusts of youth ; and follow righteousness, faith, love, peace with those who call upon the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they gender strifes. And a servant of the Lord ought not to strive, but to be gentle to all men, apt to teach, patient of wrong, in meekness instructing those that oppose ; if perhaps God may grant to them repentance to the acknowledging of the truth, and that unto his will they may rescue themselves from the snare of the devil, having been taken captive by him.

Know this also, that in the last days perilous times will come. For men will be selfish, fond of money, boasters, proud, evil-speakers, disobedient to parents, ungrateful, unholy, without natural affection, covenant-breakers, slanderers, intemperate, fierce, enemies of what is good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God ; having a form of godliness, but denying its power. And from such men turn away. For of these are they who creep into houses, and enslave silly women, that are laden with sins, led away by various passions, ever learning yet never able to come to a knowledge of truth. And as Jannes and Jambres withstood Moses, so do these men withstand the truth ; men corrupt in mind, worthless concerning the faith. But they shall proceed no further ; for their folly will be clear to all, as was that of those men also.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions, what befell me at Antioch, at Iconium, at Lystra, what persecutions I endured ; but out of them all the Lord delivered me. Yea and all who wish to live godly in Christ Jesus will be persecuted. But evil men and impostors will wax worse and worse, deceiving and being deceived. But continue thou in what thou hast learned and been assured of, knowing from whom

thou learnedst, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through the faith in Christ Jesus. All writing inspired by God is also profitable for doctrine, for reproof, for correction, for instruction in righteousness; so that the man of God may be perfect, thoroughly fitted for every good work.

I charge thee before God and Jesus Christ, who is about to judge the living and the dead, and by his appearing and by his kingdom; preach the word; be urgent in season, out of season; confute, rebuke, exhort, in all patience, and teaching. For a time will come when they will not endure sound doctrine; but after their own desires, having itching ears, will they multiply to themselves teachers; and they will turn away their ears from the truth, and will be turned towards the fables. But watch thou in all things, endure afflictions, do the work of a preacher of Good Tidings, fulfil thy ministry.

For I am already sacrificed, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith; for the rest, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day; and not to me only, but to all that love his appearing.

- ¹⁰ Do thy best to come to me soon. For Demas hath forsaken me, having loved the present age, and is gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. Luke alone is with me. Take Mark and bring him with thee; for he is useful to me for the ministry.
- ¹³ And Tychicus have I sent to Ephesus. And the bag which I left at Troas with Carpus, when thou comest, bring; and the books, especially the parchments. Alexander the coppersmith did me much evil; may the Lord reward him according to his works. And do thou guard against him, for he hath greatly withstood our words. At my first defence no man stood with me, but all forsook me; may it not be laid to their charge. But the Lord stood by me, and strengthened me; that by *me the preaching might be fulfilled, and that all the Gentiles might hear*; and I was delivered out of the lion's

mouth. And the Lord will deliver me from every wicked work, and will save me unto his heavenly kingdom;—to whom be glory for ages of ages, amen.

Greet Prisca and Aquilas, and the household of Onesiphorus. Erastus remained at Corinth; but Trophimus I left at Miletus sick. Do thy best to come before the winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you.

The Epistle of PAUL to TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging the truth which is after godliness, in hope of life everlasting, which God, who speaketh not falsely, promised before time began, and at fit times showed his word in the preaching which was intrusted to me according to the command of God our saviour,—to Titus my true child after the common faith; grace, mercy, peace, from God the Father, and the Lord Jesus Christ our saviour.

For this cause I left thee in Crete, that thou mightest set in order the things wanting, and appoint elders in each city as I ordered thee, if any one be blameless, the husband of one wife, having children that are believers, and are not accused of riot or unruly. For the bishop ought to be blameless, as God's steward; not selfwilled, not soon angry, not a winebibber, not a striker, not given to base gain, but hospitable, a lover of good, wise, just, holy, temperate; holding fast the true word according to the teaching, so that he may be able both to exhort by sound doctrine, and to rebuke the gainsayers.

For there are also many unruly persons, vain talkers and deceivers, especially they of circumcision, whose mouth must be stopped; who overturn whole houses, teaching what they ought not, for base gain's sake. One of themselves a poet of their own said; *Cretans are always liars, evil beasts, slow bellies.* This witnessing is true; wherefore rebuke them sharply, that they may be sound in the faith, not holding to Jewish fables and the commands of men who turn from the truth. To the

pure all things are pure, but to the defiled and unbelieving nothing is pure, but both their mind and conscience are defiled. They profess to know God, but in their deeds they deny him, being hateful, and disobedient, and approved in no good work.

But speak thou things that become sound doctrine ; that aged men be sober, grave, wise, sound in faith, in love, in patience ; that aged women in like manner be in behaviour as becometh holiness, not slanderers, not enslaved to much wine, teachers of good ; that they may teach the young women to love their husbands, to love their children, to be wise, chaste, keepers at home, good, obedient to their husbands, that the word of God be not evil spoken of. Exhort the young men in like manner to be wise, in all things shewing thyself a pattern of good works, uncorruptedness in doctrine, gravity, sound speech, which cannot be condemned ; so that he who is of the contrary may be ashamed, having nothing evil to say of us. Let slaves be obedient to their own masters, let them be well pleasing in all things, not contradicting, not purloining, but shewing all good faithfulness ; so that they may adorn the doctrine of God our saviour in all things. For the grace of God, which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this age, waiting for the blessed hope, and the appearing of the glory of the great God and of our saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous for good works. Speak these things, and exhort and rebuke with all authority. Let no man despise thee.

Remind them to be obedient to principalities and powers, to obey authority, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, shewing all meekness towards all men. For we ourselves also were once foolish, disobedient, deceived, enslaved to divers lusts and pleasures, living in malice and envy, spiteful, hating one another. But when the kindness and love of God our saviour toward man appeared, not by *works of righteousness* which we had done, but according to *his mercy* he saved us, by the washing of new birth,

and the renewing of the holy spirit, which he shed on us abundantly through Jesus Christ our saviour; so that having been justified by his grace, we may be heirs according to the hope of life everlasting. The saying is faithful; and about these things I wish thee to affirm strongly, that they who have believed in God might be careful to stand forward in good works. These are the things which are good and profitable to men. But avoid foolish questions, and genealogies, and disputes, and strife about the law; for they are unprofitable and vain. Reject after the first and second admonition a man that maketh divisions; knowing that such an one is gone astray, and sinneth, being self-condemned.

When I shall send Artemas to thee, or Tychicus, be careful to come to me to Nicopolis; for there have I determined to winter. Send forward carefully Zenas the teacher of the law, and Apollos, that nothing be wanting to them. And let our's also learn to be forward in good works for necessary uses, so that they be not unfruitful. All that are with me greet thee; greet them that love us in faith. Grace be with you all.

The Epistle of PAUL to PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-labourer, and to the beloved Apphia, and to Archippus our fellow-soldier, and to the church in thy house; grace to you, and peace, from God our father and the Lord Jesus Christ.

I thank my God always, making mention of thee in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and for all the saints; that the fellowship of thy faith may become effectual in the acknowledging of every good that is in us toward Christ Jesus. For we have great joy and comfort in thy love, because the bowels of the saints have been refreshed by thee, brother.

Wherefore though I might have much boldness in Christ to command thee what is fit, for love's sake I rather beseech, being such an one as Paul the aged, and now also a prisoner of Jesus Christ; I beseech thee for

my child, whom I have begotten in my bonds, Onesimus ;
 11 who was once useless to thee, but is now useful to thee
 12 and to me, whom I have sent back ; and do thou receive
 13 him, that is, mine own bowels. Whom I did mean to
 keep with me, that in thy stead he might minister to me
 14 in the bonds of the Good Tidings ; but without thy mind
 would I do nothing, so that thy kindness should be not
 15 as of necessity, but willingly. For perhaps for this he
 departed for a season, that thou shouldest receive him
 16 for ever ; no longer as a slave, but above a slave, as a
 brother beloved, especially by me, but how much more
 17 by thee, both in the flesh, and in the Lord. If therefore
 18 thou count me a partner, receive him as myself. And
 if he hath wronged thee, or oweth thee ought, put that
 19 to my account ; I Paul have written it with my own hand,
 I will repay it ; albeit I say not to thee that thou owest
 20 to me even thine own self besides. Yea, brother, let me
 have joy of thee in the Lord ; refresh my bowels in Christ.
 21 Having trust in thy obedience I have written to thee,
 knowing that thou wilt do even more than I say.
 22 And withal prepare me also a lodging ; for I hope
 23 that by your prayers I shall be given to you. There
 salute thee Epaphras, my fellow-prisoner in Christ Jesus ;
 24 Mark, Aristarchus, Demas, Luke, my fellow-labourers.
 25 The grace of our Lord Jesus Christ be with your spirit.

The Epistle to the HEBREWS.

1 **G**OD, who at many times and in many manners spake
 2 in time past to the fathers by the prophets, hath at the
 last of these days spoken to us by a Son, whom he hath
 appointed heir of all things, by whom also he made the
 3 ages. Who being a ray of his glory, and an image of
 his substance, and upholding all things by the word of
 his power, when he had by himself made a cleansing of
 our sins, sat down on the right hand of the Majesty on
 4 high ; becoming so much better than the angels, as he
 5 hath inherited a more excellent name than they. For to
 which of the angels did He ever say ; *Thou art my son,*
this day have I begotten thee ? And again, *I will be to*
 6 *him as a father, and he shall be to me as a son ?* And
again, when He bringeth the first begotten into the world,

it saith; *And let all the angels of God worship him.* And 7
of the angels it saith; *Who maketh his angels spirits, and*
his ministers a flame of fire; but of the Son; *Thy* 8
throne, O God, is for ages of ages; a sceptre of right-
eousness is the sceptre of thy kingdom. Thou hast loved 9
righteousness and hated iniquity; therefore, O God, thy
God hath anointed thee with oil of gladness above thy
fellows. And, *Thou, Lord, in the beginning foundedst* 10
the earth; and the heavens are the works of thy hands.
They will perish, but thou remainest, and they all will 11
wax old as a cloak, and as a robe will thou fold them 12
and they will be changed; but thou art the same, and thy
years will not fail. But to which of the angels said He 13
ever; *Sit thou on my right hand until I make thine*
enemies a footstool for thy feet? Are they not all minis- 14
tering spirits, sent forth to minister for the sake of them
who are about to inherit salvation?

Therefore we ought to give the more earnest heed to 1
the things which we have heard, lest we fall off. For if 2
the word spoken through angels was stedfast, and every
transgression and disobedience received a just retribu- 3
tion; how shall we escape if we neglect so great a sal- 4
vation, which had its beginning in being spoken through
the Lord, and was confirmed unto us by them that heard 5
him, God witnessing with them by signs and wonders and 6
divers mighty works and gifts of holy spirit according to
his will? For unto angels He put not in subjection the 7
world to come, whereof we speak. But one somewhere 8
witnessed, saying; *What is man that thou art mindful*
of him? or the Son of man that thou visitest him? Thou 9
madest him a little lower than the angels; thou crownedst
him with glory and honour; thou hast put all things 10
under his feet. For in putting all things under him, He
left nothing not put under him. But now we see not yet 11
all things put under him. But we see Jesus, who was 12
made a little lower than the angels, for the suffering of
death *crowned with glory and honour;* that by the grace
of God he should taste of death for every man. For it 13
became Him for whom are all things and through whom
are all things, in bringing many sons to glory, to make
the leader of their salvation perfect through sufferings.
For both he that sanctifieth and they who are sanctified 14

are all of One ; for which cause he is not ashamed to call
2 them brethren, saying ; *I will declare Thy name unto
my brethren, in the midst of the church will I sing praise
3 to Thee* ; and again ; *I will put my trust in Him* ; and
again ; *Behold, I and the children that God hath given
14 me*. Since then the children are partakers of flesh and
blood, he also himself in the same manner partook of the
same, that through death he might destroy him that hath
15 the power of death, that is the devil, and might deliver
such as through fear of death were all their lifetime held
16 in slavery. For verily it taketh not hold of angels, but
17 taketh hold of the seed of Abraham. Wherefore in all
things it behoved him to be made like unto his brethren,
that he might be a merciful and faithful high priest in
things concerning God, to make propitiation for the sins
18 of the people. For in that he himself suffered when
tempted, he is able to help them that are tempted.

1 Wherefore, holy brethren, partakers of the heavenly
calling, consider the apostle and high priest of our pro-
2 fession, Jesus ; who was faithful to Him that appointed
3 him, even as Moses was, in all His house. For this one
was counted worthy of more glory than Moses, inas-
4 much as he that built the house hath more honour than
the house. For every house is built by some one, but
5 he that built all things is God. And Moses truly was
faithful in all His house, as a servant, in witness of the
6 things which were to be spoken ; but Christ as a son
over His house ; whose house we are, if we keep the
boldness and the rejoicing of the hope firm to the end.
7 Wherefore, as the holy spirit saith ; *To-day, if ye
8 will hear his voice, harden not your hearts as in the
provocation, in the day of temptation in the wilderness ;
9 when your fathers tempted me, proved me, and saw my
10 works for forty years. Wherefore I was grieved with
that generation, and said ; They always err in heart,
11 and they have not known my ways. So I swear in my
12 wrath, they shall not enter into my rest*. Take heed,
brethren, lest there be in any one of you an evil heart
13 of unbelief, in the departing from the living God. But
exhort one another daily, while it is called *To-day* ;
lest any of you be hardened by the deceitfulness of
14 *sin*. For we are made partakers of Christ, if we hold
the beginning of our confidence stedfast unto the end ;

as it is said; *To-day, if ye will hear his voice, harden* 15
not your hearts, as in the provocation. For who when 16
 they heard did provoke? Yea, did not all they who 17
 came out of Egypt under Moses? And with whom was 17
 He grieved for forty years? Was it not with them that 18
 had sinned, whose carcasses fell in the desert? And to 18
 whom swore He that they should not enter into his rest, 19
 but to them that believed not? So we see that they 19
 could not enter in because of unbelief. Let us therefore 1
 be afraid, lest, a promise being left of entering into His 1
 rest, any of you should seem to come short of it. For 2
 we have received good tidings, as also did they; but the 2
 word which they heard did not profit them, not being 3
 mixed with the faith of them that heard it. For we who 3
 have believed do enter into the rest, as it said; *So I* 3
swear in my wrath, they shall not enter into my rest; even 4
 from the works that were finished indeed at the founda- 4
 tion of the world. For it somewhere saith about the 4
 seventh day thus; *And God rested on the seventh day* 4
from all his works; and in this again; *They shall not* 5
enter into my rest. Since therefore it remaineth that 5
 some are to enter therein, and they to whom the good 6
 tidings were first preached entered not because of unbel- 6
 lief; again it marketh out a certain day, *To-day,* saying 7
 in David, after such a time; as it is said; *To-day, if ye* 7
will hear his voice, harden not your hearts. For if 8
 Joshua had given them rest, it would not have spoken 8
 of another day afterwards. There remaineth therefore 9
 a sabbath-rest for the people of God. For he that is 9
 entered into his rest, hath also ceased from his works, as 10
 God from his own. Let us therefore endeavour to enter 11
 into that rest, lest any man fall after the same example 11
 of unbelief. For the word of God is living and power- 12
 ful, and sharper than any two-edged sword, piercing 12
 even unto the separating of life and breath, and of joints 12
 and marrow, and able to judge the thoughts and mean- 13
 ings of the heart; and no creature is unseen in his sight, 13
 but all things are naked and laid open to the eyes of 13
 him of whom we are speaking.

As then we have a great high priest, who is passed 14
 into heaven, Jesus the son of God; let us hold fast our 14
 profession. For we have not a high priest who cannot 14
 deal with our weaknesses; as he was tempted in like

1 manner in all things, except sin. Let us therefore come
boldly to the throne of grace, that we may obtain mercy,
1 and find grace for help in time of need. For every high
priest taken from among men is appointed for men in
things belonging to God, that he may offer both gifts and
2 sacrifices for sins; who can feel for the ignorant and the
3 wandering, since he also is compassed with weakness; and
for this he ought, as for the people, so also for himself, to
4 make offering for sins. And no one taketh this honour to
5 himself, but one that is called by God, as was Aaron. So
also Christ honoured not himself as being made a high
priest, but He that said of him; *Thou art my son, this day*
6 *have I begotten thee*; as it also saith in another place;
Thou art a priest for ever, of the order of Melchisedec.
7 And he in the days of his flesh, when he had offered up
prayers and supplications with strong crying and tears
unto Him that was able to save him from death, and being
8 heard for his devotion, though being a son, learned
9 obedience from what he suffered; and being made
perfect, he became the author of everlasting salvation
10 unto all that obey him; being proclaimed by God a
high priest of the order of Melchisedec.
11 And of him we have much to say and hard to be ex-
12 plained, since ye are become dull of hearing. For though
by this time ye ought to be teachers, ye have again need
of one to teach you, what are the first principles of the
oracles of God; and ye are become such as have need of
13 milk, and not of strong meat. For every one that useth
milk is unskilful in the word of righteousness; for he is a
14 babe; for strong meat is for the full grown, who by habit
have their senses exercised to the discernment both of
1 good and evil. Wherefore leaving the first principles of
the doctrine of Christ, let us come to the perfection; not
laying again a foundation of repentance from dead works,
2 and of belief in God, of the doctrine of washings, and of
the laying on of hands, and of the rising again from the
3 dead, and of everlasting judgment. And this we will do
4 if God permit. For it is impossible as to those who have
been once enlightened, and have tasted the heavenly gift,
5 and been made partakers of the holy spirit, and have
tasted the good word of God and the mighty works of the
6 age that is to come, when they fall away, to renew them

again to repentance; since they again crucify to themselves the Son of God and put him to shame. For the land which drinketh the rain that cometh oft upon it, and bringeth forth herbs useful to them for whom it is tilled, receiveth blessing from God; but that which beareth thorns and briers is worthless, and is nigh unto a curse; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that belong to salvation, if we may so speak. For God is not unjust, so as to forget your work and the love which ye shewed toward his name, in having ministered and in now ministering to the saints. And we desire each of you to shew the same diligence towards the completion of the hope until the end; that ye be not slothful, but imitators of those who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying; *Surely blessing I will bless thee, and multiplying I will multiply thee.* And thus having been patient he obtained the promise. For men verily swear by Him who is greater, and the oath for confirmation is to them an end of all strife. Wherein God, wishing more abundantly to shew unto the heirs of the promise the unchangeableness of his will, confirmed it with an oath; so that by two unchangeable things, in which it is impossible for God to deceive, we might have a strong consolation, having fled for refuge to lay hold upon the hope set before us; which we hold as an anchor of the soul, both sure and stedfast, and which entereth the place within the veil, whither as a forerunner for us Jesus is entered, who is made a high priest of the order of Melchisedec until the end of the world.

For this Melchisedec, king of Salem, priest of the most high God, (who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all;) first being translated *King of righteousness*, and then *King of Salem*, which is *King of Peace*, without father, without mother, without genealogy, neither having beginning of days, nor end of life, but made like unto the Son of God, remaineth a priest for the future. Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of the spoils. And verily they of the sons of Levi, who

receive the office of priest, have a command to take tithes from the people according to the law, that is, from their brethren, though they came out of the loins of Abraham ;
6 but he, though not having his genealogy from them, took tithes from Abraham, and blessed him that had the promises. And without any contradiction the less is blessed
7 by the greater. And here men that die receive tithes ;
8 but there one of whom it is witnessed that he liveth.
9 And so to speak, Levi also who receiveth tithes paid tithes
10 through Abraham ; for he was yet in the loins of his
11 father when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there for another
12 priest to arise of the order of Melchisedec, and not be called of the order of Aaron ? For the priesthood being
13 changed, of necessity a change of the law is also made.
14 For he of whom these things are spoken belonged to another tribe, of which none waited on the altar. For it
15 is certain that our Lord sprang from Judah, of which tribe Moses spake nothing about priesthood. And it is yet far more certain, if after the likeness of Melchisedec
16 there ariseth another priest, who is made not after the law of a fleshly command, but after the power of an
17 endless life. For it witnesseth ; *Thou art a priest for ever of the order of Melchisedec.* For there is truly an
18 annulling of the former command, for the weakness and unprofitableness thereof, (for the law made nothing
19 perfect,) and a bringing in of a better hope, by which we draw near to God. And inasmuch as it is not with-
20 out an oath, (for they were made priests without an oath, but he with an oath from Him that said of him, *The Lord swears, and he will not repent ; Thou art a priest for*
21 *ever of the order of Melchisedec ;*) by so much has Jesus been made a surety of a better covenant. And those
22 priests truly were many, because by death they were hindered from continuing ; but he because of his con-
23 tinuing for ever hath his priesthood unchanging ; wherefore he is able also to save them wholly who come through
24 him to God, since he ever liveth to intercede for them.
25 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than
26 the heavens ; who hath not daily need, as the high priests,

to offer up sacrifice, first for his own sins and then for the people's; for this he did once for all when he offered up himself. For the law maketh high priests men who have weakness; but the word of the oath, which is since the law, a Son made perfect to the end of the world.

Now this is the sum of what hath been said; we have such an high priest, who is set at the right hand of the throne of the Majesty in heaven; a minister of the Holies, and of the true tabernacle, which the Lord fixed, and not man. For every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that this one also have somewhat that he may offer. For if he were on earth he would not be a priest, since they are the priests who offer the gifts according to the law; in that they serve after the example and shadow of heavenly things, as Moses was warned when he was about to make the tabernacle; for, *See, He saith, that thou make all things after the pattern shewed to thee on the mountain.* But now hath he obtained a more excellent ministry, by how much also he is mediator of a better covenant, which hath been established upon better promises. For if the first had been faultless, no place had been sought for a second. For when finding fault it saith to them; *Behold, days are coming, saith the Lord, when I will complete a new covenant with the house of Israel, and with the house of Judah; not after the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.* For this is the covenant that I will make with the house of Israel after those days, saith the Lord; *I will put my laws into their mind, and will write them on their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach each man his fellow-citizen, and each man his brother, saying; Know the Lord; for all shall know me, from the least of them to the greatest of them.* For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In saying *Now,* he hath made the first to be old; and that which is old and aged is near its disappearing.

Then indeed the first had also ordinances of worship and the holy furniture. For there was made the tabernacle wherein was the lamp-stand, and the table,

3 and the shew-bread; this is called the Holy. And behind
the second veil a tabernacle called the Holy of Holies,
4 which held the golden censer, and the ark of the covenant
overlaid all over with gold, wherein was a golden pot hold-
ing the manna, and Aaron's rod that budded, and the tables
5 of the covenant; and over it cherubim of glory, oversha-
dowing the altar of propitiation; of which we cannot now
6 speak particularly. Now these things being thus prepared,
the priests enter at all times into the first tabernacle, per-
7 forming the services; but into the second the high priest
alone entereth once a year, not without blood, which he
offereth for himself, and for the people's sins of ignorance;
8 the holy spirit signifying this, that the way into the Holies
was not yet made manifest, while the first tabernacle was
9 yet standing; which is a figure for the time then present,
during which were offered both gifts and sacrifices, which
could not make perfect in conscience him that did the
10 service, only in meats and drinks, and divers washings,
ordinances of the flesh, appointed until the time of reforma-
11 tion. But Christ being come, a high priest of the good
things that are to be, through the greater and more perfect
tabernacle, not made with hands, that is, not of this
12 workmanship, neither by blood of goats and calves, but
by his own blood, he entered once for all into the Holies,
13 having gained everlasting redemption. For if the blood
of bulls and goats, and the ashes of a heifer sprinkling the
14 unclean, sanctify to the purity of the flesh; how much
more will the blood of Christ, who through the eternal
spirit offered himself without spot to God, cleanse your
conscience from dead works to the service of the living
15 God! And for this he is a mediator of a new covenant,
that a death having taken place for a redemption of the
transgressions against the first covenant, they who have
been called may receive the promise of the eternal in-
16 heritance. For where a covenant is, a death must be
brought forward of him that made it; for a covenant is
17 binding against the dead, but while he that made it liveth
it is of no force. Whence the first was not confirmed with-
18 out blood. For when the whole command had been spoken
according to law by Moses, to the whole people, he took
the *blood of the calves* and goats with water and scarlet
19 *wool and hyssop*, and sprinkled both the book itself and

the whole people, saying; *This is the blood of the covenant* 20
which God hath enjoined on you. And he in like manner 21
sprinkled with the blood the tabernacle and all the vessels
of the ministry. And almost all things are by the law 22
cleansed by blood, and without shedding of blood is no
forgiveness. It was therefore necessary that the copies 23
of the things in heaven should be cleansed by these; but
the heavenly things themselves by better sacrifices than
these. For Christ entered not into Holies made with 24
hands, the resemblance of the true, but into heaven itself,
now to appear before the face of God for us. Not that 25
he should offer himself often, as the high priest entereth
the Holies every year with the blood of others; for then 26
he must have often suffered since the foundation of the
world; but now once for all at the completion of the ages
hath he appeared for the removal of sin by the sacrifice
of himself. And as it is appointed to men to die once, 27
and after this the judgment; so also Christ, having been
once for all offered for the taking away of the sins of 28
many, will be seen a second time without sin by those
who look to him for salvation. For the law having a
shadow of the good things to come, not the very image of
the things, can never, by those yearly sacrifices that they
offer for the future, make the comers thereto perfect.
Then would they not have ceased to be offered, because of
the worshippers once cleansed having no longer conscience
of sins? But in these is a remembrance of sins each
year. For it is not possible for the blood of bulls and
goats to take away sins. Therefore one coming into the
world saith; *Sacrifice and offering Thou wouldest not,*
but a body hast thou prepared for me; in burnt-offerings
and sin-offerings Thou hast had no pleasure. Then said
I; Lo, I come (in the beginning of the book it is written
of me) to do thy will, O God. When he first said; *Sacri-*
fice and offering and burnt-offerings and sin-offerings
Thou wouldest not, neither hadst pleasure therein, which
are offered according to the law; then he said; *Lo, I*
come to do thy will. He taketh away the first, that he
may establish the second. By which *will* we have been 1
made holy through the offering of the body of Jesus
Christ once for all. And every priest standeth daily 1
ministering and offering often the same sacrifices, which

2 can never take away sins. But he, having offered one
sacrifice for sins, for the future sat down at the right
3 hand of God, waiting after this *till his enemies were*
4 *made a footstool for his feet.* For by one offering he
hath made perfect for the future those that are being
5 made holy. And the holy spirit also witnesseth for us.
6 For after it was first said; *This is the covenant that I*
7 *will make with them, after those days, saith the Lord,*
8 *I will put my laws into their hearts, and in their minds*
9 *will I write them;* then, *Their sins and iniquities will*
10 *I remember no more.* Now where forgiveness of these
things is, there is no more offering for sin.

11 Having therefore, brethren, by the blood of Jesus,
liberty of entrance into the Holies, which he consecrated
12 for us as a new and living way, through the veil, (that
13 is, his flesh,) and having a great priest over the house of
14 God, let us draw near with a true heart, in fulness of
15 faith, having our hearts sprinkled from an evil conscience;
16 and having the body washed with pure water, let us
17 hold the profession of our hope unwavering; (for He
18 that promised is faithful,) and let us consider one another
19 that we may provoke to love and good works; not for-
20 saking the assembling of ourselves together, as the
21 manner of some is, but exhorting to it; and so much
22 the more as ye see the day approaching.

23 For if we sin wilfully after receiving the knowledge
of the truth, there no longer remaineth a sacrifice for
24 sins; but a certain fearful waiting for judgment, and a
25 fiery anger which is to devour its adversaries. Any
one that hath broken the law of Moses dieth without
26 mercy under two or three witnesses; of how much sorer
27 punishment, think ye, will he be thought worthy who
28 hath trodden down the Son of God, and hath accounted
common the blood of the covenant wherewith he was
29 sanctified, and hath insulted the spirit of grace? For
we know Him who said, *Punishment is mine, I will*
30 *repay, saith the Lord;* and again; *The Lord will judge*
31 *his people.* It is a fearful thing, to fall into the hands
of the living God.

32 But remember the former days in which when en-
33 lightened ye endured a great fight of sufferings; partly
while ye were made a gazingstock both with reproaches

and afflictions, and partly while ye became companions of them that were so treated. For ye had compassion 34 on those who were in bonds, and ye took with joy the spoiling of your goods, knowing that ye have for yourselves in heaven a better and a lasting substance. Cast 35 not away therefore your boldness, which hath a great reward. For ye have need of patience; that after doing 36 the will of God ye may receive the promise. For yet a little while, and *he that is coming will come, and will 37 not tarry. And he that is righteous by faith, shall live; but if he draw back, My soul will have no pleasure in him.* But we are not of the drawing back unto destruction, 38 but of the faith unto the saving of the soul.

Now faith is a confidence of things hoped for, a conviction of things unseen. For by it the elders obtained 1 a good report. By faith we understand that the ages 2 were framed by the word of God; so that the things which are seen arose not out of things visible. By faith 3 Abel offered to God a better sacrifice than Cain, by which he obtained witness that he was righteous, God 4 witnessing of his gifts; and by it he being dead yet speaketh. By faith Enoch was changed so as not to see 5 death; and he was not found, because God had changed him; for before his change it was witnessed of him that he pleased God. But without faith it is impossible to 6 please him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek him. By faith Noah, being warned about the things not yet 7 seen, being moved with awe, prepared an ark for the saving of his house; and by it he condemned the world, and became heir of the righteousness that is by faith. By faith Abraham, when called to go out into the place 8 which he was afterwards to receive as an inheritance, obeyed; and went out, not knowing whither he went. By faith he journeyed into the land of the promise, as 9 into a strange land, dwelling in tents with Isaac and Jacob, the fellow-heirs of the same promise; for he 10 looked for the city that hath foundations, whose builder and maker is God. By faith also Sarah herself received 11 strength to conceive seed, even when she was past age, because she judged Him that promised faithful. There- 12 fore even from one man, and for this as good as dead, were born children, as the stars of heaven in multitude,

and as the unnumbered sand which is on the sea
13 shore. These all died in faith, not having received
the promised blessings, but having seen them afar off
and saluted them; and having acknowledged that they
14 were strangers and pilgrims in the land. For they,
who say such things, shew that they are seeking their
15 own country. And truly if they had been mindful of
that from whence they had come out, they might
16 have had an opportunity to return; whereas they are
reaching after a better, that is a heavenly one. Where-
fore God is not ashamed of them to be called their
17 God; for he hath prepared for them a city. By faith
Abraham when tried, offered up Isaac; and he that had
18 received the promises offered up his only begotten, of whom
19 it was said, *In Isaac shall thy seed be called*; accounting
that God was able to raise him even from the dead; from
20 whence also, to speak in a figure, he received him. By
faith Isaac blessed Jacob and Esau about things to come.
21 By faith Jacob, when dying, blessed both the sons of
Joseph, *and bowed in worship upon the top of his staff*.
22 By faith Joseph, when dying, mentioned the departure of
the children of Israel, and gave orders about his bones.
23 By faith Moses, when born, was hid for three months by
his parents, because they saw that he was a graceful child;
24 and they feared not the king's command. By faith Moses,
when grown up, refused to be called the son of Pharaoh's
25 daughter; choosing rather to be ill-treated with the people
of God, than to enjoy the advantages of sin for a season;
26 thinking the reproach of the Christ greater riches than the
treasures of Egypt; for he looked forward to the reward.
27 By faith he left Egypt, not fearing the wrath of the king;
28 for he endured, as seeing Him that is unseen. By faith
he made the Passover, and the sprinkling of blood, so that
He that destroyed the first-born might not touch them.
29 By faith they passed through the Red Sea as by dry land;
of which when the Egyptians made trial they were
30 swallowed up. By faith the walls of Jericho fell down
31 after they had been compassed about for seven days. By
faith the harlot Rahab perished not with the unbelievers
32 when she received the spies in peace. And what more
shall I say? for the time would fail me to tell of Gideon,
and of Barak and Samson and Jephthah, and of David

and Samuel, and of the prophets; who through faith subdued kingdoms, worked righteousness, obtained promises, stopped lions' mouths, quenched the strength of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, overturned the camps of the strangers; women received their dead by being raised again; and some men were tortured, not accepting the deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourging, yea moreover of bonds and imprisonment; they were stoned, were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, destitute, afflicted, ill-treated, (of whom the world was not worthy,) wandering in desert places and on mountains, and in caves and holes of the earth. And these all, having received a good report through faith, received not the promise, God having provided some better thing for us, that without us they might not be made perfect.

Wherefore, since we also have so great a cloud of witnesses set around us, let us lay aside every weight, and the besetting sin, and let us run with patience the race that is set before us, looking unto Jesus the beginner and finisher of the faith; who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. For consider him that endured such contradiction from sinners against himself, so that ye may not be wearied, fainting in your minds.

Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as sons; *My son, despise not the chastening of the Lord, nor faint when rebuked by him; for whom the Lord loveth he chasteneth; and he scourgeth every son whom he receiveth.* If ye endure chastening, God dealeth with you as sons; for what son is there whom his father chasteneth not? But if ye be without chastening, whereof all were made partakers, then ye are base-born and not sons. Have we then had fathers of our flesh who chastened us, and whom we revered; shall we not much rather be in subjection to the Father of spirits, and live? For they verily for the sake of a few days chastened us as they thought fit; but He for our profit, that we might

11 be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.

12 Wherefore *set right the hanging hands, and the enfeebled*
13 *knees*; and make straight paths for your feet, that even lameness be not turned aside, but rather be healed.
14 Follow peace with all men, and holiness, without which
15 no man will see the Lord; looking carefully lest any man
16 fall short of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
17 lest there be any fornicator, or profane person, as Esau, who sold his birthright for one meal. For ye know that afterwards, when he wished to inherit the blessing, he was rejected; for he found no place for a change of mind, though he sought it carefully with tears. For ye are not come unto the mountain that could be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; the hearers of which begged that the word should not be spoken to them any more; for they could not bear what was commanded, *If even a beast touch the mountain it shall be stoned*, and so terrible was the sight, Moses said, *I exceedingly fear and tremble*. But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels, to the general assembly and to the church of the firstborn who are registered in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to blood of sprinkling, that speaketh better than Abel. See that ye neglect not Him that speaketh. For if they escaped not who neglected Him when warning upon earth, how much less we, if we turn from Him when warning from heaven; whose voice then shook the earth; but now He hath promised, saying; *Yet once more I shake not the earth only, but also the heavens*. And this, *Yet once more*, meaneth the changing of the things shaken, as of things made, that the unshaken things may remain. Wherefore, since we receive an unshaken kingdom, let us have thankfulness, whereby we may serve God acceptably
19 *with reverence and awe*. For our God is a consuming
fire.

Let brotherly love continue. Be not forgetful of hos- 1 2
pitality; for thereby some have entertained angels un-
awares. Remember the prisoners, as being fellow-pri- 3
soners; those that are ill-treated, as being yourselves also
in the body. Let marriage be honourable among all, and 4
the bed be undefiled; but fornicators and adulterers God
will judge. Let your behaviour be without greediness 5
for money; be content with what ye have; for He hath
said; *I will never leave thee, no, I will never forsake thee.*
So that we may boldly say; *The Lord is my helper, and* 6
I will not fear; what can man do to me? Remember 7
those who rule over you, who have spoken to you the
word of God; whose faith imitate, considering the end
of their way of life. Jesus Christ is the same yesterday, 8
and to-day, and to the end of the world. Be not carried 9
away by divers and strange doctrines; for it is good that
the heart be established in grace, not in meats; in which
those that walk are not profited. We have an altar, off 10
which they who serve the tabernacle have no right to
eat. For the bodies of those animals, whose blood is 11
brought into the Holies by the high priest as a sin-offer-
ing, are burned without the camp. Wherefore Jesus also,
that he might sanctify the people with his own blood,
suffered without the gate. Let us therefore go forth to 13
him without the camp, bearing his reproach; for here 14
we have no continuing city, but we seek the one to come.
Through him therefore let us offer up the sacrifice of 15
praise to God continually, that is, the fruit of lips acknow-
ledging his name. But to do good and to distribute for- 16
get not; for with such sacrifices God is well pleased.
Obey them that rule over you, and submit; for they 17
watch over your souls, as having to give an account; so
that they may do it with joy and not with grief; for that
is unprofitable to you. Pray for us; for we trust that 18
we have a good conscience, in all things wishing to live
honestly; and I beseech you the rather to do this, that 19
I may be restored to you the sooner.

And may the God of peace, who brought again from 20
the dead our Lord Jesus, the shepherd of the sheep, great
by the blood of the everlasting covenant, make you per- 21
fect in every good work to do his will; working in you
what is well-pleasing in his sight through Jesus Christ,
—to whom be glory for ages of ages; amen.

- 2 And I beseech you, brethren, suffer the word of exhortation ; for I have written unto you in a few words.
 3 Know that our brother Timothy is set at liberty, with
 4 whom, if he come shortly, I will see you. Greet all who rule over you, and all the saints. They from Italy salute
 5 you. Grace be with you all ; amen.

THE GENERAL EPISTLES.

The Epistle of JAMES.

- 1 **JAMES**, a servant of God and of the Lord Jesus Christ,
 to the twelve tribes who are in the dispersion, greeting.
 2 Count it all joy, my brethren, when ye fall into divers
 3 temptations ; knowing that the trying of your faith worketh
 4 patience. And let patience have perfect work, that ye may
 5 be perfect and entire, wanting in nothing. And if any of
 you lack wisdom, let him ask of God who giveth freely to
 6 all and upbraideth not ; and it will be given to him. But
 let him ask in faith, nothing doubting. For he that
 doubteth is like a wave of the sea blown and tossed.
 7 For let not that man think that he shall receive any thing
 8 from the Lord. A double-minded man is unstable in all
 his ways.
 10 Let the lowly brother rejoice in his height ; and the
 rich in his lowliness ; for as a flower of grass will he
 1 pass away. For the sun riseth with its scorching, and
 withereth the grass, and the flower thereof falleth off, and
 the grace of its form perisheth ; so also will the rich man
 2 fade away in his ways. Blessed is the man that endureth
 temptation ; for when he hath been tried, he will receive
 the crown of life, which the Lord hath promised to them
 that love him.
 3 Let no man, when tempted, say, ' I am tempted by
 ' God ; ' for God cannot be tempted by evil, and he
 4 tempteth no man. But every man is tempted, when
 5 drawn away and enticed by his own lust. Then when
 lust hath conceived, it bringeth forth sin ; and sin, when
 6 finished, bringeth forth death. Be not deceived, my
 7 beloved brethren ; every good giving and every perfect
gift is from above, coming down from the Father of the

Lights, with whom is no variableness or shadow of turning. Of his own will he begat us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be quick to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore, laying aside all filthiness and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save your souls.

And be ye doers of the word, and not hearers only, deceiving yourselves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth, not being a forgetful hearer, but a doer of the work, this man will be blessed in his deed. If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

My brethren, hold not the faith of Jesus Christ, our Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in gay clothing, and there come in also a poor man in vile clothing, and ye look up to him that weareth the gay clothing, and say, 'Sit thou there, honourably;' and say to the poor man, 'Stand thou there,' or, 'Sit here under my footstool;' then are ye not partial among yourselves, and judges of evil thoughts? Hearken, my beloved brethren; hath not God chosen the poor of the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor. Do not the rich men oppress you, and drag you to judgment? Do not they speak ill of that worthy name by which ye are called? If indeed ye fulfil the royal law according to the scripture, *Thou shalt love thy neighbour as thyself*, ye do well; but if ye have respect to persons, ye commit sin, and are convicted under the law as transgressors. For whoever shall keep the whole

11 law, and yet sin in one point, is guilty of all. For He
 12 that said, *Do not commit adultery*, said also, *Do not kill*.
 Now if thou commit no adultery, but do kill, thou art
 13 become a breaker of the law. So speak ye, and so do,
 14 as they that are to be judged by the law of liberty. For
 judgment is merciless to him that hath shewed no mercy;
 mercy rejoiceth against judgment.

14 What doth it profit, my brethren, if a man say that he
 hath faith, and have not works? can the faith save him?
 15 If a brother or sister be naked, and in want of daily food,
 16 and one of you say to them, 'Depart in peace, be ye
 'warmed and filled,' but give not to them the things
 17 needful to the body; what doth it profit? Even so the
 18 faith, if it hath not works, is by itself dead. Yea, a man
 may say; 'Thou hast faith and I have works; shew me
 'thy faith without thy works, and I will shew thee my
 19 'faith by my works. Thou believest that there is one
 'God; thou doest well; the demons also believe and
 20 'tremble. But wouldst thou know, O vain man, that the
 21 'faith without the works is dead? Was not Abraham
 'our father justified by works, when he offered up Isaac
 22 'his son upon the altar? Thou seest how the faith
 'wrought with his works, and by the works was the
 23 'faith made perfect. And the scripture was fulfilled
 'which saith; *Abraham believed God, and it was counted*
 'to him for righteousness, and he was called a friend of
 24 'God.' Ye see that by works a man is justified, and not
 25 by faith only. In like manner also was not Rahab the
 harlot justified by works when she received the mes-
 26 sengers and sent them out another way? For as the
 body without breath is dead, so faith without works is
 dead also.

1 Be not many teachers, my brethren, knowing that we
 2 shall receive the heavier condemnation. For in many
 things we all sin. If any man sin not in word, he is a
 perfect man, able to bridle even the whole body.
 3 Behold, we put horses' bits into their mouths, to make
 them obey us; and we turn about their whole body.
 4 Behold also the ships, though so great and driven by
 strong winds, yet are they turned about by a very small
 rudder, whithersoever the skill of the steersman wisheth.
 5 Even so the tongue is a little member, and boasteth
 6 greatly. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, the world of iniquity;—so the tongue becometh among our members, defiling the whole body, and setting on fire the course of nature, and being set on fire by the Gehenna. For every kind of beasts, and of birds, and of creeping things, and of fishes, is tamed, and hath been tamed by mankind; but the tongue no man can tame; it is an unruly evil, full of deadly poison. By it we bless our God and Father; and by it we curse men, who are made after the likeness of God; out of the same mouth cometh blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth sweet and bitter from the same opening? Can a fig-tree, my brethren, bear olives, or a vine figs? So a salt spring cannot yield sweet water.

Who among you is wise and hath understanding? let him shew out of good behaviour his works with meekness of wisdom. But if ye have bitter envy and strife in your hearts, do ye not boast, and lie against the truth? This wisdom is not come down from above, but is earthly, animal, demoniacal. For where is envy and strife, there is confusion and every evil work. But the wisdom from above is first pure, then peaceable, gentle, easily persuaded, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness in peace is sown by them that practise peace.

From whence come wars and fightings among you? come they not hence, from your pleasures that war in your members? Ye covet, and have not; ye kill, and envy, and cannot obtain; ye fight and war, and have not because ye ask not; ye ask and receive not because ye ask amiss, that ye may spend upon your pleasures. Ye adulterers, and adulteresses, know ye not that friendship with the world is enmity with God? Whoever, therefore, would be a friend of the world becometh an enemy of God. Or think ye that the scripture saith in vain, *The spirit that dwelleth in us lusteth to envy?* But it giveth more grace; wherefore it saith; *God resisteth the proud, but giveth grace to the lowly.* Submit yourselves therefore to God; resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you; cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Grieve and mourn and weep, let

your laughter be turned to mourning, and joy to heaviness. Humble yourselves in the sight of the Lord, and he will lift you up.

Speak not one against another, brethren. He that speaketh against his brother, and judgeth his brother, speaketh against the law, and judgeth the law; and if thou judge the law, thou art not a doer of the law, but a judge. There is One, the lawgiver and judge, who is able to save and to destroy; but who art thou that judgest another?

Go to now, ye that say, 'To-day and to-morrow let us go into such a city and be busy there a year, and trade and get gain;' being such as know not about to-morrow; (for what is your life? for it is a vapour, that appeareth for a little time, and then disappeareth;) instead of your saying, 'If the Lord will, and we shall live, then let us do this or that.' But now ye rejoice in your boastings. All such rejoicing is evil. Therefore to him that knoweth to do right and doeth it not, to him it is sin.

Go to now, ye rich, weep with howling for your griefs that are coming on. Your riches are corrupted, and your garments are become moth-eaten. Your gold and silver are rusted, and the rust of them will be a witness against you, and will eat your flesh like fire. Ye have hoarded up for the last days. Behold, the hire of the labourers who have reaped your fields, which is by you kept back, crieth; and the cries of them that have gathered the harvest are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and wantoned; ye have nourished your hearts, as in a day of slaughter. Ye have condemned, ye have killed the Righteous One; he doth not resist you.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, having patience for it, until it receive the early and the latter rain; be ye also patient; establish your hearts, for the coming of the Lord draweth nigh. Murmur not one against another, brethren, lest ye be judged; behold, the judge standeth before the doors. As an example of bearing affliction and of patience, my brethren, take the prophets, who spake in the name of the Lord. Behold, we count the patient happy. Ye have

heard of the patience of Job, and have seen the end of the Lord; that the Lord is full of pity and of tenderness.

But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; lest ye fall under judgment.

Is any among you afflicted? let him pray; is any cheerful? let him sing psalms. Is any among you sick? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him; and if he have committed sins, they will be forgiven him. Acknowledge your trespasses one to another, and pray one for another, that ye may be healed; the fervent prayer of a righteous man availeth much. Elijah was a man with like passions to us, and he prayed in prayer that it might not rain; and it rained not on the land for three years and six months; and again he prayed, and the heavens gave rain, and the land brought forth its fruit. Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

The First Epistle of PETER.

PETER, an apostle of Jesus Christ, to the pilgrims of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen according to the foreknowledge of God the Father, in sanctification of spirit unto obedience and sprinkling of the blood of Jesus Christ; grace and peace be multiplied unto you.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you that are being kept by the power of God through faith unto a salvation that is ready to be revealed in the latest season.

Wherein rejoice ye, having now for a short time, if need be, been made to grieve in manifold temptations, so that the trial of your faith, being more precious than gold that

perisheth though it be tried by fire, may be found unto praise and honour and glory at the revelation of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, salvation of your souls. Of which salvation the prophets, who prophesied of the grace toward you, searched out and inquired, inquiring to whom or to what season the spirit of Christ in them did point, when it witnessed beforehand of the sufferings for Christ and the glory therewith. To whom it was revealed that not for themselves but for you they ministered those things, which were now told to you through those who preached the Good Tidings to you with holy spirit sent from heaven; which things angels desire to look into.

Wherefore girding up the loins of your mind, being sober, hope to the end for the grace that is to be brought upon you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves after the former lusts in your ignorance, but as He who called you is holy, so be ye holy in all behaviour; because it is written; *Be ye holy, for I am holy.* And if ye call on the Father, who without respect of persons judgeth according to each man's work, pass the time of your pilgrimage in fear; knowing that ye were redeemed from your vain behaviour after the tradition of your fathers, not by corruptible things, by silver or gold, but by the precious blood of Christ, as of a lamb faultless and spotless; who indeed was foreordained before the foundation of the world, but shewn in these last times for you that through him believe on God, who raised him from the dead and gave him glory; that your faith and hope might be toward God. Having purified your souls in obeying the truth through the spirit unto unfeigned brotherly love, love one another fervently with a pure heart; being born again, not of corruptible seed but of incorruptible, by the word of the living and enduring God. For *all flesh is as grass, and all its glory as the flower of grass. The grass withereth, and its flower falleth off; but the word of the Lord abideth to the end of the world.* And this is the word which hath been preached to you.

Wherefore putting away all malice, and all guile, and

hypocrisies, and envies, and all evil-speakings, as newborn babes, seek ye the sincere milk of the word, that thereby ye may grow unto salvation; if ye have tasted that the Lord is gracious. To whom coming, as to a living stone, rejected indeed by men, but by God *chosen, valuable*, ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, well pleasing to God through Jesus Christ. For it is contained in the scripture; *Behold, I lay in Sion a top corner-stone, chosen, valuable; and he that believeth on it shall not be ashamed.* Unto you then who believe is the *value*, but to the unbelievers, *the stone that the builders rejected, the same is become the head of the corner*, and a stone of stumbling, and a rock of offence; they stumble, obeying not the word whereunto they were appointed. But ye are a chosen race, *a royal priesthood, a holy nation*, a people for a purpose, that ye may show forth the goodness of Him who called you out of darkness into his marvellous light; who once were not a people, but now are God's people; who had not obtained mercy, but now have obtained mercy.

Beloved, I beseech you as strangers and pilgrims, to abstain from fleshly lusts, that war against the soul; having your behaviour among the Gentiles honest; so that in whatever they speak against you as evil-doers, they may, by your good works that they behold, glorify God in the day of visitation. Submit yourselves therefore to every ordinance of man for the Lord's sake; whether to the king, as supreme, or to governors, as sent by him for the punishment of evil-doers and the praise of well-doers; (for so is the will of God, that the well-doers may silence the ignorance of foolish men,) as free, not using freedom for a cloak to malice, but as servants of God. Honour all men; love the brotherhood; fear God; honour the king.

Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, if under a consciousness of God a man endure grief, suffering wrongfully. For what glory is it, if when in fault and buffeted ye be patient? But if, when ye do well and suffer, ye be patient, this is thankworthy with God. For hereunto were ye called; because Christ also suffered for you, leaving to you an example

that ye should follow his steps ; who *did no sin, neither was guile found in his mouth* ; who, when he was reviled, reviled not again ; when he suffered, threatened not ; but gave himself up to Him who judgeth righteously ; who his own self bare our sins in his own body to the tree, that we, being removed from sins, should live to righteousness ; *by whose scars ye were healed*. For ye were as sheep going astray, but are now returned to the shepherd and overseer of your souls.

In like wise ye wives, be subject to your husbands ; so that if any obey not the word, they may without a word be won by the behaviour of their wives, beholding your behaviour chaste with fear. Theirs should not be the outward adorning of plaiting the hair, and binding on of gold, or putting on of apparel ; but the hidden man of the heart, in the incorruptibleness of a meek and quiet spirit, which is of great price in the sight of God. For thus of old, the holy women also, who trusted in God, adorned themselves, being subject to their husbands ; as Sarah obeyed Abraham, calling him lord ; and her children ye are while ye do well and fear no fear. In like wise ye husbands, dwell according to knowledge with the womanly as the weaker vessel, dividing the honour, as being also joint partakers of the grace of life ; that your prayers be not hindered.

Lastly, be ye all of one mind, compassionate, loving as brethren, pitying, humble, not returning evil for evil, or railing for railing ; but contrariwise blessing, knowing that thereunto ye were called ; so that ye may inherit a blessing. For *he that would love life, and see good days, let him keep his tongue from evil, and his lips that they speak no guile. Let him turn from evil, and do good ; let him seek peace, and follow after it. For the eyes of the Lord are on the righteous, and his ears with their prayer ; but the face of the Lord is against evil-doers*. And who is he that will harm you, if ye be imitators of what is good ? Yea, if ye even suffer for righteousness, happy are ye. And *fear not with their fear, neither be troubled ; but sanctify the Lord God in your hearts ; and be ready always with an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear ; having a good conscience ; so that in whatever they*

should speak against you as evil-doers, they may be ashamed when reproaching your good behaviour in Christ. For it is better, if the will of God will it, that ye suffer for well-doing than for evil-doing. For Christ also once suffered for sins, the righteous for the unrighteous; that he might bring us to God, he was put to death in the flesh, but made alive in the spirit; by which also he went and preached to the spirits in prison, who once were disobedient, when the patience of God waited in the days of Noah, while the ark was a preparing, in which a few, that is, eight souls were saved by water. And baptism the copy of this now saveth us, (not the putting away dirt from the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ; who is on the right hand of God, gone to heaven; angels and authorities and powers being made subject to him.

Since then Christ suffered for us in flesh, arm yourselves also with the same mind, (for he that hath suffered in flesh hath ceased from sin,) so as no longer to live the remaining time in the flesh to the lusts of men, but to the will of God. For the time past of life is enough for us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, drunkenness, revellings, drinkings, and wicked idolatries; wherein they think it strange, speaking ill of you who run not to the same excess of riot; who will give an account to him who is ready to judge the living and the dead. For thereto were the Good Tidings preached even to the dead, that they might be judged according to men in the flesh, but might live according to God in the spirit.

And the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all have a fervent love among yourselves; for *love will cover a multitude of sins*. Be hospitable one to another without murmurs; as each hath received a gift, minister the same one to another, as good stewards of the manifold kindness of God. If any man speak, let it be as the oracles of God; if any man minister, let it be as of the ability which God giveth; so that in all things God may be glorified through Jesus Christ;—to whom is the glory and dominion for ages of ages; amen.

Beloved, think it not strange of the fire which is a

among you as a trial to you, as though some strange
3 thing were happening to you. But, as ye are partakers of
Christ's sufferings, rejoice; so that also at the revealing
4 of his glory ye may rejoice joyfully. If ye be reproached
in the name of Christ, happy are ye; for the spirit of
glory and of God resteth on you; on their part he is evil
5 spoken of, but on your part he is glorified. But let none
of you suffer as a murderer, or thief, or evil-doer, or as a
6 spy. But if he suffer as a Christian, let him not be
7 ashamed, but let him glorify God on this behalf. For the
time is come that the judgment must begin with the house
of God; and if it begin with us, what will the end be of
8 them that obey not the Good Tidings of God? And if the
righteous scarcely be saved, where will the ungodly and
9 the sinner appear? Wherefore let them that suffer according
to the will of God commit their souls to him in
well-doing as to a faithful creator.

1 The elders that are among you I exhort, I who am a
fellow-elder and a witness of Christ's sufferings, and a
2 partaker of the glory that is about to be revealed; tend
the flock of God which is among you, overseeing not by
constraint, but willingly; not for base gain, but readily;
3 not as being lords of the heritage, but being patterns to
4 the flock; and when the chief shepherd appeareth, ye
will receive the unfading crown of glory. Likewise, ye
5 younger, submit to the elders. Yea, all of you submit
one to another, and be clothed with humility; for *God*
resisteth the proud, and giveth grace to the humble.
6 Humble yourselves therefore under the mighty hand of
7 God, that he may exalt you in due time; *casting all your*
cares upon him, for he careth for you. Be sober, be watch-
8 ful; your adversary the devil, as a roaring lion, walketh
9 about, seeking whom he may devour; him resist sted-
fast in the faith, knowing that the same sufferings are
accomplished on your brotherhood in the world.

10 And may the God of all grace, who hath called us to
his eternal glory in Christ Jesus, after ye have suffered
a while, himself make you perfect, establish, strengthen,
11 settle you. To him be glory and dominion for ages of
ages; amen.

12 *By Silvanus, a faithful brother to you, as I suppose,
I have written briefly, exhorting, and witnessing, that*

this is the true grace of God, wherein ye stand. The
 chosen church at Babylon greeteth you; so doth Mark
 my son. Greet one another with a kiss of love. Peace
 be with you all that are in Christ Jesus.

The Second Epistle of PETER.

SIMON Peter, a servant and apostle of Jesus Christ,
 to them that have obtained a like precious faith with
 us in the righteousness of our God and of our saviour
 Jesus Christ; grace and peace be multiplied unto you
 in the knowledge of God, and of Jesus our Lord.

As his divine power hath given unto us all things that
 belong to life and godliness, through the knowledge of
 him who called us by glory and virtue; by which were
 given to us the very great and precious promises, that by
 these ye may become partakers of the divine nature, having
 escaped the corruption that is in the world through lust;
 and for this very cause giving all diligence, add to your
 faith virtue, and to virtue knowledge, and to knowledge
 temperance, and to temperance patience, and to patience
 godliness, and to godliness brotherly kindness, and to
 brotherly kindness love. For if these things be in you
 and abound, they make you to be neither idle nor un-
 fruitful towards the knowledge of our Lord Jesus Christ.
 For he that lacketh these things is blind, short-sighted,
 having forgotten that he was cleansed from his old sins.
 Wherefore the rather, brethren, endeavour to make your
 calling and election sure; for if ye do these things, ye will
 never fall. For so will be given to you abundantly the
 entrance into the everlasting kingdom of our Lord and
 saviour Jesus Christ.

Therefore I will not neglect to remind you always of
 these things, though ye know and be established in the
 present truth. And I think it right, as long as I am in
 this tabernacle, to stir you up by reminding; knowing
 that I must shortly put off this tabernacle, even as our
 Lord Jesus Christ hath shewed me. And I will endeavour
 that ye may be able after my decease to have these things
 always in remembrance. For we followed not clever
 fables when we made known unto you the power and
 coming of our Lord Jesus Christ, but we were eye-wit-

nesses of his greatness. For he received from God the Father honour and glory, when there came such a voice to him from the majestic glory; 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him on the holy mount, and so we have more sure the word of prophecy; whereto ye do well to hold, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of scripture is of private interpretation. For prophecy came not of old by the will of man, but holy men of God spake as moved by the holy spirit.

1 And there were false prophets also among the people, even as there will be among you false teachers, who will bring in heresies of destruction, and will deny the Master that bought them, and bring upon themselves swift
2 destruction. And many will follow their lewd ways, by reason of whom the way of truth will be evil spoken of.
3 And in lasciviousness will they gain you over with smooth words; against whom the former judgment lingereth
4 not, and their destruction slumbereth not. For if God spared not the angels that sinned, but in bonds of darkness casting them down to hell delivered them up
5 reserved for judgment; and spared not the old world, but saved Noah, with seven others, as a preacher of righteousness, bringing the flood upon the world of the ungodly;
6 and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, leaving them an
7 example to those that should afterwards live ungodly; and delivered just Lot, when vexed with the behaviour of the
8 wicked in filthiness; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous
9 soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly from temptation, and to keep the unrighteous till the day of judgment to be
10 punished; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Daring, self-willed, they tremble not to speak ill of dignities;
11 whereas angels, who are greater in power and might, bring not a railing accusation against them before the Lord.
12 But these as senseless beasts, animals made to be taken and destroyed, speak ill of what they understand not, and

will be destroyed in their own corruption, receiving the 13
 reward of unrighteousness. They count riot by day as
 pleasure; they are spots and blemishes, sporting themselves
 in their own deceits while feasting with you; having eyes 14
 full of adultery, and that cease not from sin; beguiling
 unstable minds, having a heart exercised in lasciviousness,
 children of cursing, having forsaken the right way, they 15
 are gone astray, having followed the way of Balaam the
 son of Bosor, who loved the wages of unrighteousness,
 but had the rebuke of his own iniquity; the dumb as 16
 speaking with man's voice forbad the madness of the pro-
 phet. These men are wells without water, and clouds 17
 driven along by the whirlwind; to whom is reserved
 the mist of darkness to the end of the world. For when 18
 they speak high-sounding words of vanity, they allure
 by lusts of the flesh, by wantonness, those that were
 scarcely escaped from them that live in error; promising 19
 freedom to them, being themselves slaves of corruption;
 for by what a man is overcome, to that is he also en-
 slaved. For if, after they have escaped from the pollu- 20
 tions of the world by the knowledge of the Lord
 and saviour Jesus Christ, they are again entangled
 therein and overcome, the latter end is worse with
 them than the beginning. For it were better for them 21
 not to have known the way of righteousness, than after
 knowing it, to turn from the holy command delivered to
 them. But it is happened to them according to the 22
 true proverb; *The dog is turned again to his own vomit;*
 and, *The sow that was washed, to her wallowing in the*
mire.

This second epistle, beloved, I now write unto you; 1
 in both which I stir up your pure mind by reminding;
 that ye remember the words spoken beforehand by the 2
 holy prophets, and the command of our apostles of the
 Lord and saviour; knowing this first, that in the latter 3
 days will come scoffers in scoffing, walking after their
 own lusts, and saying, 'Where is the promise of his 4
 coming? for since the fathers went to their rest, all
 things remain as they were from the beginning of the
 creation.' For this they are wilfully ignorant of, that by 5
 the word of God the heavens were of old, and the earth
 formed out of water and by means of water; by which 6

the world that then was, being overflowed with water,
7 perished. But the heavens and earth which are now
are by His word kept in store, reserved unto fire until
the day of judgment and of destruction of ungodly men.
8 But, beloved, be not ignorant of this one thing, that one
day is with the Lord as a thousand years, and a thou-
9 sand years as one day. The Lord of the promise is not
slow, as some men count slowness; but is patient
towards us, not wishing that any should perish, but that
10 all should come to repentance. For the day of the
Lord will come as a thief; in it the heavens will pass
away with a great noise, and the elements will melt
with heat, the earth also and the works therein will be
11 burned up. Since then all these things are to be dis-
solved, what manner of persons ought ye to be? in holy
12 behaviour and godliness, looking for and hastening the
coming of the day of God, wherein the heavens being
on fire will be dissolved, and the elements will melt
13 with heat. But let us look, according to his promise,
for new heavens and a new earth, wherein dwelleth
righteousness.

14 Wherefore, beloved, looking for these things, endea-
vour to be found by him in peace, spotless and blameless,
15 and count the patience of our Lord as salvation, even as
our beloved brother Paul according to the wisdom given
16 to him wrote to you; as he did also in all his epistles,
speaking in them of these things; in which things are
some hard to be understood, which the unlearned and
unstable wrest, as they do also the other scriptures, unto
17 their own destruction. Ye therefore, beloved, foreseeing,
beware lest, being led away by the deceit of the wicked,
18 ye fall from your own steadfastness. But grow in grace
and knowledge of our Lord and saviour Jesus Christ.
—To him be glory both now and until the day of the
end of the world; amen.

The First Epistle of JOHN.

1 **W**HAT was from the beginning, what we have heard,
what we have seen with our eyes, what we have looked
on, and our hands have handled, about the word of life;
2 and the life was manifested, and we have seen and bear

witness and declare unto you the eternal life, which was with the Father and was manifested to us ;—what we have seen and heard we declare unto you, so that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his son Jesus Christ. And these things we write unto you, that your joy may be full.

And these are the tidings which we have heard from him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and yet walk in darkness, we speak falsely, and do not the truth ; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him speak falsely, and his word is not in us. My children, these things write I unto you, that ye sin not. And if any one sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is a propitiation for our sins, and not for our's only but for the whole world.

And hereby we know that we have known him, if we keep his commands. He that saith, ' I have known him,' and keepeth not his commands, speaketh falsely, and the truth is not in him. But whoso keepeth his word, in him is the love of God truly made perfect ; hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Beloved, I write no new command to you, but an old command which ye had from the beginning. The old command is the word which ye heard from the beginning. Again a new command I write unto you, which thing is true in him and in you ; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is even yet in darkness. He that loveth his brother abideth in the light, and in him is no cause of stumbling. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

2 I write unto you, children, because your sins are for-
3 given you for his name's sake. I write unto you, fathers,
because ye have known him that is from the beginning ;
I write unto you, young men, because ye have overcome
4 the evil one ; I write unto you, children, because ye have
14 known the Father. I have written to you, fathers, be-
cause ye have known him that is from the beginning. I
have written to you, young men, because ye are strong,
and the word of God abideth in you, and ye have over-
15 come the evil one. Love not the world, nor the things
in the world. If any one love the world, the love of the
16 Father is not in him. For all that is in the world, the
lust of the flesh, and the lust of the eyes, and the pomp of
17 living, is not of the Father, but is of the world. And the
world passeth away, and the lust thereof ; but he that
doeth the will of God abideth till the end of the world.
18 Children, it is the last hour ; and as ye have heard that
the antichrist cometh, even now there are many antichrists ;
19 whereby we know that it is the last hour. They went out
from us, but they were not of us ; for if they had been of
us, they would have continued with us ; but it was that
they might be made manifest that they were not all of us.
20 But ye have an anointing from the Holy One, and ye
21 know all things. I have not written unto you because ye
know not the truth, but because ye know it, and because
22 no falsehood is of the truth. Who speaketh falsely, but he
that denieth that Jesus is the Christ ? He is the antichrist,
23 that denieth the Father and the Son. Whoever denieth the
Son, the same hath not the Father ; he that acknowledgeth
14 the Son, hath the Father also. What therefore ye have heard
from the beginning, let that abide in you. If what ye have
heard from the beginning shall abide in you, then ye will
25 abide in the Son and in the Father. And this is the promise
16 that he hath promised us, eternal life. These things have
27 I written unto you concerning them that deceive you. But
the anointing which ye received from him abideth in you,
and ye need not that any one teach you ; but as the same
anointing teacheth you about all things, and is to be
trusted, and is not false ; and as it taught you, ye will
18 abide in him. And now, children, abide in him ; that
when he shall appear, we may have confidence, and not
be put to shame by him at his coming.

If ye know that He is righteous, ye know that every one who doeth righteousness is born of him. Behold, what love the Father gave us, that we should be called children of God. For this the world knoweth us not, because it knew not him. Beloved, now are we children of God, and it appeareth not yet what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as He is pure. Whoever committeth sin committeth also a breach of the law; for sin is the breach of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whoever abideth in him sinneth not; whoever sinneth hath not seen him, nor known him. Children, let no one deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil, for the devil hath been sinning from the beginning. For this was the Son of God manifested, that he might destroy the works of the devil. Whoever is born of God committeth not sin, for His seed remaineth in him: and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil. Whoever doeth not righteousness is not of God, as also he that loveth not his brother. For these are the tidings that ye heard from the beginning, that we should love one another; not as Cain, who was of evil, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hateth you. We know that we have passed from death unto life, because we love our brethren. He that loveth not his brother, abideth in death. Whoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Herein we have known his love; because he laid down his life for us; and we ought to lay down our lives for our brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him? My children, let us not love in word, nor in the tongue, but in deed and in truth.

And herein we know that we are of the truth, and shall assure our hearts before him; for, if our heart condemn

us, God is greater than our heart, and knoweth all things.

1 Beloved, if our heart condemn us not, we have confidence
2 toward God, and whatever we ask, we receive of him,
3 because we keep his commandments, and do what is
4 pleasing in his sight. And this is his commandment, that
5 we should believe on the name of his son Jesus Christ, and
6 love one another, as he gave us command. And he that
7 keepeth his commandments dwelleth in him, and he in
8 him; and hereby we know that he dwelleth in us, by the
9 spirit which he hath given us.

1 Beloved, believe not every spirit, but try the spirits
2 whether they be of God; for many false prophets are gone
3 out into the world. Hereby ye know the spirit of God.
4 Every spirit that acknowledgeth that Jesus is the Christ
5 come in the flesh, is of God; and every spirit that ac-
6 knowledgeth not Jesus, is not of God; and this is the
7 spirit of the antichrist, whereof ye have heard that it is
8 coming, and now it is already in the world. Ye are of God,
9 children, and have overcome them; because greater is he
10 that is in you, than he that is in the world. They are of
11 the world; therefore they speak of the world, and the
12 world heareth them. We are of God; he that knoweth God,
13 heareth us; he that is not of God, heareth not us. Hereby
14 we know the spirit of truth, and the spirit of deceit.

7 Beloved, let us love one another; for love is of God, and
8 every one that loveth is born of God, and understandeth
9 God. He that loveth not knoweth not God; for God is
10 love. In this was manifested God's love toward us,
11 because God sent his only begotten Son into the world,
12 that we might live through him. Herein is love, not that
13 we loved God, but that he loved us, and sent his Son to
14 be a propitiation for our sins. Beloved, if God so loved
15 us, we ought also to love one another. No one hath ever
16 seen God. If we love one another, God dwelleth in us,
17 and his love is perfected in us. Hereby know we that we
18 dwell in him, and he in us, because he hath given us of his
19 spirit. And we have seen and bear witness that the Father
20 sent the Son to be a saviour of the world. Whoso shall
21 acknowledge that Jesus is the son of God, God dwelleth
22 in him, and he in God. And we have known and believed
23 the love that God hath toward us. God is love; and he
24 that dwelleth in love dwelleth in God, and God in him.

Herein hath love with us been made perfect, that we may ¹ have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but ² perfect love casteth out fear; because fear hath torment; and he that feareth is not made perfect in love. Let us ³ love him, because he first loved us. If any one say, 'I ⁴ 'love God,' and hateth his brother, he speaketh falsely; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And ⁵ this commandment have we from him, that he that loveth God love his brother also.

Whoever believeth that Jesus is the Christ is born of ¹ God; and whoever loveth Him that begat loveth him also that is begotten of him. By this we know that we love ² the children of God, when we love God, and keep His commandments. For this is the love of God, that we ³ keep his commandments. And his commandments are not burdensome; for whatever is born of God over- ⁴ cometh the world; and this our faith is the victory that overcometh the world. Who is he that overcometh the ⁵ world, but he that believeth that Jesus is the son of God? This is he that came by water and blood, even Jesus the ⁶ Christ; not in water only, but in water and blood; and it is the spirit that beareth witness, because the spirit is ⁷ truth. For there are three that bear witness, the spirit ⁸ and the water and the blood; and these three agree in one. If we receive the witness of men, the witness of ⁹ God is greater; for this is the witness of God which he hath witnessed of his Son. He that believeth on the ¹⁰ Son of God, hath the witness in himself; he that believeth not God, hath made him false; because he believed not the witness that God witnessed of his Son. And this is ¹¹ the witness, that God gave us eternal life, and this life is in his Son. He that hath the Son, hath the life; he ¹² that hath not the Son of God, hath not the life. These things have I written unto you, that ye may know that ¹³ ye who believe on the name of the Son of God have everlasting life.

And this is the confidence that we have towards Him, ¹⁴ that if we ask any thing according to his will, he heareth us; and if we know that he hear from us what we ask, ¹⁵ we know that we have the requests that we asked of him.

If any one see his brother sin a sin not unto death, he shall ask, and He will give him life for them that sin not unto death. There is a sin unto death; I do not say that he should pray for that. All unrighteousness is sin; but there is a sin not unto death. We know that whoever is born of God, sinneth not; but he that is born of God keepeth himself, and the Wicked One toucheth him not. We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us understanding, that we may know Him who is true; and we are in him who is true, in his son Jesus Christ. This is the true God and eternal life. Children, keep yourselves from the idols.

The Second Epistle of JOHN.

THE elder unto the elect lady and her children, whom I love in truth, (and not only I, but also all who know the truth,) because of the truth which dwelleth in us; and may it be with us till the end of the world; with you be grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the son of the Father, in truth and love.

I rejoiced greatly that I found some of thy children walking in truth, as we received command from the Father. And now I beseech thee, lady, not as writing a new command unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commands. This is the command, as ye heard from the beginning, that ye might walk in it. For many deceivers are entered into the world, who acknowledge not that Jesus is the Christ come in the flesh. This is the deceiver and the antichrist. Look to yourselves, so that we lose not what we have wrought, but receive a full reward. Whoso transgresseth, and abideth not in the doctrine of the Christ, hath not God. He that abideth in the doctrine of the Christ, he hath both the Father and the Son. If any one come to you, and bring not this doctrine, receive him not into your house, neither bid him hail. For he that biddeth him *hail is partaker of his evil deeds.*

Having many things to write unto you, I would not do it with paper and ink; for I hope to come unto you, and to speak face to face, that our joy may be full. The children of thy elect sister greet thee.

The Third Epistle of JOHN.

THE elder unto the beloved Gaius, whom I love in truth.

Beloved, in all things I wish that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and witnessed to thy truth, even as thou walkest in truth. Greater joy than this I have none, to hear that my children walk in truth.

Beloved, thou doest faithfully whatever thou doest to the brethren, and to the strangers, who have borne witness to thy love in the sight of the church; whom if thou send forward after a godly sort thou wilt do well. Because for his name they went forth, taking nothing from the Gentiles. We therefore ought to receive such, that we may be fellow-workers in the truth.

I have written to the church; but Diotrephes who wisheth to be first among them heedeth us not. Wherefore, if I come, I will make him remember the works which he doeth, prating against us with evil words; and not content therewith, he himself receiveth not the brethren, and forbiddeth and casteth out of the church them that would. Beloved, imitate not evil but good. The well-doer is of God; the evil-doer hath not seen God. Unto Demetrius testimony is borne by all, and by the truth itself; and we also bear testimony, and ye know that our testimony is to be trusted.

I had many things to write, but I do not wish to write unto thee with ink and pen. But I hope to see thee shortly, and we will speak face to face. Peace be with thee. The friends greet thee. Greet the friends by name.

The Epistle of JUDAS.

JUDAS, a servant of Jesus Christ, and brother of James, to them that are sanctified in God the Father, and by Jesus Christ preserved, chosen; mercy unto you, and peace, and love, be multiplied.

3 Beloved, making all haste to write to you, about the common salvation, I had need to write and exhort you to strive for the faith that was once delivered unto the
4 saints. For certain men are crept in, who were fore-ordained of old to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying
5 the only Sovereign, and our Lord Jesus Christ. I wish therefore to remind you, though ye once knew it, how the Lord, having saved the people out of the land of
6 Egypt, afterwards destroyed them that believed not; and the angels who kept not their first estate, but left
7 their own habitation, he hath kept in everlasting chains under darkness unto the judgment of the great day; as Sodom and Gomorrha, and the cities about them, in like
8 manner giving themselves up to fornication, and going after strange flesh, stand forth as an example, suffering
9 the punishment of eternal fire. Nevertheless in like manner these dreamers also defile the flesh, despise dominion, and speak ill of dignities. Yet Michael the
10 archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said; *The Lord rebuke thee*. But these men speak evil of things which they know not; but what they understand naturally, as senseless beasts,
11 in those things they corrupt themselves. Alas for them! for they have gone in the way of Cain, and fallen into the error of Balaam's hire, and perished in the gainsaying of
12 Korah. These men are spots among your love-feasts, feasting with you without fear, taking care of themselves; clouds without water, carried along by winds;
13 trees withered, fruitless, twice dead, rooted up; raging waves of the sea, foaming out their own shame; wandering stars, for whom is kept the blackness of darkness to
14 the end of the world. Enoch also, the seventh from Adam, prophesied of these men, saying; *Behold, the*
15 *Lord is come with his holy tens of thousands, to execute judgment against all, and to convict all that are ungodly among them, of all the deeds of their ungodliness which they have committed, and of all the hard words which*
16 *ungodly sinners have spoken against him*. These men are murmurers, complainers, walking after their own lusts; and their mouth speaketh swelling words, admiring

men's persons for gain's sake. But do ye, beloved, 1
remember the words which were before spoken by the
apostles of our Lord Jesus Christ; how they told you 11
there should be scoffers in the last time, walking after
the lusts of their own ungodliness. These are they who 19
separate themselves, sensual, not having the spirit.

But ye, beloved, building up yourselves on your most 20
holy faith, praying with holy spirit, keep yourselves in the 21
love of God, waiting for the mercy of our Lord Jesus
Christ unto eternal life. And on some have compassion, 22
making a difference; but others save in fear, snatching 23
them out of the fire; hating even the garment defiled by
the flesh.

And unto Him who is able to keep you from falling, 24
and to place you in the sight of his glory, faultless with
joy, the only God our Saviour, through Jesus Christ our 25
Lord, be glory and majesty, dominion and power, both
now, and throughout all ages; amen.

The REVELATION.

THE revelation of Jesus Christ, which God gave unto 1
him, to show to his servants what must shortly come to
pass, and he sent and signified it by his angel unto his
servant John; who bare witness to the word of God, and 1
to the witnessing of Jesus Christ, of what he saw. Blessed 3
is he that readeth, and they that hear the words of the
prophecy, and keep the things written therein; for the
time is at hand.

John to the seven churches which are in Asia; grace 4
be to you and peace from Him that is, and that was, and
that is to come; and from the seven spirits that are before
his throne; and from Jesus Christ, the faithful witness, 1
the firstborn of the dead, and the prince of the kings of
the earth. Unto him who loveth us, and washed us from
our sins in his blood, (and he made us to be a kingdom, 1
and priests unto his God and Father,) to him be glory
and power for ages of ages; amen. Behold, he cometh
with the clouds, and every eye will see him, even they
who pierced him; and all the tribes of the earth will wail
over him; even so, amen. 'I am Alpha and Omega,'
saith the Lord God, 'He that is, and that was, and that
'is to come, the Almighty.'

9 I John, your brother and companion in the affliction
and kingdom and patience of Jesus Christ, was in the isle
called Patmos, for the word of God, and for the witnessing
10 of Jesus Christ. I was in spirit on the Lord's day; and
11 I heard behind me a great voice, as of a trumpet, saying;
'What thou seest, write in a book, and send to the seven
'churches, to Ephesus, and to Smyrna, and to Pergamus,
'and to Thyatira, and to Sardis, and to Philadelphia, and
12 'to Laodicea.' And I turned to see the voice that spake
with me; and being turned I saw seven golden lamp-
13 stands; and in the midst of the seven lamp-stands one
like the Son of man, clothed with a garment down to the
14 foot, and girt about the breast with a golden girdle; and
his head and his hair were white like white wool, like
15 snow; and his eyes like a flame of fire; and his feet were
like fine brass, as if burned in a furnace; and his voice
16 as a voice of many waters; and he had in his right hand
seven stars; and out of his mouth went a sharp two-
edged sword; and his face was as the sun shineth in its
17 strength. And when I saw him, I fell at his feet as
dead; and he laid his right hand on me, saying; 'Fear
18 'not; *I am the first, and the last, and the living one;*
'and I was dead, and behold, I am alive for ages of ages;
19 'and I have the keys of death and of hell. Write there-
'fore the things which thou hast seen, and which are, and
20 'which are to be hereafter; the mystery of the seven stars
'which thou sawest in my right hand, and the seven
'golden lamp-stands. The seven stars are the preachers
'of the seven churches; and the seven lamp-stands are
'the seven churches.

1 'To the preacher of the church in Ephesus write;
'These things saith he that holdeth the seven stars in
'his right hand, who walketh in the midst of the seven
2 'golden lamp-stands; I know thy works, and thy labour,
'and thy patience, and that thou canst not bear evil
'men; and thou hast tried them which say they are
3 'apostles, and are not; and hast found them false; and
'thou hast patience, and hast borne for my name's sake,
4 'and art not weary. But I have somewhat against thee,
5 'because thou hast left thy first love. Remember there-
'fore whence thou art fallen, and repent, and do the first
'works; or else I will come to thee quickly, and will

'remove thy lamp-stand out of its place, unless thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.' He that hath an ear, let him hear what the spirit saith to the churches. 'To him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

'And to the preacher of the church in Smyrna write; 'These things saith the first and the last, who was dead, and is alive; I know thy works and trouble and poverty, (but thou art rich,) and the evil speaking of them who say they are Jews, and are not, but are the synagogue of Satan. Fear not the things which thou art about to suffer; behold, the devil is about to cast some of you into prison, that ye may be tried; and ye will have trouble for ten days. Be thou faithful unto death, and I will give thee the crown of life.' He that hath an ear, let him hear what the spirit saith to the churches. 'He that overcometh will not be hurt by the second death.

'And to the preacher of the church in Pergamus write; 'These things saith he that hath the sharp two-edged sword; I know thy works and where thou dwellest, where Satan's throne is; and thou holdest fast my name, and hast not denied my faith, even in the days wherein Antipas was my faithful witness, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols and to commit fornication. So hast thou also them that in like manner hold the doctrine of the Nicolaitanes. Repent therefore; or else I will come to thee quickly, and will fight against them with the sword of my mouth.' He that hath an ear, let him hear what the spirit saith to the churches. 'To him that overcometh will I give some of the hidden manna, and I will give him a white tile, and on the tile a new name written, which no one knoweth but he that receiveth it.

'And to the preacher of the church in Thyatira write; 'These things saith the Son of God, who hath his eyes as a flame of fire; and his feet are like fine brass; I

'know thy works and love and faith and service, and thy
 'patience, and thy works, the last greater than the first.
 10 'But I have against thee that thou sufferest thy wife
 'Jezebel, who calleth herself a prophetess, and she
 'teacheth and misleadeth my servants to commit forni-
 11 'cation, and to eat things sacrificed to idols. And I gave
 'her time to repent, and she will not repent of her fornication.
 12 'Behold, I cast her into a bed, and them that
 'commit adultery with her into great trouble, unless they
 13 'shall repent of her deeds. And I will kill her children
 'with death; and all the churches shall know that *I am*
 '*he that searcheth the reins and hearts; and I will give*
 14 '*to you each according to your works.* But to you I say,
 'the rest in Thyatira, such as have not this doctrine, in
 'that they have not known the depths of Satan, (as they
 15 'say,) I will put on you no other burden; but what ye
 16 'have, hold fast till I come. And he that overcometh, and
 'keepeth my works to the end, to him will I give power
 17 'over the Gentiles; and he shall *rule them with a rod of*
 '*iron, as earthen vessels are shattered,* as I have received
 18 'from my Father; and I will give him the morning star.'
 19 He that hath an ear, let him hear what the spirit saith
 to the churches.

1 'And to the preacher of the church in Sardis write;
 'These things saith he that hath the seven spirits of
 'God, and the seven stars; I know thy works, that thou
 2 'hast a name, that thou livest, and art dead. Be watchful
 'and strengthen the remaining things that were about
 'to die; for I have not found thy works fulfilled before
 3 'my God. Remember therefore how thou hast received
 'and heard, and hold fast and repent. If therefore thou
 'shalt not watch, I will come on thee as a thief, and thou
 4 'wilt not know what hour I shall come on thee. But
 'thou hast a few names in Sardis which have not defiled
 'their garments; and they shall walk with me in white,
 5 'for they are worthy. He that overcometh, the same
 'shall be clothed in white garments; and I will not
 'blot his name out of the book of life, and I will acknow-
 'ledge his name before my Father, and before his angels.'
 6 He that hath an ear, let him hear what the spirit saith
 to the churches.
 7 'And to the preacher of the church in Philadelphia

'write; These things saith he that is holy, he that is
 'true, he that hath *the key of David*; *he that openeth and*
 '*no one shutteth, and shutteth and no one openeth*; I know 8
 'thy works; behold, I have set before thee an open door,
 'which no one can shut; for thou hast a little strength,
 'and hast kept my word, and hast not denied my name.
 'Behold, I make them of the synagogue of Satan, who 9
 'say they are Jews, and are not, but speak falsely; be-
 'hold, I will make them to come and worship before thy
 'feet, and to know that I have loved thee. Because thou 10
 'hast kept the word of my patience, I will also keep thee
 'from the hour of trial, which is about to come on the
 'whole world, to try the dwellers on the earth. I come 11
 'quickly; hold what thou hast, that no one take thy
 'crown. Him that overcometh will I make a pillar in 12
 'the temple of my God, and he shall no more go out; and
 'I will write on him the name of my God, and the name
 'of the city of my God, the new Jerusalem, which cometh
 'down out of heaven from my God; and my new name.'
 He that hath an ear, let him hear what the spirit saith to 13
 the churches.

'And to the preacher of the church in Laodicea write; 14
 'These things saith the Amen, the faithful and true wit-
 'ness, the beginning of God's creation; I know thy works, 15
 'that thou art neither cold nor hot; I would thou wert
 'cold or hot. So because thou art lukewarm, and neither 16
 'hot nor cold, I am about to spit thee out of my mouth.
 'Because thou sayest, I am rich and wealthy and have 17
 'need of nothing; and thou knowest not that thou art
 'wretched and miserable and poor and blind and naked;
 'I counsel thee to buy of me gold tried in the fire, that 18
 'thou mayest be rich; and white raiment, that thou
 'mayest be clothed, and the shame of thy nakedness
 'appear not; and salve to anoint thine eyes, that thou
 'mayest see. As many as I love I rebuke and chasten; 19
 'be zealous therefore, and repent. Behold, I stand at the
 'door and knock; if any man hear my voice and open 20
 'the door, I will come in to him, and sup with him, and
 'he with me. To him that overcometh will I grant to 21
 'sit with me on my throne, even as I overcame, and am
 '*seated with my Father on his throne.*' He that hath an 22
 ear, let him hear what the spirit saith to the churches.

- 1 After this I looked, and behold, a door was opened in
the heavens; and the first voice, which I heard as a
trumpet talking with me, said; 'Come up hither, and I
2 'will shew thee what must be hereafter.' And imme-
diately I was in the spirit; and behold, a throne was set
3 in the heavens, and on the throne One seated. And He
that sat was to look on like a jasper and sardonyx; and
there was a rainbow round the throne like an emerald
4 to look on. And round the throne were twenty-four
thrones; and on the twenty-four thrones elders sitting,
clothed in white raiment; and on their heads were golden
5 crowns. And from the throne went out lightnings and
voices and thunderings; and before the throne were burn-
ing seven lamps of fire, which are the seven spirits of
6 God. And before the throne was as it were a sea of
glass, like crystal; and in the midst of the throne and
round the throne four living creatures full of eyes before
7 and behind. And the first living creature was like a
lion, and the second living creature like a calf, and the
third living creature had the face of a man, and the fourth
8 living creature was like a flying eagle. And the four
living creatures had each of them six wings; they were
full of eyes about and within; and they have no rest day
and night, saying; 'Holy, holy, holy, Lord God almighty,
9 'He that was, and is, and is to come.' And when the living
creatures shall give glory and honour and thanks to Him
10 that sitteth on the throne, who liveth for ages of ages, the
twenty-four elders will fall down before Him that sitteth
on the throne, and will worship Him that liveth for ages
of ages, and will cast their crowns before the throne, say-
11 ing; 'Thou art worthy, O Lord, to receive glory and
'honour and power; for thou createdst all things, and for
'thy pleasure they were, and were created.'
- 1 And I saw in the right hand of Him that sat on the
throne a book written within, and on the back sealed
2 with seven seals. And I saw a strong angel crying with
a loud voice; 'Who is worthy to open the book and to
3 'loose its seals?' And no one in heaven, nor on earth,
nor under the earth, was able to open the book, nor to
4 look thereon. And I wept much, because no one was
found worthy to open the book, nor to look thereon.
5 And one of the elders saith to me; 'Weep not; behold,

'the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and its seven seals.' And I saw between the throne and the four living creatures, and in the midst of the elders, a Lamb standing as though slain, having seven horns and seven eyes, which are the seven spirits of God sent forth to all the earth. And he came and took the book out of the right hand of Him that sat on the throne. And when he took the book, the four living creatures, and the twenty-four elders fell down before the Lamb, each having harps, and golden vials full of odours, which are the prayers of the saints. And they sang a new song, saying ;

'Thou art worthy to take the book, and to open its seals ;
 'For thou wast slain, and hast bought us unto God by thy blood ;
 'Out of every tribe and tongue and people and nation,
 'And thou hast made them kings and priests unto our God ;
 'And they will reign upon the earth.'

And I looked, and heard the voice of many angels round the throne and the living creatures and the elders ; and the number of them was ten thousands of ten thousands, and thousands of thousands, saying with a loud voice ; 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.' And every creature which is in the heavens, and on the earth, and under the earth, and such as are in the sea, and all things that are in them, heard I saying ; 'To Him that sitteth on the throne, and to the Lamb, be blessing and honour and glory and power for ages of ages.' And the four living creatures said ; 'Amen ;' and the elders fell down and worshipped.

And I looked when the Lamb opened one of the seven seals ; and I heard one of the four living creatures saying, as it were the voice of thunder ; 'Come and see.' And I looked ; and behold a white horse ; and he that sat on it had a bow ; and a crown was given to him, and he went forth conquering and to conquer.

And when he opened the second seal, I heard the second living creature say ; 'Come.' And there went forth another horse, red ; and to him that sat thereon it was given to take peace from the earth, and that they should kill one another ; and to him was given a great sword.

And when he opened the third seal, I heard the third

living creature say; 'Come and see.' And I looked; and behold a black horse; and he that sat on it had a pair of
6 balances in his hand. And I heard a voice in the midst of the four living creatures say; 'A chœnix [or two pints] of wheat for a Denarius, [or eight pence], and three chœnixes of barley for a Denarius; and cheat not as to the oil and the wine.'

7 And when he opened the fourth seal, I heard the fourth
8 living creature say; 'Come and see.' And I looked; and behold a pale horse; and his name that sat on it was Death; and Hell followed after him. And power was given to him over the fourth part of the earth, to kill with sword and with hunger, and with death, and by the beasts of the earth.

9 And when he opened the fifth seal, I saw under the
10 altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying; 'How long, O sovereign, holy and true, dost thou not judge and avenge our blood on them
11 that dwell on the earth?' And a white robe was given to them, and it was told to them, that they should rest yet awhile, until their fellow-servants also, and their brethren that were to be killed as they had been, should be fulfilled.

12 And I looked when he opened the sixth seal, and there came a great earthquake, and the sun became black as
13 sackcloth of hair, and the full moon became as blood, and the stars of heaven fell to the earth, as a fig-tree shaken
14 by a great wind casteth her untimely figs. And the heavens were removed as a scroll rolled up, and every mountain and island were moved out of their places.
15 And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every slave, and every freeman, hid themselves in the caves
16 and in the rocks of the mountains. *And they say to the mountains and rocks; 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the*
17 *'wrath of the Lamb; for the great day of his wrath is come; and who is able to stand?'* And after this I saw
1 four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind should blow on the earth, nor on the sea, nor on any tree.
2 *And I saw another angel ascending from the east, having*

the seal of the living God; and he cried with a loud voice
 to the four angels, to whom it was given to hurt the earth
 and the sea, saying; 'Hurt not the earth, nor the sea, nor 3
 'the trees, till we have sealed the servants of our God on
 'their foreheads.' And I heard the number of them that 4
 were sealed, a hundred and forty-four thousand were
 sealed out of all the tribes of the children of Israel.
 Of the tribe of Judah were sealed twelve thousand, 5
 of the tribe of Reuben were sealed twelve thousand,
 of the tribe of Gad were sealed twelve thousand,
 of the tribe of Aser were sealed twelve thousand, 6
 of the tribe of Nephthalim were sealed twelve thousand,
 of the tribe of Manasses were sealed twelve thousand,
 of the tribe of Simeon were sealed twelve thousand, 7
 of the tribe of Levi were sealed twelve thousand,
 of the tribe of Issachar were sealed twelve thousand,
 of the tribe of Zabulon were sealed twelve thousand, 8
 of the tribe of Joseph were sealed twelve thousand,
 of the tribe of Benjamin were sealed twelve thousand.
 After this I looked, and behold, a great crowd, which no 9
 one could number, of all nations and tribes and peoples
 and tongues, stood before the throne and before the
 Lamb, clothed in white robes and with palm-branches in
 their hands. And they cry with a loud voice, saying; 10
 'Salvation to our God who sitteth on the throne, and to
 'the Lamb.' And all the angels stood round the throne 11
 and the elders and the four living creatures, and fell before
 the throne on their faces and worshipped God, saying; 12
 'Amen; blessing and glory and wisdom and thanks-
 'giving and honour and power and might be unto our God
 'for ages of ages; amen.' And one of the elders answered, 13
 saying unto me; 'What are these who are clothed in white
 'robes, and whence came they?' And I said unto him; 14
 'My Lord, thou knowest.' And he said to me; 'These
 'are they who came out of the great affliction, and washed
 'their robes and whitened them in the blood of the Lamb.
 'Therefore are they before the throne of God, and they 15
 'serve him day and night in his temple; and He that
 'sitteth on the throne will spread his tent over them.
 '*They will hunger no more, nor thirst more; neither will 16*
 '*the sun strike on them, nor any heat. For the Lamb that 17*
 '*is in the midst of the throne will tend them, and will*

'lead them to fountains of waters of life; and God will wipe away all tears from their eyes.'

- 1 And when he opened the seventh seal, there was
2 silence in the heavens for about half an hour. And I
3 saw the seven angels that stood before God; and to them
4 were given seven trumpets. And another angel came
5 and stood at the altar, having a golden censer; and to
6 him was given much incense, that he should offer it
7 with the prayers of all the saints on the golden altar
8 before the throne. And the smoke of the incense went
9 up from the angel's hand with the prayers of the
10 saints, before God. And the angel took the censer, and
11 filled it from the fire of the altar, and cast it on the
12 earth; and there came voices and thunderings and
13 lightnings and an earthquake. And the seven angels
14 who had the seven trumpets prepared themselves to
15 sound.
- 16 And the first sounded; and there followed hail and
17 fire mingled with blood, and they were cast on the
18 earth; and the third part of the earth was burnt up, and
19 the third part of the trees were burnt up, and all green
20 grass was burnt up.
- 21 And the second angel sounded; and as it were a great
22 mountain burning with fire was cast into the sea; and
23 the third part of the sea became blood; and the third
24 part of the creatures which were in the sea, and had
25 life, died; and the third part of the ships were destroyed.
- 26 And the third angel sounded; and a great star, burn-
27 ing like a lamp, fell from heaven, and fell on the third
28 part of the rivers, and on the fountains of the waters.
- 29 And the name of the star is called Wormwood; and the
30 third part of the waters became wormwood; and many
31 men died of the waters, because they were made bitter.
- 32 And the fourth angel sounded; and the third part of
33 the sun was smitten, and the third part of the moon, and
34 the third part of the stars; so that the third part of
35 them was darkened, and the day shone not for a third
36 part of it, and the night likewise. And I looked, and
37 heard an eagle flying through mid-heaven, saying with
38 a loud voice; 'Alas, alas, alas, for the inhabitants of
39 earth, by reason of the other voices of the trumpet of
40 the three angels, that are about to sound!'

And the fifth angel sounded ; and I saw a star fall 1
from heaven to earth ; and to him was given the key of 2
the bottomless pit. And he opened the bottomless pit ; 3
and out of the pit arose a smoke, as the smoke of a great 4
furnace ; and the sun and the air were darkened by the 5
smoke of the pit. And out of the smoke came forth 6
locusts on the earth ; and to them was given power, as 7
the scorpions of the earth have power ; and it was com- 8
manded them that they should not hurt the grass of the 9
earth, nor any green thing, nor any tree, but the men 10
who have not the seal of God on their foreheads. And 11
to them it was given that they should not kill them, but 12
that they should be tormented five months ; and their 1
torment was as the torment of a scorpion, when it striketh 2
a man. And in those days men will seek death, and 3
will not find it ; and will desire to die, and death will 4
flee from them. And the likenesses of the locusts were 5
like horses prepared for battle ; and on their heads were 6
as it were golden crowns, and their faces were as the 7
faces of men. And they had hair as the hair of women, 8
and their teeth were as lions' teeth, and they had breast- 9
plates as breastplates of iron, and the sound of their 10
wings was as the sound of chariots of many horses run- 11
ning to battle. And they have tails like scorpions, and 12
there were stings in their tails, and their power was to 1
hurt men for five months. They have over them a king, 2
the angel of the bottomless pit ; his name in Hebrew is 3
Abaddon, but in Greek his name is Apollyon, [or a 4
Destroyer]. One woe is past ; behold, two more woes 5
are coming hereafter. 6

And the sixth angel sounded ; and I heard a voice 13
from the four horns of the golden altar which is before 14
God, saying to the sixth angel who had the trumpet ; 15
'Loose the four angels that are bound at the great river 16
'Euphrates.' And the four angels were loosed, who were 17
prepared for the hour, and day, and month, and year, for 18
to slay the third part of men. And the number of the 19
horse-soldiers was twenty thousand of tens of thousands ; 20
I heard their number. And thus I saw the horses in the 21
vision, and them that sat on them, having breastplates of 22
fire, and of jacinth, and of brimstone. And the heads of 23
the horses were as the heads of lions, and out of their 24

18 mouths issued fire and smoke and brimstone. By these
three plagues was the third part of men killed, by the fire
and smoke and brimstone which issued out of their
9 mouths. For the power of the horses is in their mouth,
and in their tails; for their tails are like snakes, and have
10 heads; and with them they do hurt. And the rest of
the men who were not killed by these plagues, repented
not of the works of their hands, so that they should not
worship demons, and idols of gold and silver and brass
and stone and wood, which can neither see, nor hear, nor
11 walk; neither repented they of their murders, nor of their
1 sorceries, nor of their fornication, nor of their thefts. And
I saw another mighty angel coming down from heaven,
clothed with a cloud; and the rainbow was on his head,
and his face was as the sun, and his feet as pillars of fire.
2 And he had in his hand a little book open; and he set
3 his right foot on the sea, and his left on the land; and
he cried with a loud voice, as a lion roareth. And when
4 he cried, the seven thunders spake their voices. And
when the seven thunders spake, I was about to write,
and I heard a voice from heaven, saying; 'Seal up what
5 'the seven thunders spake, and write it not.' And the
angel, whom I saw standing on the sea and on the land,
6 raised his right hand to heaven, and swore by Him that
liveth for ages of ages, who created the heavens and the
things therein, and the earth and the things therein, and
the sea and the things therein; 'The time shall not yet
7 'be; but in the days of the voice of the seventh angel,
'when he is about to sound, then the mystery of God
'will be finished, as he declared to his servants the pro-
8 'phets.' And the voice which I heard from heaven
spake with me again, and said; 'Go, take the little book
'which is open in the hand of the angel that standeth
9 on the sea and on the land.' And I went to the angel,
telling him to give me the little book. And he saith
unto me; 'Take and eat it up; and it will make thy
'belly bitter, but in thy mouth it will be sweet as honey.'
0 And I took the little book out of the angel's hand, and
ate it up; and it was in my mouth sweet as honey; and
1 when I ate it my belly was made bitter. And he saith
unto me; 'Thou must prophesy again before peoples
1 and nations and tongues and many kings.' And a reed

like a rod was given to me, and he said ; ' Rise, and
' measure the temple of God, and the court of the altar,
' and the [courts of] them that worship therein. But the
' court without the temple leave out, and measure it not,
' for it is given to the Gentiles ; and the holy city shall
' they tread under foot for forty-two months. And I will
' give to my two witnesses that they shall prophesy for
' one thousand two hundred and sixty days, clothed in
' sackcloth.' These are *the two olive trees, and the two
lamp-stands standing before the Lord of the earth.* And
if any man wisheth to hurt them, fire cometh out of their
mouth, and devoureth their enemies ; and if any man
wisheth to hurt them, he must thus be killed. These
have power to shut heaven, that the rain rain not in the
days of their prophecy ; and have power over the waters
to turn them into blood, and to smite the earth with all
plagues, as often as they will. And when they shall have
finished their witness, the beast that cometh up out of
the bottomless pit will make war against them, and over-
come them, and kill them. And their dead bodies will
lie in the open square of the great city, which spiritually
is called Sodom and Egypt, where their Lord was cruci-
fied. And some of the peoples and tribes and tongues
and nations will see their dead bodies for three days and
a half, and will not let their dead bodies be put into a
tomb. And the dwellers on the earth will rejoice over
them, and will make merry, and send gifts one to another,
because these two prophets tormented the dwellers on
the earth. And after the three days and a half, the spirit
of life from God entered into them ; and they stood on
their feet, and great fear fell on them that saw them.
And they heard a great voice from heaven, saying to
them ; ' Come up hither.' And they ascended up to
heaven in a cloud, and their enemies beheld them. And
in the same hour there came a great earthquake, and the
tenth part of the city fell, and in the earthquake were
slain seven thousand names of men ; and the rest were
affrighted, and gave glory to the God of heaven. The
second woe is past ; behold, the third woe cometh quickly.
And the seventh angel sounded ; and there came great
voices in heaven, saying ; ' The kingdom of the world is
' become the kingdom of our Lord and of his Christ, and

5 'he shall reign for ages of ages.' And the twenty-four
elders who sat on their thrones before God, fell on their
1 faces, and worshipped God, saying ; ' We give thanks to
' thee, O Lord God almighty, who art, and wast, because
' thou hast taken thy great power and hast begun to reign.
3 ' And the nations were angry ; and thy wrath is come ;
' and the time of the dead, that they should be judged,
' and that thou shouldest give reward to thy servants the
' prophets, and to the saints, and to them that fear thy
' name, small and great, and shouldest destroy them that
9 ' are destroying the earth.' And the temple of God was
opened in the heavens, and the ark of the Lord's covenant
was seen in his temple ; and there came lightnings and
voices and thunderings and an earthquake, and great hail.
1 And a great sign was seen in the heavens, a woman
clothed with the sun, and the moon under her feet, and on
2 her head a crown of twelve stars. And she being with
3 child crieth, travailing and pained to be delivered. And
another sign was seen in the heavens, and behold, a great
4 red dragon, having seven heads and ten horns, and on his
head seven crowns. And his tail drew the third part of
the stars of heaven, and cast them to the earth ; and the
dragon stood before the woman who was ready to be
delivered, for to eat up her child as soon as it was born.
5 And she brought forth a man child, who is *to rule all
nations with a rod of iron* ; and her child was caught up
6 unto God, and to his throne. And the woman fled into
the desert, where she hath a place prepared there by God,
that there they should feed her for a thousand two hun-
7 dred and sixty days. And there arose a war in heaven ;
Michael and his angels fighting against the dragon. And
8 the dragon fought and his angels ; and he prevailed not,
9 nor was their place found any more in heaven. And the
great dragon was cast out, the serpent of old that is called
the Devil and Satan, who misleadeth the whole world,
he was cast out to the earth, and his angels were cast out
10 with him. And I heard a loud voice in the heavens,
saying ; ' Now is come the salvation, and strength, and
' kingdom of our God, and the power of his Christ ; for
' the accuser of our brethren is cast down, who accused
11 ' them before our God day and night. And they over-
' came him by the blood of the Lamb, and by the word

'of their witnessing; and they loved not their lives even
'unto death. Therefore rejoice, ye heavens, and ye that
'dwell therein. Alas for the earth and for the sea, be-
'cause the devil is come down to you, having great wrath,
'knowing that he hath a short season.' And when the
dragon saw that he was cast to the earth, he persecuted
the woman who brought forth the man child. And to the
woman were given two wings of the great eagle, that she
might fly into the desert into her place, where she is being
nourished for a season, and seasons, and half a season,
from the face of the serpent. And the serpent cast out
of his mouth after the woman water as a river, that he
might cause her to be carried away by the river. And
the earth helped the woman, and the earth opened its
mouth, and swallowed up the river which the dragon cast
out of its mouth. And the dragon was wroth with the
woman, and went forth to make war against the rest of
her seed, who keep the commandments of God, and hold
the witnessing of Jesus.

And I stood on the sand of the sea, and I saw a beast
rise out of the sea, having ten horns and seven heads, and
on his horns ten crowns, and on his heads names of evil
speaking. And the beast which I saw was like a leopard,
and his feet as of a bear, and his mouth as the mouth of
a lion. And the dragon gave him his power, and his
throne, and great authority; and I saw one of his heads
as it were wounded to death; and his wound of death
was healed, and all the earth wondered after the beast.
And they worshipped the dragon that gave power to the
beast, and they worshipped the beast, saying; 'Who is
'like the beast? and who can war against him?' And
there was given to him a mouth speaking great things
and evil words; and power was given to him to do for
forty-two months. And he opened his mouth in evil
speaking against God, to speak evil of his name, and of
his tabernacle, and of them that dwell in heaven. And
it was given to him to make war against the saints, and
to overcome them; and power was given him over
every tribe, and people, and tongue, and nation. And
all that dwell on the earth will worship him, they whose
name is not written in the book of life of the Lamb slain
from the foundation of the world. If any one have an

10 ear, let him hear. If any one leadeth into captivity, he shall go into captivity ; if any one killeth with the sword, he must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a
12 dragon. And he is exercising all the power of the first beast before his face ; and he causeth the earth and them that dwell therein to worship the first beast, whose deadly
13 wound was healed. And he maketh great signs, and fire to come down from the heavens to the earth in the sight
14 of men. And he deceiveth them that dwell on the earth by the signs which were given him to do in the sight of the beast ; telling them that dwell on the earth to make an image to the beast, which hath the wound by the
15 sword and lived. And to him was given to give breath to the image of the beast, that the image of the beast should both speak, and cause that as many as would not
16 worship the image of the beast should be killed. And he causeth all, both small and great, both rich and poor, both freemen and slaves, that they should give themselves a mark on their right hand, or on their forehead ;
17 and that no man may buy or sell, save he that hath the mark, the name of the beast, or the number of his name.
18 Here is wisdom. Let him that hath understanding count the number of the beast ; for it is the number of a man, and his number is six hundred and sixty-six, [or Ch. X. F.]

1 And I looked ; and behold, the lamb stood on mount Sion, and with him a hundred and forty-four thousand, having his name, and his father's name, written on their
2 foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder ; and the voice which I heard was as the voice of harpers
3 harping on their harps. And they sang a new song before the throne, and before the four living creatures and the elders ; and no one could learn the song but the hundred and forty-four thousand, who were redeemed
4 from the earth. These are they who are not defiled with women, for they have never been married ; these are they who follow the Lamb wherever he goeth ; these are redeemed from among men, as firstfruits to God and to

the Lamb. And in their mouth was found no falsehood; for they are blameless.

And I saw another angel flying in mid-heaven, having the everlasting Good Tidings to preach to them that sit on the earth, and to every nation, and tribe, and tongue, and people; saying with a loud voice; 'Fear God, and give glory to him; for the hour of his judgment is come; and worship Him that made the heavens and the earth and the sea and the fountains of waters.' And another angel followed, saying; 'The great Babylon is fallen, is fallen; because she made all nations drink of the wine of the wrath of her fornication.' And another, a third angel followed them, saying with a loud voice; 'If any man worship the beast and his image and receive a mark on his forehead or on his hand, then the same shall drink of the wine of God's wrath, which is poured out unmixed in the cup of his anger, and he shall be tormented with fire and brimstone in the sight of the holy angels and in the sight of the Lamb. And the smoke of their torment ascendeth up for ages of ages; and they have no rest day or night, that worship the beast and his image, and whoever receiveth them that of his name. Here is the patience of the saints that keep the commandments of God and the faith of Jesus.' And I heard a voice from heaven, saying; 'Write, Blessed are the dead who die in the Lord henceforth; yea,' saith the spirit, 'that they may rest from their labours; and their works follow with them.'

And I looked, and behold a white cloud, and on the cloud one sitting like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud; 'Thrust in thy sickle, and reap; for the time of the reaping is come, for the harvest of the earth is ripe.' And he that sat on the clouds thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, having power over the fire, and cried with a loud cry to him that had the sharp sickle, saying; 'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are

19 'ripe.' And the angel thrust in his sickle on the earth, and gathered the vine of the earth, and cast into the
 20 great winevat of God's wrath. And the winevat was trodden without the city; and blood came out of the winevat, up to the horses' bridles over one thousand six hundred furlongs.

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in
 2 them was filled up the wrath of God. And I saw as it were a sea of glass mingled with fire, and the conquerors of the beast, and of his image, and of the number of his name, standing by the sea of glass, having harps of God.
 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying;

'Great and marvellous are thy works, Lord God almighty;
 'just and true are thy ways, thou King of the nations.

4 'Who shall not fear thee, O Lord,
 'and glorify thy name? for thou only art holy.

'For all nations shall come and worship before thee;
 'for thy judgments have been made manifest.'

5 And after this I looked; and the temple of the tabernacle
 6 of the testimony in heaven was opened; and the seven angels, who have the seven plagues, came out of the temple, clothed in pure bright linen, and girded round the breast
 7 with golden girdles. And one of the four living creatures gave to the seven angels seven golden vials full of the wrath
 8 of God who liveth for ages of ages: And the temple was filled with smoke from the glory of God and from his power; and no one could enter the temple till the seven
 1 plagues of the seven angels were ended. And I heard a great voice out of the temple, saying to the seven angels;
 'Go, and pour out the seven vials of God's wrath on to
 2 'the earth.' And the first went, and poured out his vial on the earth; and there fell a noisome and grievous sore on the men who had the mark of the beast, and on them
 3 who worshipped his image. And the second angel poured out his vial on the sea; and it became blood as of a dead
 4 man; and every living soul died in the sea. And the third poured out his vial on the rivers and on the fountains
 5 of waters; and they became blood. And I heard the angel of the waters say; 'Righteous art Thou who art and
 6 'wast, O Holy one, because thou judgest thus. For they
 'poured out the blood of saints and prophets, and thou

'hast given them blood to drink ; they are worthy.' And 7
 I heard [a voice from] the altar say ; ' Yea, Lord God
 'almighty, true and righteous are thy judgments.' And 8
 the fourth poured out his vial on the sun ; and to him was
 given to scorch men with fire. And the men were scorched 9
 with a great scorch, and they spake ill of the name of
 God, who hath power over these plagues ; and they
 repented not, so as to give him glory. And the fifth 10
 poured out his vial on the throne of the beast ; and his
 kingdom was darkened ; and they bit their tongues for
 pain, and spake ill of the God of heaven because of their 11
 pains and their sores ; and they repented not of their
 deeds. And the sixth poured out his vial on the great 12
 river Euphrates ; and its water was dried up, that the
 way of the kings of the east might be prepared. And I 13
 saw out of the mouth of the dragon, and out of the mouth
 of the beast, and out of the mouth of the false
 prophet, three unclean spirits like frogs. For they are 14
 spirits of demons, working signs ; which go forth to the
 kings of the whole world, to gather them to the battle of
 that great day of God almighty. ' Behold I come as a 15
 'thief ; blessed is he that watcheth, and keepeth his gar-
 'ments, lest he walk naked, and they see his shame.'
 And he gathered them together into a place called in 16
 Hebrew Armagedon. And the seventh poured out his 17
 vial on the air ; and a great voice came out from the
 temple of heaven, from the throne, saying ; ' It is done.'
 And there came lightnings and voices and thunders, and 18
 there came a great earthquake, such as was not since men
 were on the earth, so mighty an earthquake, so great.
 And the great city was divided into three parts ; and 19
 the cities of the nations fell. And the great Babylon was
 remembered before God, to give unto her the winecup of
 the fierceness of his wrath. And every island fled, and 20
 the mountains were not found. And a great hailstone as
 of a talent's [or seventy pounds'] weight fell from heaven 21
 upon men ; and men spake evil of God because of the
 plague of the hail ; for the plague thereof was very great.

And there came one of the seven angels who had the 1
seven vials, and talked with me, saying ; ' Come, I will
 'shew to thee the judgment of the great harlot that sitteth 2
 'on the many waters ; with whom the kings of the earth 3

‘ committed fornication, and the inhabitants of the earth
3 ‘ were made drunk with the wine of her fornication.’ And
he carried me in spirit into the desert; and I saw a woman
sitting on a scarlet beast, covered with names of evil
4 speaking, having seven heads and ten horns. And the
woman was arrayed in purple and scarlet, and gilded with
gold and precious stones and pearls, holding a golden cup
in her hand, full of abominations and the filthiness of her
5 fornication, and on her forehead a name written; MYSTERY;
BABYLON THE GREAT, THE MOTHER OF THE HAR-
6 LOTS AND ABOMINATIONS OF THE EARTH. And I saw
the woman drunken with the blood of the saints, and
with the blood of the witnesses of Jesus. And seeing
7 her I wondered with a great wonder. And the angel
said to me; ‘ Wherefore didst thou wonder? I will tell
‘ thee the mystery of the woman, and of the beast that
‘ carrieth her, that hath the seven heads and the ten horns.
8 ‘ The beast that thou sawest was, and is not, and is about
‘ to come up out of the bottomless pit, and to go into
‘ destruction; and they that dwell on the earth will
‘ wonder, (whose names are not written in the book of
‘ life from the foundation of the world,) when they behold
9 ‘ the beast that was, and is not, and will come. Here is
‘ the mind that hath wisdom. The seven heads are seven
10 ‘ mountains, on which the woman sitteth. And there
‘ are seven kings; the five have fallen, the one is, the
‘ other is not yet come, and when he cometh he must
11 ‘ continue a short time. And the beast that was, and is
‘ not, even he is the eighth, and is of the seven, and goeth
12 ‘ into destruction. And the ten horns that thou sawest
‘ are ten kings, who have received no kingdom yet, but
‘ receive power as kings for one hour with the beast.
13 ‘ These have one mind, and give their power and autho-
14 ‘ rity to the beast. These will make war against the
‘ Lamb; and the Lamb will overcome them; because he
‘ is Lord of lords, and King of kings; and they that are
15 ‘ with him are called, and chosen, and faithful.’ And he
saith unto me; ‘ The waters which thou sawest, where
‘ the harlot sitteth, are peoples, and crowds, and nations,
16 ‘ and tongues. And the ten horns which thou sawest, -
‘ and the beast, these will hate the harlot, and will make
‘ her desolate and naked, and will eat her flesh, and burn

'her with fire. For God hath put into their hearts to 17
 'do his will, and to be of one will, and to give their king-
 'dom to the beast, until the words of God be fulfilled.
 'And the woman that thou sawest is the great city, which 18
 'reigneth over the kings of the earth.'

And after this I saw another angel coming down from 1
 heaven, having great power; and the earth was lightened
 with his glory. And he cried out with a strong voice, 2
 saying; 'The great Babylon is fallen, is fallen, and is
 'become a dwelling of demons, and a cage of every un-
 'clean spirit, and a cage of every unclean and hated bird.
 'For all nations have drunk of the wine of the wrath of 3
 'her fornication, and the kings of the earth have committed
 'fornication with her, and the merchants of the earth are
 'enriched through the abundance of her delicacies.' And 4
 I heard another voice from heaven, saying; 'Come out of
 'her, my people, that ye partake not of her sins, and that
 'ye receive not of her plagues. For her sins have reached 5
 'to heaven, and God hath remembered her iniquities.
 'Reward her even as she rewarded, and double unto her 6
 'the double according to her works; in the cup in which
 'she poured pour to her the double. As much as she hath 7
 'glorified herself and lived delicately, so much torment
 'and sorrow give to her. For she saith in her heart; I
 'sit as a queen, and I am not a widow, and shall not see 8
 'sorrow. Therefore will her plagues come in one day,
 'death and mourning and famine; and she will be burnt
 'up with fire; for the Lord God who judged her is strong.
 'And the kings of the earth, who have committed forni- 9
 'cation and lived delicately with her, will bewail and
 'lament for her, when they see the smoke of her burning,
 'and stand afar off for fear of her torment, saying; Alas, 10
 'alas, the great city, Babylon the mighty city! for in one
 'hour is thy judgment come. And the merchants of the 11
 'earth weep and mourn over her, for their merchandise no
 'man buyeth more; merchandise of gold and silver and 12
 'precious stones and pearls, and of linen and purple, and
 'silk and scarlet; and all incense wood; and every ivory
 'vessel, and every vessel of precious wood and of brass
 'and of iron and of marble; and cinnamon, and ginger, 13
 'and odours, and ointments, and frankincense, and wine,
 'and oil, and wheaten flour, and wheat, and cattle and

‘sheep; and horses, and chariots, and slaves; and men’s
14 ‘souls. And the fruits of thy soul’s desire are departed
‘from thee, and all the dainty and glittering things are
‘perished from thee, and thou wilt find them no more.
15 ‘The merchants of these things, who were enriched by her,
‘will stand afar off for fear of her torment, weeping and
16 ‘wailing, and saying; Alas, alas; the great city clothed in
‘linen and purple and scarlet, and gilded with gold and
17 ‘precious stones and pearls! for in one hour so great riches
‘are come to nought.’ And every ship-master, and every
one who saileth to the place, and sailors, and such as trade
18 by sea, stood afar off, and cried when they saw the smoke
of her burning, saying; ‘What city is like the great
19 ‘city!’ And they cast dust on their heads, and cried out,
weeping and wailing, saying; ‘Alas, alas; the great city,
‘wherein all who had ships on the sea were enriched by
‘her costliness! for in one hour is she come to nought.
20 ‘Rejoice over her, thou heaven, and ye saints, and
‘apostles, and prophets, for God hath judged your con-
21 ‘demnation on her.’ And a mighty angel took up a stone
like a great mill-stone, and threw it into the sea, saying;
‘Thus with violence shall be thrown Babylon the great
22 ‘city, and shall be found no more. And voice of harpers
‘and musicians and pipers and trumpeters shall be heard
‘in thee no more, and no craftsman of any craft shall be
‘found in thee more, and sound of millstone shall be heard
23 ‘in thee no more, and light of lamp shall shine in thee no
‘more, and voice of bridegroom and bride shall be heard
‘in thee no more; for thy merchants were the great men
‘of the earth, for by thy sorcery were all nations de-
24 ‘ceived. And in her was found the blood of prophets
‘and saints, and of all that were slain on the earth.’

1 After this I heard as it were a great voice of a great
crowd in heaven, saying; ‘Alleluia; the salvation, and
2 ‘glory, and power of our God; for true and righteous
‘are his judgments; for he judged the great harlot, who
‘corrupted the earth with her fornication, and he avenged
3 ‘the blood of his servants at her hand.’ And a second
time they said; ‘Alleluia; and her smoke riseth up for
4 ‘ages of ages.’ And the twenty-four elders and the four
living creatures fell down and worshipped God, who
5 sitteth on the throne, saying; ‘Amen; Alleluia.’ *And*

a voice came out from the throne, saying; 'Praise our
'God, all his servants, and ye that fear him, small and
'great.' And I heard as it were a voice of a great
crowd, and as a voice of many waters, and as a voice of
mighty thunders, saying; 'Alleluia; for the Lord
'our God almighty reigneth. Let us rejoice and be glad,
'and give glory to him; for the marriage of the Lamb
'is come, and his wife hath made herself ready.' And
to her was granted that she should be arrayed in linen,
white and clean. For the linen is what is appointed for
the saints. And he saith to me; 'Write, Blessed are
'they who are called to the marriage supper of the Lamb.'
And he saith to me; 'These are the true sayings of
'God.' And I fell before his feet to worship him. And
he saith to me; 'See; no; I am a fellow-servant with
'thee, and with thy brethren that hold the witnessing of
'Jesus; worship God.' For the witnessing of Jesus is
the spirit of prophecy.

And I saw the heavens opened, and lo a white horse;
and he that sat on it was called faithful and true, and in
righteousness he judgeth and maketh war. His eyes
were as a flame of fire, and on his head were many
crowns; and he had a name written that no one knew,
but himself. And he was clothed with a cloak dipped
in blood, and his name is called The word of God. And
the armies in heaven followed him on white horses,
clothed in white clean linen. And out of his mouth goeth
a sharp sword, that with it he should smite the nations,
and he *will rule them with a rod of iron*; and he treadeth
the winevat of the fierceness of the wrath of God almighty.
And he hath on his cloak and on his thigh a name written,
KING OF KINGS AND LORD OF LORDS. And I saw an
angel standing in the sun; and he cried with a loud voice,
saying to all the fowls that fly in mid-heaven; 'Come,
'gather yourselves together to the great supper of God,
'that ye may eat flesh of kings, and flesh of captains, and
'flesh of mighty men, and flesh of horses and of them
'that sit on them, and flesh of all men, both free and
'slaves, both small and great.' And I saw the beast,
and the kings of the earth, and their armies, gathered
together to make war against him that sat on the horse,
and against his army. And the beast was taken, and the

false prophet that was with him, who wrought the signs in his sight, with which he deceived them that had received the mark of the beast, and them that worshipped its image. These both were cast alive into the lake of
21 fire burning with brimstone. And the rest were slain with the sword of him that sat on the horse, which proceedeth out of his mouth; and all the fowls were filled
1 with their flesh. And I saw an angel come down from heaven, having the key of the bottomless pit and a great
2 chain in his hand. And he seized the dragon, the serpent of old, who is the devil and Satan, and bound
3 him a thousand years, and cast him into the bottomless pit, and locked and set a seal on him, that he might deceive the nations no more, till the thousand years were ended; and after that he must be loosed a little while.

4 And I saw thrones, (and they sat on them, and power of judgment was given to them,) and the souls of them that were beheaded for the witnessing of Jesus, and for the word of God, and whosoever worshipped not the beast, nor his image, nor received the mark on their foreheads nor on their hands; and they lived and reigned
5 with Christ the thousand years. But the rest of the dead lived not till the thousand years were ended. This is the first resurrection. Blessed and holy is he that hath
6 part in the first resurrection; on these the second death hath no power, but they will be priests of God and of Christ, and will reign with him a thousand years.

7 And when the thousand years are ended, Satan will be
8 loosed out of his prison, and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them to battle, of whom the number is as the
9 sand of the sea. And they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city; and fire came down out of heaven from God
10 and ate them up. And the devil that deceived them was cast into the lake of fire and brimstone, where both the beast and false prophet are; and they will be tormented day and night for ages of ages.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and no
12 place was found for them. And I saw the dead, small and great, stand before the throne, and books were opened;

and another was opened, which is the book of life; and the dead were judged out of what was written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged each according to their works. And death and hell were cast into the lake of fire. This is the second death. And if any man was not found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven and a new earth; for the first heaven and the first earth were gone, and the sea was no more. And I saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from heaven, saying; 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, as their God, and will wipe away every tear from their eyes; and there will be no more death, nor sorrow, nor crying, nor will pain be any more; for the former things are gone.' And He that sat on the throne said; 'Behold, I make all things new.' And he saith unto me; 'Write, that these words are faithful and true.' And he said to me; 'It is done; I am Alpha and Omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life without purchase. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. And the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, have their part in the lake burning with fire and brimstone; which is the second death.' And one of the seven angels, that had the seven vials full of the seven last plagues, came and talked with me, saying; 'Come, I will shew thee the bride, the Lamb's wife.' And he carried me away in spirit to a great and high mountain, and shewed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God; its luminary was like a most precious stone, like a crystallized jasper stone. And it had a great and high wall, and had twelve gates, and at the gates twelve angels, and written thereon names, which are of the twelve tribes of the children of Israel. On the

east three gates, on the north three gates, on the south
14 three gates, on the west three gates. And the wall of the
city had twelve foundations, and on them the twelve names
15 of the twelve apostles of the Lamb. And he that talked
with me had a measure, a golden reed, to measure the city
16 and the gates thereof and the wall thereof. And the city
lieth four-square, and its length is as large as its breadth.
And he measured the city with the reed, twelve thousand
furlongs. The length and the breadth and the height of
17 it are equal. And he measured its wall, a hundred and
18 forty-four cubits, man's measure, which is, angel's. And
the building of its wall was jasper, and the city was pure
19 gold like clear glass. And the foundations of the city
wall were garnished with every precious stone. The first
foundation was jasper; the second, sapphire; the third,
20 chalcedony; the fourth, emerald; the fifth, sardonyx; the
sixth, sardius; the seventh, chrysolyte; the eighth, beryl;
the ninth, topaz; the tenth, chrysoprasus; the eleventh,
21 jacinth; the twelfth, amethyst. And the twelve gates
were twelve pearls; each one of the gates was of one
pearl, and the open square of the city was gold, pure as
22 transparent glass. And I saw no temple therein; for the
23 Lord God almighty and the Lamb are its temple. And
the city *had no need of the sun nor of the moon to shine in
it; for the glory of God lightened it*, and the Lamb was
24 the lamp thereof. And the nations will walk by the light
of it, and the kings of the earth bring their glory and
25 honour into it. And its gates will not be shut by day,
26 (for there will be no night there,) and they will bring the
27 glory and honour of the nations into it. And there shall
not enter it any thing common, or that worketh abomi-
nation or falsehood; but they who are written in the
1 Lamb's book of life. And he shewed me a river of water
of life, clear as crystal, coming out of the throne of God
2 and the Lamb. In the midst of its open square, and on
this and that side of the river, was a tree of life, bearing
twelve fruits, yielding for each month its own fruit; and
the leaves of the tree were for the healing of the nations.
3 And there will be no more any curse; but the throne of
God and of the Lamb will be in it, and his servants will
4 serve him, and will see his face; and his name will be
5 on their foreheads. And there will be no night any

more ; and there will be no need of lamp or sunshine. for the Lord God will shine on them ; and they will reign for ages of ages.

And he said unto me ; ' These sayings are faithful and 6
 ' true ; and the Lord, the God of the spirits of the pro-
 ' phets, sent his angel to shew unto his servants what
 ' must shortly be done. And behold, I come quickly ; 7
 ' blessed is he that keepeth the words of the prophecy of
 ' this book.' And I John heard and saw these things. 8
 And when I heard and saw, I fell down to worship before
 the feet of the angel who shewed me these things. And 9
 he saith unto me ; ' See ; no ; I am a fellow-servant with
 ' thee, and with thy brethren the prophets, and with them
 ' that keep the words of this book ; worship God.' And 10
 he saith unto me ; ' Seal not the words of the prophecy
 ' of this book ; the time is at hand. Let the unjust man be 11
 ' unjust still ; and let the filthy be filthy still ; and let the
 ' righteous work righteousness still ; and let the holy be 12
 ' holy still. Behold, I come quickly, and my reward is
 ' with me, to give to each man as his work shall be. I am 13
 ' Alpha and Omega, the first and the last, the beginning
 ' and the end. Blessed are they that do His command- 14
 ' ments, that they may have a right to the tree of life,
 ' and may enter through the gates into the city. With- 15
 ' out are the dogs, and the sorcerers, and the fornicators,
 ' and the murderers, and the idolaters, and whoever
 ' loveth and doeth falsehood. I Jesus sent mine angel 16
 ' to witness to you these things in the churches. I am
 ' the root and the offspring of David, the bright morning-
 ' star ; and the spirit and the bride say ; Come ; and let 17
 ' him that heareth say ; Come ; and let him that thirsteth
 ' come ; let him that wisheth take water of life without
 ' purchase.'

I witness to every man that heareth the words of the 18
 prophecy of this book, if any man add to them, God will
 add to him the plagues that are written in this book ;
 and if any man take away from the words of the book of 19
 this prophecy, God will take away his part from the tree
 of life and from the holy city, which are written of in
 this book. He that witnesseth these things, saith ; ' Yea, 20
 ' I come quickly.' Amen, come, Lord Jesus.—The 21
 grace of the Lord Jesus Christ be with all the saints.

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