





# Holy Bible

*Aionian* Edition®

Living Oracles NT

*Holy Bible Aionian Edition* ®  
Living Oracles NT

Creative Commons Attribution 4.0 International, 2018-2024

Source text: Bible4u.net

Source version: 11/21/2022

Source copyright: Public Domain

Alexander Campbell, 1826

Formatted by Speedata Publisher 4.19.20 (Pro) on 8/31/2024

100% Free to Copy and Print

TOR Anonymously

<https://AionianBible.org>

Published by Nainoia Inc

<https://Nainoia-Inc.signedon.net>

We pray for a modern Creative Commons translation in every language

Translator resources at <https://AionianBible.org/Third-Party-Publisher-Resources>

Report content and format concerns to Nainoia Inc

Volunteer help is welcome and appreciated!



*Celebrate Jesus Christ's victory of grace!*



# Preface

[AionianBible.org/Preface](http://AionianBible.org/Preface)

The *Holy Bible Aionian Edition* ® is the world's first Bible *un-translation*! What is an *un-translation*? Bibles are translated into each of our languages from the original Hebrew, Aramaic, and Koine Greek. Occasionally, the best word translation cannot be found and these words are transliterated letter by letter. Four well known transliterations are *Christ*, *baptism*, *angel*, and *apostle*. The meaning is then preserved more accurately through context and a dictionary. The Aionian Bible un-translates and instead transliterates eleven additional Aionian Glossary words to help us better understand God's love for individuals and all mankind, and the nature of afterlife destinies.

The first three words are *aiōn*, *aiōnios*, and *aiōdios*, typically translated as *eternal* and also *world* or *eon*. The Aionian Bible is named after an alternative spelling of *aiōnios*. Consider that researchers question if *aiōn* and *aiōnios* actually mean *eternal*. Translating *aiōn* as *eternal* in Matthew 28:20 makes no sense, as all agree. The Greek word for *eternal* is *aiōdios*, used in Romans 1:20 about God and in Jude 6 about demon imprisonment. Yet what about *aiōnios* in John 3:16? Certainly we do not question whether salvation is eternal! However, *aiōnios* means something much more wonderful than infinite time! Ancient Greeks used *aiōn* to mean *eon* or *age*. They also used the adjective *aiōnios* to mean *entirety*, such as *complete* or even *consummate*, but never infinite time. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs. So *aiōnios* is the perfect description of God's Word which has *everything* we need for life and godliness! And the *aiōnios* life promised in John 3:16 is not simply a ticket to eternal life in the future, but the invitation through faith to the *consummate* life beginning now!

The next seven words are *Sheol*, *Hadēs*, *Geenna*, *Tartaroō*, *Abyssos*, and *Limnē Pyr*. These words are often translated as *Hell*, the place of eternal punishment. However, *Hell* is ill-defined when compared with the Hebrew and Greek. For example, *Sheol* is the abode of deceased believers and unbelievers and should never be translated as *Hell*. *Hadēs* is a temporary place of punishment, Revelation 20:13-14. *Geenna* is the Valley of Hinnom, Jerusalem's refuse dump, a temporal judgment for sin. *Tartaroō* is a prison for demons, mentioned once in 2 Peter 2:4. *Abyssos* is a temporary prison for the Beast and Satan. Translators are also inconsistent because *Hell* is used by the King James Version 54 times, the New International Version 14 times, and the World English Bible zero times. Finally, *Limnē Pyr* is the Lake of Fire, yet Matthew 25:41 explains that these fires are prepared for the Devil and his angels. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The eleventh word, *eleēsē*, reveals the grand conclusion of grace in Romans 11:32. Take the time to understand these eleven words. The original translation is unaltered and a note is added to 64 Old Testament and 200 New Testament verses. To help parallel study and Strong's Concordance use, apocryphal text is removed and most variant verse numbering is mapped to the English standard. We thank our sources at [eBible.org](http://eBible.org), [Crosswire.org](http://Crosswire.org), [unbound.Biola.edu](http://unbound.Biola.edu), [Bible4u.net](http://Bible4u.net), and [NHEB.net](http://NHEB.net). The Aionian Bible is copyrighted with [creativecommons.org/licenses/by/4.0](http://creativecommons.org/licenses/by/4.0), allowing 100% freedom to copy and print, if respecting source copyrights. Check the Reader's Guide and read online at [AionianBible.org](http://AionianBible.org), with Android, and TOR network. Why purple? King Jesus' Word is royal... and purple is the color of royalty!

# History

[AionianBible.org/History](https://AionianBible.org/History)

- 04/15/85 - Aionian Bible conceived as B. and J. pray.
- 12/18/13 - Aionian Bible announced as J. and J. pray.
- 06/21/15 - Aionian Bible birthed as G. and J. pray.
- 01/11/16 - AionianBible.org domain registered.
- 06/21/16 - 30 translations available in 12 languages.
- 12/07/16 - Nainoia Inc established as non-profit corporation.
- 01/01/17 - Creative Commons Attribution No Derivatives 4.0 license added.
- 01/16/17 - Aionian Bible Google Play Store App published.
- 07/01/17 - 'The Purple Bible' nickname begins.
- 07/30/17 - 42 translations now available in 22 languages.
- 02/01/18 - Holy Bible Aionian Edition® trademark registered.
- 03/06/18 - Aionian Bibles available in print at Amazon.com.
- 10/20/18 - 70 translations now available in 33 languages.
- 11/17/18 - 104 translations now available in 57 languages.
- 03/24/19 - 135 translations now available in 67 languages.
- 10/28/19 - Aionian Bible nursed as J. and J. pray.
- 10/31/19 - 174 translations now available in 74 languages.
- 02/22/20 - Aionian Bibles available in print at Lulu.com.
- 05/25/20 - Illustrations by Gustave Doré, La Grande Bible de Tours, Felix Just.
- 08/29/20 - Aionian Bibles now available in ePub format.
- 12/01/20 - Right to left and Hindic languages now available in PDF format.
- 03/31/21 - 214 translations now available in 99 languages.
- 11/17/21 - Aionian Bible Branded Leather Bible Covers now available.
- 12/20/21 - Social media presence on Facebook, Twitter, LinkedIn, YouTube, etc.
- 01/01/22 - 216 translations now available in 99 languages.
- 01/09/22 - StudyPack resources for Bible translation study.
- 02/14/22 - Strong's Concordance from Open Scriptures and STEP Bible.
- 02/14/23 - Aionian Bible published on the TOR Network.
- 12/04/23 - Eleēsē added to the Aionian Glossary.
- 02/04/24 - 352 translations now available in 142 languages.
- 05/01/24 - 370 translations now available in 164 languages.
- 08/05/24 - 377 translations now available in 166 languages.
- 08/18/24 - Creative Commons Attribution 4.0 International, if source allows.

# Table of Contents

## NEW TESTAMENT

Matthew .....	1
Mark .....	25
Luke .....	40
John .....	65
Acts .....	84
Romans .....	111
1 Corinthians .....	122
2 Corinthians .....	132
Galatians .....	139
Ephesians .....	143
Philippians .....	147
Colossians .....	150
1 Thessalonians .....	153
2 Thessalonians .....	155
1 Timothy .....	157
2 Timothy .....	160
Titus .....	162
Philemon .....	164
Hebrews .....	165
James .....	173
1 Peter .....	176
2 Peter .....	179
1 John .....	181
2 John .....	184
3 John .....	185
Jude .....	186
Revelation .....	187

## APPENDIX

Reader's Guide

Glossary

Maps

Destiny

Illustrations, Doré



# NEW TESTAMENT



## The Crucifixion

*And Jesus said, Father, forgive them, for they know not what they do.  
And they parted his garments by lot.*

Luke 23:34



# Matthew

**1** The History of Jesus Christ, Son of David, Son of Abraham. **2** Abraham begot Isaac. Isaac begot Jacob. Jacob begot Judah and his brothers. **3** Judah had Pharez and Zarah by Tamar. Pharez begot Ezrom. Ezrom begot Aram. **4** Aram begot Aminidab. Aminidab begot Nashon. Nashon begot Salmon. **5** Salmon had Boaz by Rahab. Boaz had Obed by Ruth. Obed begot Jesse. **6** Jesse begot David the king. David the king had Solomon, by her who had been the wife of Uriah. **7** Solomon begot Rehoboam. Rehoboam begot Abia. Abia begot Asa. **8** Asa begot Jehoshaphat. Jehoshaphat begot Joram. Joram begot Uzziah. **9** Uzziah begot Jotham. Jotham begot Ahaz. Ahaz begot Hezekiah. **10** Hezekiah begot Manasseh. Manasseh begot Amon. Amon begot Josiah. **11** Josiah had Jeconiah and his brothers, about the time of the migration into Babylon. **12** After the migration into Babylon, Jeconiah begot Salathiel. Salathiel begot Zerubbabel. **13** Zerubbabel begot Abiud. Abiud begot Eliakim. Eliakim begot Azor. **14** Azor begot Zadoc. Zadoc begot Achim. Achim begot Eliud. **15** Eliud begot Eleazar. Eleazar begot Matthan. Matthan begot Jacob. **16** Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. **17** So all the generations from Abraham to David are fourteen; from David till the migration into Babylon, fourteen; from David till the migration into Babylon to the Messiah, fourteen. **18** Now the birth of Jesus Christ happened thus: Mary his mother had been espoused to Joseph; but before they came together, she proved to be with child by the Holy Spirit. **19** Joseph her husband being a virtuous man, and unwilling to expose her, intended to divorce her privately. **20** But while he was thinking upon this, an angel of the Lord appearing to him in a dream, said, Joseph, son of David, scruple not to take home Mary your wife; for her pregnancy is from the Holy Spirit. **21** And she shall bear a son, whom you shall call Jesus, for he will save his people from their sins. **22** In all this what the Lord had spoken by the Prophet was verified, **23** "Behold the virgin shall conceive and bear a son, who shall be called Immanuel," which signifies, God with us. **24** When Joseph awoke, he did as the messenger of the Lord had commanded him, and took home his wife; **25** but knew her not, until she had brought forth her first born son, whom he named Jesus.

**2** After the birth of Jesus, at Bethlehem of Judea, in the reign of King Herod, certain eastern magians came to Jerusalem, and inquired, **2** Where is the new-born King of the Jews; for we have seen his star in the east country, and are coming to do him homage? **3** King Herod hearing this, was alarmed, and all Jerusalem with him. **4** And having assembled all the chief priests and the scribes of the people, he demanded of them where the Messiah should be born. **5** They answered, at Bethlehem of Judea, for thus it is written by the Prophet, **6** "And thou Bethlehem, in the canton of Judah, art not the least illustrious among the cities of Judah; for out of thee shall come a ruler, who will govern my people Israel." **7** Then Herod having secretly called the magians, procured from them exact information concerning the time of the star's appearing. **8** And sending them to Bethlehem, he said, Go, make an exact inquiry about the child; and when you have found him bring me word, that I may go also, and pay him homage. **9** Having heard the King, they departed; and lo! the star which had appeared to them in the east country, moved before them, till it came, and stood over the place, where the child was. **10** When they again saw the star, they rejoiced exceedingly. **11** And being come into the house, they found the child with Mary his mother; and, prostrating themselves, did him homage. Then opening their caskets, they offered, as presents to him, gold, frankincense, and myrrh. **12** And being warned in a dream not to return to Herod, they went home another way. **13** When they were gone, lo! a messenger of the Lord appearing to Joseph in a dream, said, Arise, take the child with his mother, and flee into Egypt; and remain there till I order you; for Herod will seek the child to destroy him. **14** Accordingly he arose, took the child with his mother, and withdrew by night into Egypt, **15** where he continued until the death of Herod; so that, what the Lord had spoken by the Prophet, was verified, "Out of Egypt I called my Son." **16** Then Herod, finding that he had been deceived by the magians, was highly incensed and dispatched emissaries who slew, by his order, all the male children in Bethlehem, and in all its territory, from those entering the second year, down to the time of which he had procured exact information from the magians. **17** Then was the word of Jeremiah the Prophet verified, **18** "A cry was heard in Ramah, lamentation, and weeping, and bitter complaint: Rachel bewailing her children, and refusing to be comforted, because they are no more." **19** When Herod was dead, an angel of the Lord appearing in a

dream to Joseph in Egypt, said, **20** Arise, take the child with his mother, and go into the land of Israel; for they are dead who sought his life. **21** Accordingly, he arose, took the child with his mother, and came to the land of Israel; **22** but hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither; and being warned in a dream, retired into the district of Galilee, **23** and resided in a city named Nazareth; in this verifying the declarations of the Prophet concerning Jesus, that he should be called a Nazarene.

**3** In those days appeared John the Immerser, who proclaimed in the wilderness of Judea, saying, **2** Reform, for the Reign of Heaven approaches. **3** For this is he, of whom the Prophet Isaiah speaks in these words, "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage." **4** Now John wore raiment of camel's hair with a letter girdle about his waist; and his food was locusts and wild honey. **5** Then Jerusalem, and all Judea, and all the country along the Jordan, resorted to him, **6** and were immersed by him in the Jordan, confessing their sins. **7** But he seeing many Pharisees and Sadducees coming to him to receive immersion, said to them, Offspring of vipers, who has prompted you to flee from the impending vengeance? **8** Produce, then, the proper fruit of reformation; **9** and presume not to say within yourselves, We have Abraham for our father, for I assure you, that of these stones God can raise children to Abraham. **10** And even now the ax lies at the root of the trees; every tree, therefore, which produces not good fruit, is cut down, and turned into fuel. **11** I, indeed, immerse you in water, into reformation; but he who comes after me, is mightier than I, whose shoes I am not worthy to carry. He will immerse you in the Holy Spirit, and in fire. **12** His winnowing shovel is in his hand, and he will thoroughly cleanse his grain; he will gather his wheat into the granary, and consume the chaff in unquenchable fire. **13** Then came Jesus from Galilee to the Jordan, to be immersed by John. **14** But John excused himself, saying, It is I who need to be immersed by you; and you come to me! **15** Jesus answering, said to him, Permit this at present; for thus ought we to ratify every institution. Then John acquiesced. **16** Jesus being immersed, no sooner arose out of the water, than heaven was opened to him; and the Spirit of God appeared, descending like a dove, and lighting upon him; **17** while a voice from

heaven proclaimed, This is my Son, the beloved, in whom I delight.

**4** Then was Jesus conducted by the Spirit into the wilderness, to be tempted by the devil. **2** And after fasting forty days and forty nights, he was hungry. **3** Then the tempter accosting him, said, If thou be God's Son, command that these stones become loaves. **4** Jesus answering, said, It is written, "Man lives not by bread only, but by everything which God is pleased to appoint." **5** Then the devil conveyed him into the holy city, and having placed him on the battlement of the temple, **6** said to him, If thou be God's Son, throw thyself down; for it is written, "He will give his angels the charge of thee: they shall uphold thee in their arms, lest thou dash thy foot against a stone." **7** Jesus again answered, It is written, "Thou shalt not put the Lord thy God to the proof." **8** Again the devil took him up a very high mountain, whence he showed him all the kingdoms of the world in their glory, **9** and said to him, All these will I give thee, if thou wilt prostrate thyself, and worship me. **10** Jesus answered, Satan, begone; for it is written, "Thou shalt worship the Lord thy God, and shall serve him only." **11** Then the devil leaving him, angels came and ministered to him. **12** Now Jesus, hearing that John was imprisoned, retired into Galilee, **13** and having left Nazareth, resided at Capernaum, a seaport in the confines of Zebulun and Naphtali, **14** thereby verifying the words of Isaiah the Prophet; **15** "The canton of Zebulun and the canton of Naphtali, situate on the Jordan near the sea, Galilee of the nations; **16** the people who abode in darkness, saw a great light, and on those who inhabited a region of the shades of death, light has arisen. **17** From that time Jesus began to proclaim, saying, Reform, for the Reign of Heaven approaches. **18** Then walking by the sea of Galilee, he saw two brothers, Simon named Peter, and Andrew his brother, casting a drag into the sea, for they were fishers. **19** And he said to them, Come with me, and I will make you fishers of men. **20** Immediately they left the nets and followed him. **21** Passing on he saw other two brothers, James the son of Zebedee and John his brother, in the bark with their father Zebedee, mending their nets, and he called them. **22** They immediately, leaving the bark and their father, followed him. **23** Then Jesus went over all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every sort of disease and malady among the people. **24** And his fame spread through all Syria, and they brought him all their sick, seized and tormented with various

distempers, demoniacs, and lunatics, and paralytics, and he healed them. 25 And vast multitudes followed him from Galilee, Decapolis, Jerusalem, Judea, and from the banks of the Jordan.

**5** Jesus, seeing so great a confluence, repaired to a mountain, and having sat down, his disciples came to him. 2 Then breaking silence, he taught them, saying: 3 Happy the poor who repine not; for the kingdom of heaven is theirs! 4 Happy they who mourn; for they shall receive consolation! 5 Happy the meek; for they shall inherit the land! 6 Happy they who hunger and thirst for righteousness; for they shall be satisfied! 7 Happy the merciful; for they shall obtain mercy! 8 Happy the pure in heart; for they shall see God! 9 Happy the peace-makers; for they shall be called sons of God! 10 Happy they who suffer persecution on account of righteousness; for the kingdom of heaven is theirs! 11 Happy shall you be, when men shall revile and persecute you; and, on my account, accuse you falsely of every evil thing! 12 Rejoice and exult, for great is your reward in heaven; for thus the Prophets were persecuted, who were before you. 13 You are the salt of the earth. If the salt become insipid, how shall its saltness be restored? It is thenceforth fit only to be cast out, and trod under foot. 14 You are the light of the world. A city situate on a mountain must be conspicuous. 15 A lamp is lighted to be put, not under a vessel, but on a stand, that it may shine to all the family. 16 Thus, let your light shine before men, that they, seeing your good actions, may glorify your Father, who is in heaven. 17 Think not that I am come to subvert the law or the prophets. I am come not to subvert, but to ratify. 18 For, indeed, I say to you, heaven and earth shall sooner perish, than one iota, or on tittle of the law shall perish, without attaining its end. 19 Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the Reign of Heaven; but whosoever shall practice and teach them, shall be highly esteemed in the Reign of Heaven. 20 For I tell you, that unless your righteousness excel the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven. 21 You have heard that it was said to the ancients, "You shall not commit murder; for whosoever commits murder shall be obnoxious to the judges." 22 But I say to you, whosoever is angry with his brother unjustly, shall be obnoxious to the judges; whosoever shall call him fool, shall be obnoxious to the council; but whosoever

shall call him miscreant, shall be obnoxious to hell fire. (Geenna g1067) 23 Therefore, if you bring your gift to the altar, and there recollect, that your brother has ground to complain of you; 24 leave there your gift before the altar: first go and procure reconciliation with your brother; then come, and offer your gift. 25 Compound speedily with your creditor, while you are on the road together; lest he deliver you to the judge; and the judge consign you to the officer, and you be thrown into prison. 26 Indeed, I say to you, you will not be released, until you have discharged the last farthing. 27 You have heard that it was said, "You shall not commit adultery." 28 But I say to you, whoever looks on another man's wife, in order to cherish impure desire, has already committed adultery with her in his heart. 29 Therefore, if your right eye ensnare you, pluck it out, and throw it away: it is better for you to lose one of your members, than that your whole body be cast into hell. (Geenna g1067) 30 And if your right hand ensnare you, cut it off and throw it away: it is better for you to lose one of your members, than that your whole body be cast into hell. (Geenna g1067) 31 It has been said, "Whosoever would dismiss his wife, let him give her a writ of divorce." 32 But I say to you, whosoever shall dismiss his wife, except for whoredom, is the occasion of her becoming an adulteress; and whosoever marries her that is dismissed, commits adultery. 33 Again, you have heard that it was said to the ancients, "You shall not forswear yourself, but shall perform your oaths to the Lord." 34 But I say to you, swear not at all; neither by heaven, for it is God's throne; 35 nor by the earth, for it is his footstool; neither shall you swear by Jerusalem, for it is the city of the great King; 36 not by your head, because you can not make one hair white or black. 37 But let your yes, be Yes; your no, No; for whatever exceeds these, proceeds from evil. 38 You have heard that it was said, "Eye for eye, and tooth for tooth." 39 But I say to you, contend not with the injurious. But if any one strike you on the right cheek, turn to him also the left. 40 Whoever will sue you for your coat, let him have your mantle likewise. 41 And if a man constrain you to go one mile with him, go two. 42 Give to him that asks you; and him that would borrow from you, put not away. 43 You have heard that it was said, "You shall love your neighbor and hate your enemy." 44 But I say to you, love your enemies; bless them who curse you; do good to them who hate you; and pray for them who arraign and persecute you; 45 that you may be children of your Father in heaven, who makes his

sun arise on bad and good, and sends rain on just and unjust. 46 For if you love them only who love you, what reward can you expect? Do not even the publicans so? 47 And if you salute your brothers only, wherein do you excel? Do not even the Pagans as much? 48 Be you therefore perfect, as your father who is in heaven is perfect.

**6** Take heed that you perform not your religious duties before men, in order to be observed by them; otherwise you will obtain no reward from your Father who is in heaven. 2 When, therefore, you give alms, do not proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets, that they may be extolled by men. Indeed, I say to you, they have received their reward. 3 But you, when you give alms, let not your left hand know what your right hand does; 4 that your alms may be in secret; and your Father, to whom nothing is secret, will himself recompense you. 5 And when you pray, be not like the hypocrites, who affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. Indeed, I say to you, they have received their reward. 6 But you, when you would pray, retire to your closet; and having shut the door, pray to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will recompense you. 7 And in prayer, use not a multiplicity of words as the Pagans do, who think that using many words will gain them acceptance. 8 Imitate them not; for your Father knows what things you want, before you ask him. 9 Thus, therefore, pray you: Our Father, who art in heaven, thy name be hallowed; 10 thy Reign come; thy will be done upon earth, as it is in heaven; 11 give us to-day our daily bread; 12 forgive us our debts, as we forgive our debtors; 13 and lead us not into temptation, but preserve us from evil. 14 For if you forgive others their trespasses, your heavenly Father will also forgive you; 15 but if you forgive not others their trespasses, neither will your Father forgive your trespasses. 16 Moreover, when you fast, look not dismal, as the hypocrites, who disfigure their faces, that men may observe that they fast. Indeed, I say to you, they have their reward. 17 But you, when you fast, anoint your head, and wash your face; 18 that your fasting may not appear to men, but to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will recompense you. 19 Amass not for yourselves treasure upon the earth, where moths and rust may consume it, or thieves breaking in may

steal it. 20 But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor thieves to break in and steal it. 21 For where your treasure is, your heart will also be. 22 The eye is the lamp of the body. If, therefore, your eye be sound, your whole body will be enlightened; 23 but if your eye be distempered, your whole body will be dark. And if even the light which is in you be darkness, how great will the darkness be! 24 A man can not serve two masters; for either he will hate one, and love the other; or at least he will attend to one, and neglect the other. You cannot serve God and Mammon. 25 Therefore I charge you, be not anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not life a greater gift than food; and the body more than raiment? 26 Observe the fowls of heaven. They neither sow nor reap. They have no storehouse; but your heavenly Father feeds them. Are not you much more valuable than they? 27 Besides, which of you can, by his anxiety, prolong his life one hour? 28 And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They toil not: they spin not. 29 Yet I affirm that even Solomon in all his glory, was not equally adorned with one of these. 30 If, then, God so array the herbage, which to-day is in the field, and to-morrow will be cast into the oven, will he not much more array you, O you distrustful! 31 Therefore say not anxiously, (as the heathens do, ) What shall we eat; or what shall we drink; or with what shall we be clothed? 32 For your heavenly Father knows that you need all these things. 33 But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you. 34 Be not then anxious about the morrow: the morrow will be anxious about itself. Sufficient for every day is its own trouble.

**7** Judge not, that you be not judged; 2 for as you judge, you shall be judged; and the measure which you give, the same you shall receive. 3 And why do you observe the mote in your brother's eye, but you are insensible of the splinter in your own eye? 4 Or how dare you say to your brother, let me take the mote out of your eye; when lo! you have a splinter in your own? 5 Hypocrite, first take the splinter out of your own eye; then you will see clearly to take the mote out of your brother's eye. 6 Give not things holy to dogs, and cast not your pearls before swine, lest they trample them under foot, and turn upon you, and tear you apart. 7 Ask, and you shall obtain; seek, and

you shall find; knock, and it shall be opened to you. **8** For whosoever asks, obtains; whosoever seeks, finds; and to every one who knocks, the door shall be opened. **9** Who of you men would give his son a stone, when he asks bread; **10** or a serpent, when he asks a fish? **11** If you then, though evil, can give good things to your children, how much more will your Father, who is in heaven, give good things to them that ask him? **12** Whatever you would that others do to you, do you the same to them; for this is the law and the prophets. **13** Enter in through the strait gate; for wide is the gate of perdition, broad is its way leading thither; and many are they who enter by it. **14** But how strait is the gate of life; how narrow the way leading thither; and how few are they who find it! **15** Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous wolves. **16** By their fruits you shall discover them. Are grapes gathered from thorns; or figs from thistles? **17** Every good tree yields good fruit, and every evil tree evil fruit. **18** A good tree can not yield evil fruit, nor an evil tree good fruit. **19** Every tree which yields not good fruit, is cut down, and turned into fuel. **20** Wherefore, by their fruits you shall discover them. **21** Not every one who says to me, Master, Master, shall enter into the kingdom of heaven; but he who does the will of my Father, who is in heaven. **22** Many will say to me on that day, Master, Master, have we not taught in thy name, and in thy name performed many miracles? **23** To whom I will declare, I never acknowledged you. Depart from me, you who practice iniquity. **24** Therefore, whosoever hears these my precepts, and does them, I will compare to a prudent man, who built his house upon the rock. **25** For although the rain descended, and the rivers overflowed, and the winds blew, and beat upon that house, it fell not, because it was founded upon the rock. **26** But whosoever hears these my precepts, and does them not, shall be compared to a simpleton, who built his house upon the sand. **27** For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin. **28** When Jesus had ended this discourse, the people were struck with awe at his manner of teaching; **29** for he taught as one who had authority, and not as the Scribes.

**8** Being come down from the mountain, followed by a great multitude, **2** a leper came, who, presenting himself before him, said, Sir, if you will, you can cleanse me. **3** Jesus stretched out his hand, and

touched him, saying, I will; be you clean. Immediately he was cured of his leprosy. **4** Then Jesus said to him, See you tell no person; but go, show yourself to the priest, and make the oblation prescribed by Moses, for notifying the cure to the people. **5** Having entered Capernaum, a centurion accosted him with this request, **6** Sir, my man-servant lies sick at home, exceedingly afflicted with a palsy. **7** Jesus answered, I will go and cure him. **8** The centurion replying, said, Sir, I am not worthy, that you should come under my roof; only say the word, and my servant will be healed. **9** For even I, who am under command myself, having soldiers under me, say to one, Go, and he goes; to another, Come, and he comes; and to my servant, Do this, and he does it. **10** Jesus hearing this, was astonished, and said to those who followed, Indeed, I say to you, not even in Israel have I found so great faith. **11** But I assure you, that many will come from the east and from the west, and will be placed at table with Abraham, Isaac, and Jacob, in the kingdom of heaven, **12** while the sons of the kingdom shall be thrust out into outer darkness, where will be weeping and gnashing of teeth. **13** Then Jesus said to the centurion, Go home; be it to you, according to your faith. That instant his servant was cured. **14** Then Jesus having entered Peter's house, saw his wife's mother lying sick of a fever, **15** and having touched her hand, the fever left her; on which she arose and entertained him. **16** In the evening they presented to him many demoniacs; and he expelled the spirits with a word, and cured all the sick; **17** thus verifying the saying of the Prophet Isaiah, "He has himself carried off our infirmities, and borne our distresses." **18** Jesus seeing himself crowded on all sides, gave orders to pass to the opposite shore. **19** Meantime, a scribe accosted him, saying, Rabbi, I will follow you whithersoever you go. **20** Jesus answered, The foxes have holes, and the birds of the air have places of shelter, but the Son of Man has not where to repose his head. **21** Another, one of his disciples, said to him, Master, permit me to go first, and bury my father. **22** Jesus answered, Follow me, and let the dead bury their dead. **23** Then entering the bark, his disciples followed him. **24** Soon after there arose in the sea so great a tempest, that the bark was covered with billows. But he being asleep, **25** the disciples came and waked him, saying, Save us, Master, we perish. **26** He answered, Why are you so timorous, O you distrustful? Then he arose, and having commanded the winds and the sea, a great calm ensued; **27** insomuch that every one exclaimed with admiration,

What personage is this, whom even the winds and the sea obey. 28 When he was come to the other side, into the country of the Gadarenes, there met him two demoniacs, issuing out of the monuments, so furious, that no person durst pass that way. 29 These instantly cried, saying, What hast thou to do with us, Son of God? Art thou come hither to torment us before the time? 30 Now there was feeding, at some distance, a great herd of swine. 31 And the friends besought him, saying, If thou expel us, permit us to go into the herd of swine. 32 He answered, Go. And when they were cast out, they went into the swine; on which the whole herd rushed down a precipice into the sea, and perished in the waters. 33 Then the herdsmen fled into the city, and reported everything, and what had happened to the demoniacs. 34 Presently the whole city went out to meet Jesus, and having seen him, entreated him to depart out of their territory.

**9** Then having gone aboard the bark, he repassed, and went to his own city; 2 where they brought to him a paralytic, laid upon a bed. Jesus perceiving their faith, said to the paralytic, Son, take courage, your sins are forgiven you. 3 On which some of the scribes said within themselves, This man blasphemeth. 4 But Jesus knowing their sentiments, said, Why do you harbor evil thoughts? 5 Which is easier--to say, Your sins are forgiven; or to say, with effect --Arise and walk? 6 But that you may know that the Son of Man has power upon the earth to forgive sins; Arise, then, (said he to the paralytic, ) take up your bed and go home. 7 Accordingly he arose, and went home. 8 And the people saw and wondered, glorifying God, who had given such power to men. 9 As Jesus departed thence, he saw a man, named Matthew, sitting at the toll office; to whom he said, Follow me. And he arose and followed him. 10 Afterward Jesus being at table in a house, many publicans and sinners came, and placed themselves with him and his disciples. 11 Some of the Pharisees observing this, said to his disciples, Why does your teacher eat with publicans and sinners? 12 Jesus hearing them, answered, The whole need not a physician, but the sick. 13 Go, therefore, and learn what this means, "I desire humanity, and not sacrifice:" for I came to call, not the righteous, but sinners. 14 Then John's disciples addressing him, said, We and the Pharisees often fast: why do your disciples never fast? 15 Jesus answered, Can the bridemen mourn while the bridegroom is with them? But the time will come, when the bridegroom shall be taken from

them, and then they will fast. 16 No person mends an old garment with undressed cloth; else the patch itself tears the garment, and makes a greater rent. 17 Neither do people put new wine into old leather bottles; otherwise the bottles burst: and thus, both the wine is spilt, and the bottles are rendered useless. But they put new wine into new bottles, and both are preserved. 18 While he was speaking, a ruler came, and prostrating himself, said, My daughter is by this time dead; but come, and lay your hand upon her, and she will revive. 19 And Jesus arose, and, as he followed him, with his disciples, 20 a woman, who had been twelve years afflicted with a bloody issue, coming behind, touched the tuft of his mantle; 21 for she said within herself, If I but touch his mantle, I shall recover. 22 Jesus turning about, saw her, and said, Daughter, take courage, your faith has cured you. And the woman was well from that instant. 23 Being come into the ruler's house, and seeing the players on the flute, with the crowd, making a bustle, 24 he said to them, Withdraw, for the young woman is not dead, but asleep. And they derided him: 25 but when the people were put out, he entered, and having taken her by the hand, the young woman arose. 26 Now the fame of this action spread through all the country. 27 When Jesus departed thence, two blind men followed him, crying, Son of David, have pity upon us. 28 Being come into the house, the blind men approached him: and Jesus said to them, Do you believe I can do this? They answered, Yes, Master. 29 Then he touched their eyes, saying, Be it to you according to your faith. 30 Immediately their eyes were opened. And Jesus strictly charging them, said, Take care that no person know it. 31 But being departed, they spread his fame through all that country. 32 They were scarcely gone, when a dumb demoniac was presented to him. 33 The demon being expelled, the dumb spoke, and the people wondered, saying, Nothing like this was ever seen in Israel. 34 But the Pharisees said, He expels the demons by the prince of the demons. 35 Then Jesus went through all the cities and villages, teaching in their synagogues, and proclaiming the glad tidings of the Reign, and curing every disease and every malady. 36 But when he saw the multitudes, he had compassion upon them, because they were scattered and exposed, like a flock without a shepherd. 37 Then he said to his disciples, The harvest is plentiful, but the reapers are few: 38 entreat, therefore, the Lord of the harvest, that he would send laborers to reap it.

**10** And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to cure diseases and maladies of every kind. **2** Now these are the names of the twelve apostles: The first, Simon, called Peter, and Andrew his brother; James, son of Zebedee, and John his brother; **3** Philip and Bartholomew; Thomas, and Matthew the publican; James, son of Alpheus, and Lebbeus, surnamed Thaddeus; **4** and Simon the Canaanite, and Judas Iscariot, he who betrayed him. **5** These twelve Jesus commissioned, instructing them, and saying: Go not away to the Gentiles, nor enter a Samaritan city; **6** but go directly to the lost sheep of the stock of Israel. **7** And as you go, proclaim, saying, The Reign of Heaven approaches. **8** Heal the sick, raise the dead; cleanse lepers, expel demons; freely they have received, freely give. **9** Put not gold or silver, or brass in your girdles; **10** carry no traveling bag, no spare coat, shoes, or staff; for the workman is worthy of his maintenance. **11** And whatever city or village you enter, inquire what person of worth dwells there; and abide with him until you leave the place. **12** When you enter the home, salute the family. **13** If the family be worthy, the peace you wish them shall come upon them: if they be not worthy, it shall rebound upon yourselves. **14** Wheresoever they will not receive you, nor regard your words, in departing that house or city, shake the dust off your feet. **15** Indeed, I say to you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment, than the condition of that city. **16** Behold! I send you forth as sheep amidst wolves. Be therefore prudent as the serpents, and harmless as the doves. **17** But be upon your guard against these men; for they will deliver you to councils, and scourge you in their synagogues; **18** and you shall be brought before governors and kings, on my account, to bear testimony to them, and to the Gentiles. **19** But when they deliver you up, be not anxious how, or what you shall speak; for what you shall speak shall be suggested to you in that moment. **20** For it shall not be you that shall speak; but the Spirit of my Father, who will speak by you. **21** Then the brother will deliver up the brother to death; and the father the child; and children will arise against their parents, and procure their death. **22** And for my name you shall be hated universally. But the man who perseveres to the end, shall be saved. **23** Therefore, when they persecute you in one city, flee to another; for indeed, I say to you, you shall not have gone through the cities of Israel, till the Son of Man be come. **24** A disciple is not above his teacher, nor a servant above his master. **25** It is enough for the disciple to be as his teacher, and for the servant to be as his master. If they have called the master of the house Beelzebub, how much more his domestics? **26** Therefore, fear them not; for there is nothing hid that shall not be detected; nothing secret that shall not be known. **27** What I tell you in the dark, publish in the light; and what is whispered in your ear, proclaim from the house tops. **28** And fear not them who kill the body, but can not kill the soul; rather fear him who can destroy both soul and body in hell. **(Geenna g1067)** **29** Are not two sparrows sold for a penny? Yet neither of them falls to the ground without your Father. **30** Nay, the very hairs of your head are all numbered. **31** Fear not, then; you are much more valuable than sparrows. **32** Whoever, therefore, shall acknowledge me before men, him will I also acknowledge before my Father, who is in heaven. **33** But whoever shall disown me before men, him will I also disown before my Father, who is in heaven. **34** Think not that I am come to bring peace to the earth. I came not to bring peace, but a sword. **35** For I am come to cause dissension between father and son, between mother and daughter, between mother-in-law and daughter-in-law; **36** so that a man's enemies will be found in his own family. **37** He who loves father or mother more than me, is not worthy of me. He who loves son or daughter more than me, is not worthy of me. **38** He who will not take his cross and follow me, is not worthy of me. **39** He who preserves his life, shall lose it: but he who loses his life, on my account, shall preserve it. **40** He that receives you, receives me; and he that receives me, receives him who sent me, receives him who sent me. **41** He that receives a prophet, because he is a prophet, shall obtain a prophet's reward; and he that receives a righteous man, because he is a righteous man, shall receive a righteous man's reward: **42** and whosoever shall give one of these little ones, because he is my disciple, a single cup of cold water to drink; indeed, I say to you, he shall not lose his reward.

**11** When Jesus had made an end of instructing his twelve disciples, he departed thence, to teach and give warning in the cities. **2** Now John, having heard in prison of the works of the Messiah, sent two of his disciples, **3** who asked him, Are you he that comes, or must we expect another? **4** Jesus answering, said to them, Go, and relate to John, what you have heard and seen. **5** The blind are made to see, the lame to walk; lepers are cleansed; the

deaf hear; the dead are raised; and good news is brought to the poor; 6 and happy is he, to whom I shall not prove a stumbling block. 7 When they were departed, Jesus said to the people concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? 8 But what did you go out to see? A man effeminately dressed? It is king's palaces that such frequent. 9 What did you go to see? A prophet? Yes, I tell you, and something superior to a prophet: 10 for this is he, concerning whom it is written, "Behold I will send my angel before you, who shall prepare your way." 11 Indeed, I say to you, among those that are born of women, there has not arisen a greater than John the Immerser. Yet the least in the Reign of Heaven is greater than he. 12 From the first appearing of John the Immerser until now, the kingdom of heaven is invaded, and invaders take possession by force. 13 For till John appeared, all the prophets and the law were your instructions: 14 and, if you will bear to be told it, this is the Elijah that was to come. 15 Whoever has ears to hear, let him hear. 16 But to what shall I liken this generation? It is like boys in the market places, to whom their playfellows complain, 17 saying, We have played to you upon the pipe, but you have not danced; we have sung mournful songs to you, but you have not lamented. 18 For John came abstaining from meat and drink, and they say, He has a demon; 19 the Son of Man came using meat and drink, and they say, He is a lover of banquets and wine, a companion of publicans and sinners. But wisdom is justified by her children. 20 Then he began to reproach the cities, in which most of his miracles had been performed, because they reformed not. 21 Alas for thee, Chorazin! Alas for thee, Bethsaida! for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago in sackcloth and ashes. 22 Know, therefore, that the condition of Tyre and Sidon, on the day of judgment, shall be more tolerable than yours. 23 And thou, Capernaum, which hast been exalted to heaven, shalt be brought down to Hades; for, if the miracles which have been performed in thee, had been performed in Sodom, it had remained till now. (Hades 986) 24 Know, therefore, that the condition of Sodom, on the day of judgment, shall be more tolerable than thine. 25 On that occasion Jesus said, I adore thee, O Father, Lord of heaven and earth, because, having concealed these things from sages and the learned, thou hast revealed them to babes: 26 yes, Father, because such is thy pleasure. 27 My

Father has imparted everything to me; and no one knows the Son, except the Father; neither knows any one the Father, except the Son, and he to whom the Son will reveal him. 28 Come to me, all you who toil and are burdened, and I will give you rest. 29 Take my yoke upon you, and be taught by me; for I am meek and condescending: and your souls shall find relief. 30 For my yoke is easy and my burden is light.

**12** At that time, as Jesus was walking through the corn on Sabbath, his disciples being hungry, began to pluck the ears of corn, and to eat them. 2 The Pharisees observing this, said to him, Lo! your disciples are doing what is not lawful to do on the Sabbath. 3 He answered, Have you not read what David did, and his attendants, when they were hungry; 4 how he entered the tabernacle of God, and eat the loaves of the presence, which was not lawful for him, or his attendants, to eat but solely for the priests? 5 Or have you not learnt from the law, that the priests in the temple violate the rest to be observed on Sabbaths, and are blameless? 6 Now I affirm, that something greater than the temple is here. 7 But had you know what this means, "I desire humanity and not sacrifice," you would not have condemned the guiltless; 8 for the Son of Man is master of the Sabbath. 9 Leaving that place, he went into their synagogues, 10 and found a man there whose hand was blasted. They asked Jesus, with a design to accuse him, Is it lawful to heal on the Sabbath? 11 He answered, What man is there amongst you, who having one sheep, if it fall into a pit on the Sabbath, will not lay hold on it, and lift it out? 12 And does not a man greatly excel a sheep? It is lawful, therefore, to do good on the Sabbath. 13 Then he said to the man, Stretch out your hand. And as he stretched it out, it became sound like the other. 14 But the Pharisees went out, and concerted against Jesus to destroy him. 15 Jesus knowing this, departed; and being followed by a vast multitude, healed all their sick, 16 enjoining them not to make him known. 17 Thus the word of the Prophet Isaiah was verified, 18 "Behold my servant whom I have chosen, my beloved in whom my soul delights; I will cause my Spirit to abide upon him, and he shall give laws to the nations; 19 he will not contend, nor clamor, nor cause his voice to be heard in the streets. 20 A bruised reed he will not break; and a dimly burning taper he will not quench, till he render his laws victorious. 21 Nations also shall trust in his name." 22 Then was brought to him a demoniac, dumb, and blind, and he cured him,



so that he both spoke and saw. 23 And all the people said with amazement, Is this the son of David? 24 But the Pharisees hearing them, said, This man expels demons only by Beelzebub, prince of the demons. 25 But Jesus, knowing their surmises, said to them, By intestine dissensions any kingdom may be desolated; and no city or family, where such dissensions are, can subsist. 26 Now if Satan expel Satan, his kingdom is torn by intestine dissensions; how can it then subsist? 27 Besides, if I expel demons by Beelzebub, by whom do your sons expel them? Wherefore they shall be your judges. 28 But if I expel demons by the Spirit of God, the Reign of God has overtaken you. 29 For how can one enter the strong one's house, and plunder his goods, unless he first overpower the strong one? Then indeed he may plunder his house. 30 He who is not for me, is against me; and he who gathers not with me, scatters. 31 Wherefore I say to you, though every other sin and detraction in men is pardonable, their detraction from the Spirit is unpardonable: 32 for whosoever shall inveigh against the Son of Man may obtain pardon; but whosoever shall speak against the Holy Spirit, shall never be pardoned, either in the present state or the future. (aion g165) 33 Either call the tree good, and its fruit good; or call the tree bad, and its fruit bad: for we distinguish the tree by its fruit. 34 Offspring of vipers! how can you that are evil speak good things, since it is out of the fullness of the heart that the mouth speaks. 35 The good man, out of his good treasure, produces good things; the bad man, out of his bad treasure, produces bad things. 36 Be assured, however, that of every pernicious word which men shall utter, they shall give an account on the day of judgment. 37 For by your words you shall be acquitted, and by your words you shall be condemned. 38 Then some of the Scribes and Pharisees interposed, saying, Rabbi, we desire to see a sign for you. 39 He answering, said to them, An evil and adulterous race demands a sign; but no sign shall be given it, but the sign of the Prophet Jonah. 40 For as Jonah was three days and three nights in the stomach of the great fish, the Son of Man will be three days and three nights in the bosom of the earth. 41 The Ninevites will stand up in the judgment against this race, and cause it to be condemned, because they reformed when they were warned by Jonah; and behold here something greater than Jonah. 42 The Queen of the South country will arise in the judgment against this race, and cause it to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and behold

here something greater than Solomon. 43 An unclean spirit, when he is gone out of a man, wanders over the parched deserts in search of a resting-place. And not finding any, 44 he says, I will return to my house whence I came; and being come, he finds it empty, swept, and garnished. 45 Then he goes, and brings with him seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man is worse than the first: thus will it fare with this evil race. 46 While he discoursed to the people, his mother and brothers were without, desiring to speak with him. 47 And one said to him, Your mother and your brothers are without, desiring to speak with you. 48 He answering, said to him that told him, Who is my mother? and who are my brothers? 49 The stretching out his hand toward his disciples, he said, Behold my mother and my brothers. 50 For whosoever does the will of my Father who is in heaven, is my brother, and sister, and mother.

**13** The same day, Jesus having gone out of the house, sat by the sea-side; 2 but so great a multitude flocked about him, that he went into a bark, and sat down there, while all the people stood on the shore. 3 Then he discoursed to them of many things in parables. 4 The sower, said he, went out to sow; and, in sowing, some seeds fell by the way-side, and the birds came and picked them up: 5 some fell on rocky ground, where they had but little earth: these sprang up the sooner, because the soil had no depth: 6 but after the sun had beat upon them, they were scorched, and having no root, withered away. 7 Some fell among thorns, and the thorns grew up, and choked them. 8 Others fell into good ground, and yielded increase, some a hundred, some sixty, some thirty fold. 9 Whoever has ears to hear, let him hear. 10 Then the disciples addressed him, saying, Why do you speak to them in parables? 11 He answering, said to them, Because it is your privilege, and not theirs, to know the secrets of the Reign of Heaven. 12 For to him that has, more shall be given, and he shall abound; but from him that has not, even that which he has shall be taken. 13 For this reason I speak to them in parables; because they seeing, see not; and hearing, hear not, nor regard; 14 inasmuch that this prophecy of Isaiah is fulfilled in them, "You will indeed hear, but will not understand; you will look, but will not perceive. 15 For this people's understanding is stupefied, their ears are deafened, and their eyes they have closed; lest seeing with their eyes, hearing with their ears, and apprehending with their understanding,

they should reform, and I should reclaim them." 16 But blessed are your eyes, because they see; and your ears, because they hear. 17 For, indeed, I say to you, that many prophets and righteous men have desired to see the things which you see, but have not seen them; and to hear the things which you hear, but have not heard them. 18 Understand you, therefore, the parable of the sower. 19 When one hears the doctrine of the Reign, but considers it not, the evil one comes, and snatches away that which was sown in his heart. This explains what fell by the way-side. 20 That which fell on rocky ground, denotes him who, hearing the word, receives it at first with pleasure; 21 yet, not having it rooted in his mind, retains it but a while; for when trouble or persecution comes, because of the word, instantly he relapses. 22 That which fell among thorns, denotes that hearer in whom worldly cares, and deceitful riches, choke the word, and render it unfruitful. (αἰὼν γ165) 23 But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denotes him, who not only hears and considers, but obeys the word. 24 Another parable he proposed to them, saying, The kingdom of heaven may be compared to a field, in which the proprietor has sown good grain: 25 but while people were asleep, his enemy came, and sowed darnel among the wheat, and went off. 26 When the blade was up, and putting forth the ear, then appeared also the darnel. 27 And the servants came, and said to their master, Sir, you sowed good grain in your field; whence, then, has it darnel? 28 He answered, An enemy has done this. They said, Will you, then, that we weed them out? 29 He replied, No, lest in weeding out the darnel, you tear up the wheat. 30 Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, first gather the darnel, and make them into bundles for burning; then carry the wheat into my barn. 31 Another similitude he proposed to them, saying, The kingdom of heaven is like a grain of mustard seed, which a man planted in his field; 32 for though it is the smallest of seeds, when grown, larger than any herb, and becomes a tree, so that the birds of the air take the shelter in its branches. 33 Another similitude he gave them: The kingdom of heaven is like leaven, which a woman mingled in three measures of meal, till the whole was leavened. 34 All these similitudes Jesus spoke to the people; for he taught them only by similitudes; 35 in this verifying the word of the Prophet, "I will discourse in parables; I will utter things concerning which, all antiquity has been silent." 36 Then Jesus, leaving the multitude, retired to the house, where his disciples accosted him, saying, Explain to us the parable of the darnel in the field. 37 Jesus answering, said to them, He who sowed the good seed is the Son of Man. 38 The field is the world; the good seed are the sons of the kingdom; and the darnel are the sons of the evil one; 39 the enemy who sowed them is the devil. The harvest is the conclusion of this state; and the reapers are the angels. (αἰὼν γ165) 40 As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion of this state. (αἰὼν γ165) 41 The Son of Man will send his angels who shall gather out of his kingdom all seducers and iniquitous persons, 42 and throw them into the burning furnace: weeping and gnashing of teeth shall be there. 43 Then shall the righteous shine like the sun in the kingdom of their Father. Whoever has ears to hear let him hear. 44 Again, the kingdom of heaven is like treasure hid in a field, which, when a man has discovered, he conceals the discovery, and for joy thereof, sells all that he has, and buys that field. 45 Again, the kingdom of heaven is like a pearl extremely precious, which a merchant, in quest of fine pearls, 46 having found, sold all that he had, and purchased it. 47 Again, the kingdom of heaven is like a sweep-net cast into the seam which incloses fish of every kind. 48 When it is full, they draw it ashore, and gather the good into vessels, but throw the useless away. 49 So it shall be at the conclusion of this state. The angels will come and separate the wicked from among the righteous, (αἰὼν γ165) 50 and throw them into the burning furnace. Weeping and gnashing of teeth shall be there. 51 Jesus said, Do you understand all these things? They answered, Yes, Master. 52 He added, Every scribe, therefore, instructed for the Reign of Heaven, is like a householder, who brings out of his storehouse new things and old. 53 And after he had finished these similitudes, he departed thence. 54 Jesus being come into his own country, taught the inhabitants in their synagogue; and they said with astonishment, Whence has this man this wisdom, and this power of working miracles? 55 Is not this the carpenter's son? Is not his mother called Mary? And do not his brothers, James, and Joses, and Simon, and Judas, 56 and all his sisters, live amongst us? Whence, then, has he all these things? 57 Thus they were offended at him. But Jesus said to them, A prophet is no where disregarded, except in his own country, and in his own family. 58 And he did not many miracles there, because of their unbelief.

**14** At that time, Herod the tetrarch, hearing of the fame of Jesus, **2** said to his servants, This is John the Immerser; he is raised from the dead and therefore miracles are performed by him. **3** For Herod had caused John to be apprehended, imprisoned, and bound, on account of Herodias, his brother Philip's wife; **4** for John had said to him, It is not lawful for you to have her. **5** And Herod would have put him to death, but was afraid of the populace, who accounted him a prophet. **6** But when Herod's birthday was kept, the daughter of Herodias danced before the company, and pleased Herod, **7** wherefore he swore he would grant her whatever she would ask. **8** She being instigated by her mother, said, Give me here, in a basin, the head of John the Immerser. **9** And the king was sorry; nevertheless, from a regard to his oath and his guests, he commanded that it should be given her. **10** Accordingly John was beheaded in the prison by his order. **11** And his head was brought in a basin, and presented to the young woman; and she carried it to her mother. **12** After which, his disciples went and brought the body, and having buried it, came and told Jesus. **13** When Jesus heard this, he embarked privately; and retired into a desert place; of which the people being informed followed him by land out of the cities. **14** Observing, as he landed, a great multitude, he had compassion on them, and healed their sick. **15** Toward the evening, his disciples accosted him, saying, This is a desert place, and the time is now past, dismiss the multitude, that they may go to the villages; and buy themselves provisions. **16** Jesus answered, They need not go. Supply them yourselves. **17** They said to him, We have here but five loaves and two fishes. **18** He replied, Bring them hither to me. **19** Then having commanded the people to recline upon the grass, he took the five loaves and the two fishes, and looking toward heaven, blessed them; then breaking the loaves, he gave them to the disciples, and they distributed them among the people. **20** When all had eat, and were satisfied, they carried off twelve baskets full of the fragments that remained. **21** Now they that had eat were about five thousand men; besides women and children. **22** Immediately he obliged the disciples to embark and pass over before him, while he dismissed the multitude. **23** Having dismissed the multitude, he retired by himself to a mountain to pray, and remained there alone. **24** By that time the bark was half way over, tossed by the waves, for the wind was contrary. **25** In the fourth watch of the night Jesus went to them, walking on the sea. **26** When the disciples

saw him walking on the sea, being terrified, they exclaimed, An apparition! and cried out for fear. **27** Jesus immediately spoke to them, saying, Take courage; it is I, be not afraid. **28** Peter answering, said to him, If it be you, Master, bid me to come to you on the water. **29** Jesus said, Come. Then Peter getting out of the bark, walked on the water toward Jesus. **30** But finding the wind boisterous, he was frightened; and beginning to sink, cried, Master, save me. **31** Jesus instantly stretching out his hand, caught him; and said to him, Distrustful man, wherefore did you doubt? **32** When they had gone aboard, the wind ceased. **33** Then those in the bark came, and prostrated themselves before him, saying, You are assuredly God's son. **34** Having passed over, they landed on the territory of Gennesaret; **35** the inhabitants of which knowing him, sent through all that country, and brought to him all the diseased, **36** who besought him to let them touch but a tuft of his mantle; and as man as touched were cured.

**15** Then some Scribes and Pharisees of Jerusalem addressed him, saying, **2** Why do your disciples transgress the tradition of the elders; for they was not their hands before meals. **3** Jesus answering, said to them, Why do you yourselves by your tradition, transgress the commandment of God? **4** For God has commanded, saying, "Honor father and mother"; and "Whosoever reviles father or mother, let him be punished with death." **5** But you affirm, If a man say to father or mother, I devote whatever of mine shall profit you, **6** he shall not afterward honor by his assistance, his father or his mother. Thus, by your tradition, you annul the commandment of God. **7** Hypocrites, well do you suit the character which Isaiah gave of you, saying, **8** "This people honor me with their lips, though their heart is estranged from me. **9** But in vain they worship me, while they teach institutions merely human." **10** Then, having called the multitude, he said to them, Hear, and be instructed. **11** It is not what goes into the mouth pollutes the man; but it is what proceeds out of the mouth, that pollutes the man. **12** On which his disciples accosting him, said, Did you observe how the Pharisees, when they heard that saying were offended? **13** He answered, Every plant, which my heavenly Father has not planted, shall be extirpated. **14** Let them alone. They are blind leaders of the blind; and if the blind lead the blind, both will fall into the ditch. **15** Then Peter addressing him, said, Explain to us that parable. **16** Jesus answered, Are you also

void of understanding? 17 Do you not apprehend, that whatever enters the mouth passes into the stomach, and is thrown out into the sink. 18 But that which proceeds out of the mouth, issues from the heart, and so pollutes the man. 19 For out of the heart proceed malicious contrivances, murders, adulteries, fornications, thefts, false testimonies, calumnies. 20 These are the things which pollute the man; but to eat with unwashed hands pollutes not the man. 21 Then Jesus withdrew into the confines of Tyre and Sidon; 22 and behold! a Canaanitish woman of these territories came to him, crying, Master, Son of David, have pity on me; my daughter is grievously afflicted by a demon. 23 But he gave her no answer. Then his disciples interposed, and entreated him, saying, Dismiss her, for she clamors after us. 24 He answering said, My mission is only to the lost sheep of the stock of Israel. 25 She, nevertheless, advanced, and prostrating herself before him, said, O Lord, help me. 26 He replied, It is not seemly to take the children's bread, and throw it to the dogs. 27 True, Sir, returned she. Yet even the dogs are allowed the crumbs which fall from their master's table. 28 Then Jesus, answering, said to her, O woman! great is your faith. Be it to you as you desire. And that instant her daughter was healed. 29 Jesus having left that place, came nigh to the sea of Galilee, and repaired to a mountain, where he sat down; 30 and great multitudes flocked to him, bringing with them the lame, the blind, the dumb, the cripple, and several others, whom they laid at his feet; and he healed them: 31 insomuch that the people beheld, with admiration, the dumb speaking, the cripple sound, the lame walking, and the blind seeing; and they glorified the God of Israel. 32 Then Jesus called to him his disciples, and said, I have compassion on the multitude because they have now attended me three days, and have nothing to eat; I will not dismiss them fasting, lest they faint by the way. 33 His disciples answered, Whence can we get bread enough, in the solitude, to satisfy such a crowd? 34 He asked them, How many loaves have you? They said, Seven, and a few small fishes. 35 Then commanding the people to recline upon the ground, 36 he took the seven loaves and the fishes, which, having given thanks, he divided and gave to his disciples, who distributed them among the people. 37 When all had eat, and were satisfied, they carried off seven hand-baskets full of the fragments that remained. 38 Now they that had eat were four thousand men, besides women and children. 39 Then

having dismissed the multitude, he embarked, and sailed to the coast of Magdala.

**16** Thither some Pharisees and Sadducees repaired, who, to try him, desired that he would show them a sign in the sky. 2 He answering, said to them, In the evening you say, it will be fair weather, for the sky is red: 3 and in the morning, There will be a storm to-day, for the sky is red and lowering. You can judge aright of the appearance of the sky, but can you not discern the signs of the times? 4 An evil and adulterous race demands a sign, but no sign shall be given it, except the sign of the Prophet Jonah. Then leaving them he departed. 5 Now his disciples, before they came over, had forgot to bring loaves with them. 6 Jesus said to them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. 7 On which they said, reasoning among themselves, This is because we have brought no loaves with us. 8 Jesus perceiving it, said, What do you reason amongst yourselves, O you distrustful! that I speak thus, because you have brought no loaves. 9 Have you no reflection? or do you not remember the five loaves among the five thousand, and how many baskets you filled with the fragments: 10 nor the seven loaves among the four thousand, and how many hand-baskets you filled? 11 How is it, that you do not understand, that I spoke not concerning bread, when I bade you beware of the leaven of the Pharisees and of the Sadducees? 12 Then they understood, that he cautioned them not against the leaven which the Pharisees and the Sadducees used in bread, but against their doctrine. 13 As Jesus was going to the district of Cesarea Philippi, he asked his disciples, saying, Who do men say that the Son of Man is? 14 They answered, Some say, John the Immerser; others, Elijah; others, Jeremiah, or one of the Prophets. 15 But who, returned he, do you say that I am? 16 Simon Peter answering, said, You are the Messiah, the Son of the living God. 17 Jesus replying, said to him, Happy are you, Simon Barjona; for flesh and blood has not revealed this to you, but my Father who is in heaven. 18 I tell you, likewise, you are named Stone; and on this rock I will build my congregation, over which the gates of Hades shall not prevail. (Hadēs g86) 19 Moreover, I will give you the keys of the kingdom of heaven: whatever you shall bind on the earth, shall be bound in heaven; and whatever you shall loose on the earth, shall be loosed in heaven. 20 Then he forbade his disciples to tell any many that he is the Messiah. 21 From that

time Jesus began to disclose to his disciples, that he must go to Jerusalem, and there suffer much from the elders, and the chief priests, and the scribes, and be killed, and that he must be raised the third day. 22 On which, Peter taking him aside, reproveth him, saying, Be this far from you, Master; this shall not befall you. 23 But he turning, said to Peter, Get you thence, adversary, you are an obstacle in my way; for you relish not the things of God, but the things of men. 24 Then said Jesus to his disciples, If any man will come under my guidance, let him renounce himself, and take up his cross, and follow me. 25 For, whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. 26 What is a man profited, if he should gain the whole world, with the forfeit of his life? or what will a man not give in ransom for his life? 27 For the Son of Man, vested with his Father's glory, shall come hereafter with his heavenly messengers, and recompense every one according to his actions. 28 Indeed, I say to you, some of those who are present, shall not taste death, until they see the Son of Man enter upon his Reign.

**17** After six days, Jesus took Peter, and James, and John, brother of James, apart to the top of a high mountain, 2 and was transfigured in their presence, His face shone as the sun; and his raiment became white as the light. 3 And presently appeared to them Moses and Elijah conversing with him. 4 Peter, upon this, addressing Jesus, said, Master, it is good for us to stay here; let us make here, if you will, three booths; one for you, and one for Moses, and one for Elijah. 5 While he was speaking, behold! a bright cloud covered them, and out of the cloud a voice came, which said, This is my Son, the beloved in whom I delight; hear him. 6 The disciples, hearing this, fell upon their faces, and were greatly frightened. 7 But Jesus came and touched them, saying, Arise; be not afraid. 8 Then lifting up their eyes, they saw none but Jesus. 9 As they went down from the mountain, Jesus commanded them, saying, Tell no person what you have seen, until the Son of Man rise from the dead. 10 Then the disciples asked him, saying, Why say the scribes that Elijah must come first? 11 Jesus answering, said to them, To consummate the whole, Elijah, indeed, must come first. 12 But I tell you, Elijah is come already, though they did not acknowledge him, but have treated him as they pleased. Thus they will treat the Son of Man also. 13 Then the disciple understood, that he spoke concerning John the Immerser. 14 When they were

come to the multitude, a man came to him, who kneeling, said, 15 Sir, have pity on my son; for he is grievously distressed with lunacy; often he falls into the fire, and often into the water, 16 and I presented him to your disciples; but they could not cure him. 17 Jesus answering, said, O unbelieving and perverse race! how long shall I be with you? how long shall I suffer you? Bring him hither to me. 18 Then Jesus rebuked the demon, and he came out: and the lad was instantly cured. 19 At that time the disciple came to him privately, saying, Why could not we expel the demon? 20 Jesus answered, Because of your unbelief; for, indeed, I say to you, if you had faith, though but as a grain of mustard seed, you might say to this mountain, Remove to yonder place, and it would remove: yes, nothing would be impossible to you. 21 This kind, however, is not dispossessed, unless by prayer and fasting. 22 While they remained in Galilee, Jesus said to them, The Son of Man is to be delivered up to men, 23 who will kill him: but the third day he shall be raised again. And they were grieved exceedingly. 24 When they were come to Capernaum, the collectors came and asked Peter, Does not your teacher pay the didrachma? 25 He said, Yes. Being come into the house, before he spoke, Jesus said to him, What is your opinion, Simon? From whom do the kings of the earth exact tribute or custom? from their own sons, or from others? 26 Peter answered, From others. Jesus replied, The sons then are exempted. 27 Nevertheless, lest we shall give them offense, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened its mouth, you shall find a stater; take that, and give it to them for me and you.

**18** At that time the disciples came to Jesus inquiring, Who shall be the greatest in the Reign of Heaven? 2 Jesus calling to him a child, placed him in the midst of them, 3 and said, Indeed, I say to you, unless you be changed, and become as children, you shall never enter the kingdom of heaven. 4 Whosoever, therefore, shall become humble like this child. 5 Nay, whosoever receives one such child, in my name, receives me: 6 but whosoever shall ensnare any of these little ones, who believe in me, it were better for him that an upper millstone were hanged about his neck, and that he were sunk in the ocean. 7 Alas for the world because of snares! Snares indeed there must be; nevertheless, alas for the ensnarer! 8 Wherefore, if your hand or foot ensnare you, cut it off and throw it away; it is better

for you to enter lame or maimed into life, than having two hands or feet to be cast into the everlasting fire. (aionios g166) **9** And if your eye ensnare you, pluck it out and throw it away; it is better for you to enter one-eyed into life, than having two eyes to be cast into hell fire. (Geenna g1067) **10** Beware of contemning any of these little ones; for I assure you, that in heaven, their angels continually behold the face of my heavenly Father: **11** and the Son of Man is come to recover the lost. **12** What think you? If a man have a hundred sheep, and one of them has strayed, will he not leave the ninety-nine upon the mountains, and go in quest of the stray? **13** And if he happens to find it, indeed, I say to you, he derives greater joy from it, than from the ninety-nine which went not astray. **14** Thus it is not the will of your Father in heaven, that any of these little ones should be lost. **15** Wherefore, if your brother trespass against you, go and expostulate with him, when you and he are alone together. If he hear you, you have gained your brother; **16** but if he will not hear, take one or two along with you, that by the testimony of two or three witnesses everything may be ascertained. **17** If he despises them, tell the congregation; and if he despise the congregation also, let him be to you as a pagan or a publican. **18** Indeed, I say to you, whatsoever you shall bind on the earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven. **19** Again, I say to you, whatever two of you upon the earth shall agree to ask, shall be granted them by my Father, who is in heaven. **20** For whosoever two or three are assembled in my name, I am in the midst of them. **21** Then Peter approaching, said to him, Master, if my brother repeatedly trespass against me, how often must I forgive him? must I seven times? **22** Jesus answered, I say to you, not seven times, but seventy times seven times. **23** In this the Administration of Heaven resembles a king, who determined to settle accounts with his servants. **24** Having begun to reckon, one was brought, who owed him ten thousand talents. **25** But that servant not having the means to pay; his master, to obtain payment, commanded that he, and his wife and children, and all that he had should be sold. **26** Then the servant, throwing himself prostrate before his master, cried, Have patience with me, my lord, and I will pay the whole. **27** And his master had compassion upon him, and dismissed him, remitting the debt. **28** But this servant, as he went out, meeting one of his fellow-servants, who owed him a hundred denarii, seized him by the throat, saying, Pay me what you

owe. **29** His fellow-servant, falling down, besought him, saying, Have patience with me, and I will pay you. **30** And he would not, but instantly caused him to be imprisoned, until he should discharge the debt. **31** His fellow-servants seeing this, were deeply affected, and went, and informed their master of all that had passed. **32** Then his master, having given orders to call him, said to him, You wicked servant: all that debt I forgave you, because you besought me. **33** Ought not you to have shown such pity to your fellow-servant, as I showed to you? **34** So his master, being provoked, delivered him to the jailors, to remain in their hands until he should clear the debt. **35** Thus will my heavenly Father treat every one of you, who forgives not, from his heart, his brother.

**19** When Jesus had ended this discourse, he left Galilee, and came to the confines of Judea, upon the Jordan, **2** whither great multitudes followed him, and he healed their sick. **3** Then some Pharisees came to him, and trying him asked, Can a man lawfully, upon every pretense, divorce his wife? **4** He answered, Have you not read, that at the beginning, when the Creator made man, he formed a male and a female, **5** and said, "For this cause a man shall leave father and mother, and adhere to his wife, and they two shall be one flesh." **6** Wherefore they are no longer two, but one flesh. What, then, God has conjoined, let not man separate. **7** They replied, Why, then, did Moses command to give a writing of divorce, and dismiss her? **8** He answered, Moses, indeed, because of your untractable disposition, permitted you to divorce your wives, but it was not so from the beginning. **9** Therefore, I say to you, whoever divorces his wife, except for whoredom, and marries another, commits adultery: and whoever marries the woman divorced, commits adultery. **10** His disciples said to him, If such be the condition of the husband, it is better to live unmarried. **11** He answered, They alone are capable of living thus, on whom the power is conferred. **12** For some are eunuchs from their birth; others have been made eunuchs by men; and others, for the sake of the kingdom of heaven, have made themselves eunuchs. Let him act this part who can act it. **13** Then children were presented to him, that he might lay his hands on them, and pray, but the disciples reproved them. **14** Jesus said, Let the children alone, and hinder them not from coming to me; for of such is the kingdom of heaven. **15** And having laid his hands on them, he departed thence. **16** Afterward, one approaching, said to him, Good

Teacher, what good must I do to obtain eternal life? (aiōnios g166) 17 He answered, Why do you call me good? God alone is good. If you would enter into that life, keep the commandments. 18 He said to him, Which? Jesus answered, "You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony. 19 "Honor father and mother; and love your neighbor as yourself." 20 The young man replied, All these I have observed from my childhood. In what am I still deficient? 21 Jesus answered, If you would be perfect, go sell your estate, and give the price to the poor, and you shall have treasure in heaven. 22 The young man hearing this, went away sorrowful, for he had great possessions. 23 Then Jesus said to his disciples, Indeed, I say to you, it is difficult for a rich man to enter into the kingdom of heaven: 24 I say further, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. 25 The disciples, who heard this with amazement, said, Who then can be saved? 26 Jesus, looking at them, answered, With men this is impossible, but with God everything is possible. 27 Then Peter replying, said, As for us, we have forsaken all, and followed you; what then shall be our reward? 28 Jesus answered, Indeed, I say to you, that at the Renovation, when the Son of Man shall be seated on his glorious throne, you, my followers, sitting upon the twelve thrones, shall judge the twelve tribes of Israel. 29 And whoever shall have forsaken, on my account, houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred fold, and inherit eternal life. (aiōnios g166) 30 But many shall be first that are last, and last that are first.

**20** For the Administration of Heaven will resemble the conduct of a householder, who went out early in the morning to hire laborers for his vineyard. 2 Having agreed with some for a denarius a-day, he sent them into his vineyard. 3 About the third hour he went out, and seeing others unemployed in the market place, 4 said to them, Go you likewise into my vineyard, and I will give you what is reasonable. Accordingly they went. 5 Again, about the sixth hour, and about the ninth, he went out and did the same. 6 Lastly, about the eleventh hour, he went out, and finding others standing, said to them, Why do you stand here all the day doing nothing? 7 They answered, Because no person has hired us. He said to them, Go you also into my vineyard, and you shall receive what is reasonable. 8 When it was night, the

proprietor of the vineyard said to his steward, Call the laborers, and pay them their wages, beginning with the last, and ending with the first. 9 Then they who had been hired at the eleventh hour came, and received each a denarius. 10 When the first came, they imagined they should receive more; but they got only a denarius a-piece. 11 Upon receiving it, they murmured against the householder, 12 saying, These last have worked but one hour; yet you have made them equal to us, who have borne the burden and heat of the day. 13 He answering, said to one of them, Friend, I do you no injury. Did you not agree with me for a denarius? 14 Take what is yours, and depart. It is my will to give to this last as much as to you. 15 And may not I do what I will with my own? Is your eye evil, because I am good? 16 Thus the last shall be first, and first last; for there are many called, but few chosen. 17 When Jesus was on the road to Jerusalem, he took the twelve aside, and said to them, 18 We are now going to Jerusalem, where the Son of Man shall be delivered to the chief priests and the scribes, who will condemn him to die, 19 and deliver him to the Gentiles to be mocked, and scourged, and crucified; but the third day he will rise again. 20 Then the mother of Zebedee's sons came to him with her sons, and, prostrating herself, entreated he would grant the request she had to make. 21 He said to her, What do you wish? She answered, That, in your Reign, one of these my two sons may sit at your right hand, the other at your left. 22 Jesus replying, said, You know not what you ask. Can you drink such a cup as I must drink? They said to him, We can. 23 He answered, You shall indeed drink such a cup. But to sit on my right hand, and at my left, I can not give, unless to those for whom it is prepared by my Father. 24 The then, hearing this, were full of indignation against the two brothers; 25 but Jesus, calling them to him, said, You know that the Princes of the nations domineer over them, and the great exercise their authority upon them. 26 It must not be so amongst you: on the contrary, whosoever would become great amongst you, let him be your servant; 27 and whosoever would be chief amongst you, let him be your slave: 28 even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many. 29 As they left Jericho, followed by a great multitude, 30 two blind men, who sat by the way-side, hearing that Jesus passed by cried, saying, Master, Son of David, have pity on us. 31 The multitude charged them to be silent: but they cried the louder, saying, Master, Son of David, have pity on us.

32 Then Jesus stopping, called them, and said, What do you want me to do for you? 33 They answered, Sir, to make us see. 34 Jesus had compassion and touched their eyes. Immediately they received sight, and followed him.

**21** When they were nigh Jerusalem, being come to Bethphage, near the Mount of Olives, Jesus sent two of his disciples, 2 saying, Go to the village opposite to you, where you will find an ass tied, and her colt with her; loose them, and bring them hither. 3 If any man say anything to you, say, Your Master wants them, and he will send them directly. 4 Now all this was done, that the words of the Prophet might be fulfilled, 5 "Say to the daughters of Zion, behold your King comes to you lowly, riding on an ass, even the colt of a laboring beast." 6 Accordingly the disciples went, and having done as Jesus had commanded them, 7 brought the ass and the colt, and covering them with their mantles, made him ride. 8 Now the greater part spread their mantles in the way; others lopped branches off the trees, and strowed them in the way, 9 while the crowd that went before and that followed, shouted, saying, Hosanna to the Son of David! Blessed be he that comes in the name of the Lord! Hosanna in the highest heaven! 10 When he entered Jerusalem, the whole city was in an uproar, everybody asking, Who is this? 11 The crowd answered, It is Jesus, the prophet of Nazareth, in Galilee. 12 Then Jesus went into the temple of God, and drove thence all who sold and who brought in the temple, and overturned the tables of the money-changers, and the stalls of those who sold doves, 13 and said to them, It is written, "My house shall be called a house of prayer, but you have made it a den of robbers." 14 Then the blind and the lame came to him in the temple, and he healed them. 15 But the chief priests and the scribes, seeing the wonders which he performed, and the boys crying in the temple, Hosanna to the Son of David, 16 said to him with indignation, Do you hear what these say? Jesus answered, Yes. Have you never read, "From the mouth of infants and sucklings thou hast procured praise?" 17 And leaving them, he went out of the city of Bethany, where he remained that night. 18 Returning to the city in the morning, he was hungry, 19 and seeing a single fig tree by the road, he went to it; but finding only leaves on it, said, Let no fruit grow on you henceforward. And the fig tree withered forthwith. (aiōn g165) 20 When the disciples saw it, they said with astonishment, how soon is the fig tree

withered? 21 Jesus answered, Indeed, I say to you, if you have an unshaken faith, you may not only do as much as is done to the fig tree, but even if you should say to this mountain, Be lifted up, and thrown into the sea, it shall be done. 22 Whatsoever you shall ask in prayer, with faith, you shall receive. 23 Being come into the temple, the chief priests and the elders of the people came near, as he was teaching, and said, by what authority do you these things? 24 Jesus answering, said to them, I also have a question to propose, which if you answer me, I will tell you by what authority I do these things. 25 Whence had John authority to immerse? From heaven or from men? Then they reasoned thus within themselves: If we say, From heaven, he will retort, Why then did you not believe him? 26 And if we say, From men, we dread the multitude, amongst whom John is universally accounted a prophet. 27 They, therefore, answered him, We can not tell. Jesus replied, Neither do I tell you, by what authority I do these things. 28 But what do you think of this? A man had two sons, and addressing his elder son, said, Son, go work today in any vineyard. 29 He answered, I will not, but afterward repented and went. 30 Then addressing the younger, he bade him likewise. He answered, Immediately, Sir, but went not. 31 Now, which of the two obeyed his father? They said, The first. Jesus replied, Indeed, I say to you, even the publicans and harlots show you the way into the kingdom of God. 32 For John came to you in the way of sanctity, and you believed him not; but the publicans and the harlots believed him: yet you who saw this, did not afterward repent and believe him. 33 Hear another parable: A landlord planted a vineyard, and hedged it round, and digged a wine press in it, and built a tower; and having farmed it out, went abroad. 34 When the vintage approached, he sent his servants to the husbandmen to receive the fruits. 35 But they seized his servants, beat one, drove away with stones another, and killed another. 36 Again he sent other servants more respectable; but they received the same treatment; 37 finally he sent his son to them: for he said, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and keep possession of his inheritance. 39 Then they seized him, thrust him out of the vineyard, and killed him. 40 When, therefore, the proprietor of the vineyard comes, what will he do to those husbandmen? 41 They answered, He will put those wretched to a wretched death, and will let the vineyard to others, who will render him the fruits in



the season. 42 Jesus replied, Did you never read in the scriptures, "A stone which the builders rejected, is made the head of the corner? This the Lord has effected, and we behold it with admiration." 43 Know, therefore, that the kingdom of God shall be taken from you, and given to a nation who will produce the fruits of it. 44 For whosoever shall fall on this stone, shall be bruised; and on whomsoever it shall fall, it will crush him to pieces. 45 The chief priests and the Pharisees hearing his parables, perceived that he spoke of them; 46 but though they wished to lay hold on him, they were afraid of the populace, who reckoned him a prophet.

**22** Jesus continuing to discourse to them in parables, said, 2 The Administration of Heaven resembles the conduct of a king, who having made a marriage feast for his son, 3 sent his servants to call them, who had been invited; but they would not come. 4 Then he sent other servants, saying, Tell those who are invited I have prepared my feast; my bullocks and fatlings are slain, and all is ready; come to the marriage. 5 But they turned away with indifference, one to his farm, another to his merchandize. 6 And the rest seizing his servants, abused and killed them. 7 When the king heard this, being enraged, he sent his soldiers, destroyed those murderers, and burnt their city. 8 Then he said to his servants, The entertainment is ready; but they who were invited were not worthy: 9 go therefore, into the public roads, and all that you can find, invited to the marriage. 10 Accordingly they went into the highways, and assembled all that they found, good and bad, so that the hall was furnished with guests. 11 When the king came in to see the guests, observing one who had not on a wedding garment, 12 he said to him, Friend, how came you here without a wedding garment? And he was speechless. 13 Then the king said to the attendants, Bind him hand and foot, and thrust him out into darkness, where will be weeping and gnashing of teeth; 14 for there are many called, but few chosen. 15 Then the Pharisees retired, and having consulted how they might entrap him in his words, 16 sent to him some of their disciples, and some Herodians, who being instructed by them, said, Rabbi, we know that you are sincere, and faithfully teach the way of God, without partiality, for you respect not the person of men. 17 Tell us, therefore, your opinion: Is it lawful to give tribute to Cesar, or not? 18 Jesus, perceiving their malice, said, Dissemblers, why would you entangle me? 19 Show me the tribute money. And they reached him

a denarius. 20 He asked them, Whose image and inscription is this? 21 They answered, Cesar's. He replied, Render, then, to Cesar that which is Cesar's, and to God that which is God's. 22 And admiring his answer, they left him, and went away. 23 The same day Sadducees, who say that there is no future life, came to him and addressed him: 24 Rabbi, Moses has said, if one die, and have no children, his brother shall marry his widow, and raise issue to the deceased. 25 Now there lived among us seven brothers; the eldest married and died without issue, leaving his wife to his brother. 26 Thus also the second, and the third, and so to the seventh. 27 Last of all the woman died also. 28 Now, at the resurrection, whose wife shall she be of the seven; for they all married her? 29 Jesus answering, said to them, You err, not knowing the scriptures, nor the power of God; 30 for in that state, they neither marry, nor give in marriage: they resemble the angels of God. 31 But as to the revival of the dead, have you not read what God declared to you, saying, 32 "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" God is not a God of the dead, but of the living. 33 Now, the people who heard this, were struck with awe at his doctrine. 34 Meantime, the Pharisees hearing that he had silenced the Sadducees, flocked about him. 35 Then, one of them, a lawyer, trying him, proposed this question, 36 Rabbi, which is the greatest commandment in the law? 37 Jesus answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." 38 This is the first and greatest commandment. 39 The second is like it, "You shall love your neighbor as yourself." 40 On these two commandments the whole law and the prophets depend. 41 While the Pharisees were assembled, Jesus asked them, 42 saying, What do you think of the Messiah? Who son should he be? They answered, David's. 43 He replied, How then does David, speaking by inspiration, call him his Lord? 44 "The Lord," says he, "said to my Lord, Sit at my right hand until I make your foes your footstool." 45 If the Messiah were David's son, would David call him his Lord? 46 To this none of them could answer; and from that day no person presumed to interrogate him.

**23** Then Jesus addressed the people and his disciples, 2 saying, The Scribes and the Pharisees sit in Moses' chair; 3 therefore observe and do whatsoever they enjoin you; nevertheless, follow not their example; for they say and do not. 4

Heavy and intolerable burdens they prepare for other men's shoulders, burdens to which they themselves will not put a finger. 5 But whatever they do they do to be observed by men. For this they wear broader phylacteries than others, and larger tufts on their mantles; 6 and love the uppermost places at entertainments, and the principal seats in the synagogues, 7 and salutations in public places; and to hear men addressing them, cry, Rabbi, Rabbi. 8 But as for you, assume not the title of Rabbi; for you have only one teacher; 9 and style no man on earth your father, for he alone is your Father, who is in heaven; and all you are brothers. 10 Neither assume the title of leaders, for you have only one leader-- who is the Messiah. 11 The greatest of you, on the contrary, shall be your servant; 12 for whosoever will exalt himself, shall be humbled; and whosoever will humble himself, shall be exalted. 13 But alas for you, Scribes and Pharisees! hypocrites! because you shut the kingdom of heaven against men; and will neither enter yourselves, nor permit others that would, to enter. 14 Alas for you, Scribes and Pharisees! hypocrite! because you devour the families of widows; and use long prayers for a disguise. This will but aggravate your punishment. 15 Alas for you, Scribes and Pharisees! hypocrites! because you traverse sea and land to make one proselyte; and when he is gained, you make him a son of hell doubly more than yourselves. (Geenna g1067) 16 Alas for you, blind guides, who say, To swear by the temple binds not, but swear by the gold of the temple is binding. 17 Foolish and blind! which is more sacred, the gold, or the temple that consecrates the gold? 18 and, to swear by the altar, binds not, but to swear by the offering that is upon it is binding. 19 Foolish and blind! which is more sacred, the offering, or the altar that consecrates the offering? 20 Whoever, therefore, swears by the altar, swears by it, and by everything on it. 21 And whoever swears by the temple, swears by it, and by Him who dwells in it; 22 and whoever swears by heaven, swears by the throne of God, and by Him who sits on it. 23 Alas for you, Scribes and Pharisees! hypocrites! because you pay the tithes of mint, dill, and cummin, and omit the more important articles of the law, justice, humanity, and fidelity. These you ought to have practiced without omitting those. 24 Blind guides! you are skimming off the gnat, and swallowing the camel. 25 Alas for you, Scribes and Pharisees! hypocrites! because you cleanse the outside of those cups and platters, which within are laid with rapine and iniquity. 26 Blind Pharisee! begin

with cleansing the inside of the cup, and of the platter, if you would make even the outside clean. 27 Alas for you, Scribes and Pharisees! hypocrites! because you resemble whitened sepulchers, which without indeed, are beautiful, but within are full of corruption, and of dead men's bones. 28 Thus you outwardly appear righteous to men; but are inwardly fraught with subtlety and injustice. 29 Alas for you, Scribes and Pharisees! hypocrites! because you build the sepulchers of the prophets, and adorn the monuments of the righteous, 30 and say, Had we lived in the days of our fathers, we would not have been their accomplices in the slaughter of the prophets. 31 Thus you testify against yourself, that you are the sons of those who murdered the prophets. 32 Fill you up, then, the measure of your fathers. 33 Ah! serpents, offspring of vipers! how can you escape the punishment of hell? (Geenna g1067) 34 Therefore, I send you prophets, and wise men, and scribes. Some of them you will kill and crucify; others you will scourge in your synagogues, and banish from city to city; 35 so that all the innocent blood shed upon the earth shall be charged upon you, from the blood of righteous Abel, to the blood of Zachariah, son of Barachiah, whom you slew between the altar and the sanctuary. 36 Indeed, I say to you, all shall be charged upon this generation. 37 O Jerusalem, Jerusalem! who killest the prophets, and stonest them whom God sends to you, how often would I have gathered your children together, as a hen gathers her chickens under her wings, but you would not! 38 Soon shall your habitation be turned into a desert; 39 for know, that you shall not henceforth see me, until you say, Blessed be He, who comes in the name of the Lord.

**24** As Jesus walked out of the temple, his disciples came, and caused him to observe the buildings of it. 2 Jesus said to them, All this you see; indeed I say to you, one stone shall not be left here upon another. All shall be razed. 3 As he sat upon the Mount of Olives his disciples addressed him privately, saying, Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of this state? (aiōn g165) 4 Jesus answering, said to them, Take heed that no man seduce you: 5 for many will assume my character, saying, I am the Messiah, and will seduce many. 6 Nay, you shall hear of wars, and rumors of wars; but take care that you be not alarmed: for all these things must happen; but the end is not yet. 7 For nation will arise against nation; and kingdom against kingdom; and there

shall be famines and pestilences, and earthquakes in sundry places. **8** Yet these are but the prelude of woes. **9** For they will deliver you to torments and to death, and you shall be hated by all nations on my account. **10** Then many will be ensnared, and will betray their fellows, and hate them. **11** And many false prophets will arise, who will seduce many. **12** And because vice will abound, the love of the greater number will cool. **13** But the man who perseveres to the end shall be saved. **14** And this gospel of the Reign shall be published through all the world, for the information of all nations. And then shall come the end. **15** When, therefore, you shall see, on holy ground, the desolating abomination foretold by the Prophet Daniel, (reader, attend!) **16** then let those in Judea flee to the mountains: **17** let not him, who shall be upon the housetop, come down to carry things out of his house; **18** and let not him, who shall be in the field, return to take his mantle. **19** But alas for the women with child, and for them that give suck in those days! **20** Pray, therefore, that your flight happen not in the winter, nor on a Sabbath; **21** because there shall be then so great tribulation, as has not been since the beginning of the world until now, nor shall be ever after. **22** For, if the time were protracted, no soul could survive; but for the sake of the elect, the time will be short. **23** If any man shall say to you then, Lo! the Messiah is here, or he is there, believe it not: **24** for false Messiahs and false prophets will arise, who will perform great wonders and prodigies, so as to seduce, if possible, the elect themselves. **25** Remember, I have warned you. **26** Wherefore, if they say, He is in the desert, go not out. He is in the closet, believe it not. **27** For the coming of the Son of Man shall be like lightning, which breaking forth from the east, shines even to the west. **28** For wheresoever the carcass is, the eagles will be gathered together. **29** Immediately after those days of affliction, the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be shaken. **30** Then shall appear the sign of the Son of Man in heaven, and all the tribes of the land shall mourn, when they see the Son of Man coming on the clouds of heaven, with great majesty and power. **31** And he will send his messengers with a loud sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other. **32** Learn now a similitude from the fig tree. When its branches become tender and put forth leaves, you know that summer is nigh. **33** In like manner, when you shall see all these things, know that he is near, even at the door. **34** Indeed, I say to you, this race shall not pass, until all these things happen. **35** Heaven and earth shall fail; but my words shall never fail. **36** But of that day, and that hour, know none, but the Father; no, not the angels. **37** Now that which happened in Noah's time, will also happen at the coming of the Son of Man. **38** For as in the days before the flood, even to that day that Noah entered the ark, they were eating and drinking, and marrying, **39** and suspected nothing, until the flood came and swept them all away: so shall it also be at the coming of the Son of Man. **40** Two men shall be in the field; one shall be taken, and one shall be left. **41** Two women shall be grinding at the mill; one shall be taken, and one shall be left. **42** Watch, therefore, since you know not at what hour your master will come. **43** You are sure, that if the householder knew at what time of the night the thief would come, he would watch, and not suffer him to break into his house. **44** Be you, therefore, always prepared; because the Son of Man will come at an hour, when you are not expecting him. **45** Who, now, is the discreet and faithful servant, whom his master has set over his household, to dispense to them regularly their allowance? **46** Happy that servant, if his master, at his return, find him so employed. **47** Indeed, I say to you, he will intrust him with the management of all his estate. **48** But as to the vicious servant, who shall say within himself, My master defers his return, **49** and shall beat his fellow-servants, and feast and carouse with drunkards; **50** the master of that servant will come on a day when he is not expecting him, and at an hour of which he is not apprised, **51** and having discarded him, will assign him his portion among the perfidious. Weeping and gnashing of teeth shall be there.

**25** Then may the kingdom of heaven be compared to ten virgins, who went out with their lamps to meet the bridegroom. **2** Of these, five were prudent and five foolish. **3** The foolish took their lamps, but carried no oil with them. **4** But the prudent, besides their lamps, carried oil in their vessels. **5** While the bridegroom tarried, they all became drowsy, and fell asleep. **6** And at midnight a cry was raised, The bridegroom is coming, go out and meet him. **7** Then all the virgins arose and trimmed their lamps. **8** And the foolish said to the prudent, Give us of your oil; for our lamps are going out. **9** But the prudent answered, saying, Lest there be not enough for us and you, go rather to them who sell, and buy for

yourselves. 10 While they went to buy, the bridegroom came, and those who were ready, went in with him to the marriage, and the door was shut. 11 Afterward the other virgins came also, saying, Master, Master, open to us. 12 He answered, Indeed, I say to you, I know you not. 13 Watch, therefore, because you know neither the day nor the hour. 14 For the Son of Man is like one who intending to travel, called his servants, and committed to them his stock; 15 to one he gave five talents, to another two, and to another one; to each according to his respective ability, and immediately set out. 16 Then he who had received the five talents, went and traded with them, and gained five others. 17 Likewise he who had received two, gained other two. 18 Whereas he who had received but one, digged a hole in the ground and hid his master's money. 19 After a long time, their master returned and reckoned with them. 20 Then he who had received the five talents, came and presented five other talents, saying, Sir, you delivered to me five talents; here they are, and five other talents which I have gained. 21 His master answered, Well done, good and faithful servant, you have been faithful in a small matter, I will give you a more important trust. Partake you of your master's joy. 22 He, also, who had received the two talents, advancing said, Sir, you delivered to me two talents: here they are, and two other talents which I have gained. 23 His master answered, Well done, good and faithful servant, you have been faithful in a small matter, I will give you a more important trust. Partake you of your master's joy. 24 Then came he also who had received the talent, and said, Sir, I know that you are a severe man, reaping where you have not sown, and gathering where you have not scattered; 25 being therefore afraid, I hid your talent under ground; but now I restore you your own. 26 His master answering, said to him, Malignant and slothful servant, did you know that I reap where I have not sown, and gather where I have not scattered? 27 Should you not then have given my money to the bankers, that, at my return, I might have received it with interest? 28 Take from him, therefore, the talent, and give it to him who has ten: 29 for to every one that has, more shall be given, and he shall abound; but from him that has not, even that which he has shall be taken. 30 And thrust out this unprofitable servant into darkness, where shall be weeping and gnashing of teeth. 31 Now when the Son of Man shall come in his glory, accompanied by all the angels, and shall be seated on his glorious throne; 32 then shall all the nations be assembled

before him; and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats. 33 The sheep he will set at his right hand, and the goats at his left. 34 Then will the King say to those at his right hand: Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you lodged me; I was a stranger, and you lodged me; 36 I was naked, and you clothed me; I was sick and you assisted me; I was in prison, and you visited me. 37 Then the righteous will answer him, saying, Lord, when did we see thee hungry, and feed thee; or thirsty, and give thee drink? 38 When did we see thee a stranger, and lodged thee; or naked, and clothed thee? 39 When did we see thee sick, or in prison, and visited thee? 40 The King will reply to them, Indeed, I say to you, that inasmuch as you have done this to any the least of these my brethren, you have done it to me. 41 Then he will say to those at his left hand, Depart from me, you cursed, into the eternal fire, prepared for the devil and his messengers; (aiōnios g166) 42 for I was hungry, but you gave me no food; thirsty, but you gave me no drink; 43 I was a stranger, but you did not lodge me; naked, but you did not clothe me; sick, and in prison, but you did not visit me. 44 Then they also will answer, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not assist thee? 45 Then he will reply to them, saying, Indeed, I say to you, that inasmuch as you did it not to any the least of these, you did it not to me. 46 And these shall go into eternal punishment, but the righteous into eternal life. (aiōnios g166)

**26** Jesus, having ended this discourse, said to his disciples, 2 You know that two days hence comes the passover. Then the Son of Man shall be delivered up to be crucified. 3 About this time the chief priests and scribes, and the elders of the people, were convened in the palace of Caiaphas the high priest, 4 where they consulted how they might take Jesus by surprise, and kill him. 5 They said, however, not during the festival, lest there be a commotion among the people. 6 Now Jesus being in Bethany, in the house of Simon, formerly a leper, 7 a woman came to him with an alabaster box of balsam, very precious, which she poured on his head while he was at table. 8 His disciples observing it, said, with indignation, Why this profusion? 9 This might have been sold for a great price, and the money given to

the poor. 10 Jesus knowing it, said to them, Why do you trouble the woman? She has done a good office. 11 For you have the poor always amongst you, but me you have not always. 12 For it is to embalm me, that she has poured this balsam upon my body. 13 Indeed, I say to you, in what part soever of the world the gospel shall be preached, what this woman has now done, shall be mentioned to her honor. 14 Then one of the twelve, named Judas Iscariot, went to the chief priests, 15 and said, What will you give me, and I will deliver him to you? And they weighed to him thirty shekels. 16 And from that time he watched an opportunity to deliver him up. 17 Now on the first day of unleavened bread, the disciples came to Jesus, saying, Where shall we prepare for you the paschal supper? 18 He answered, Go into the city, to such a man, and tell him, The Teacher says, My time is near; I must celebrate the passover at your house with my disciples. 19 And the disciples did as they were ordered, and prepared the passover. 20 In the evening he placed himself at table with the twelve; 21 and while they were eating, he said, Indeed, I say to you, that one of you will deliver me up. 22 And they were extremely sorrowful, and began every one of them to say, Master, is it I? 23 He answering, said, The man, whose hand is in the dish with mine, is he who betrays me. 24 The Son of Man departs in the manner foretold in the scripture concerning him; but alas for that man, by whom the Son of Man is betrayed! it had been better for that man never to have been born. 25 Then Judas, who betrayed him, said also, Rabbi, is it I? 26 As they were eating, Jesus took the loaf; and having given thanks, broke it; and gave it to the disciples, and said, Take, eat; this is my body. 27 Then he took the cup, and, having given thanks, gave it to them, saying, Drink of this all of you: 28 for this is my blood, the blood of the new institution, shed for many, for the remission of sins. 29 I assure you, that I will not henceforth drink of the product of the vine, until the day when I shall drink it new with you in my Father's kingdom. 30 And after the hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, This night I shall prove a stumbling stone to you all; for it is written, "I will smite the Shepherd, and the flock will disperse." 32 But after I am raised again, I will go before you into Galilee. 33 Peter, then, said to him, Though you should prove a stumbling stone to them all, I never will be made to stumble. 34 Jesus answered, Indeed, I say to you, that this very night, before the cock crow, you will thrice disown me. 35 Peter replied, Although I should die with you, I never will disown you. And all the disciples said the same. 36 Then Jesus went with them to a place called Gethsemane, and said to his disciples, Stay here, while I go yonder and pray. 37 And he took with him Peter, and the two sons of Zebedee; and being oppressed with grief, 38 said to them, My soul is overwhelmed with a deadly anguish; abide here, and watch with me. 39 And going a little before, he threw himself on his face, and praying, said, My Father, remove this cup from me, if it be possible; nevertheless, not as I would, but as thou wilt. 40 And he returned to his disciples, and finding them asleep, said to Peter, Is it so, then, that you could not keep awake with me a single hour? 41 Watch and pray, that you be not overcome by temptation; the spirit indeed is willing, but the flesh is weak. 42 A second time he withdrew and prayed, saying, O my Father, if there be no exemption for me; if I must drink this cup, thy will be done. 43 Upon his return, he again found them sleeping, (for their eyes were overpowered.) 44 Again, leaving them, he went and prayed the third time, using the same words. 45 Then he came back to his disciples, and said to them, Do you sleep now, and take your rest? Behold, the hour approaches, when the Son of Man must be delivered into the hands of sinners. 46 Arise, let us be going; lo! he who betrays me is at hand. 47 Before he was done speaking, Judas, one of the twelve, appeared with a great multitude, armed with swords and clubs, and sent by their chief priests and elders of the people. 48 Now the betrayer had given them a sign, saying, The man whom I shall kiss in he; secure him. 49 And coming directly to Jesus, he said, Hail, Rabbi, and kissed him. 50 Jesus answered, Friend, for what purpose do you come? Then they advanced, and laying hands on Jesus, seized him. 51 Upon this, one of Jesus' company laying hands upon his sword, drew it; and striking the servant of the high priest, cut off his ear. 52 Jesus said to him, Sheathe your sword; for whoever has recourse to the sword, shall fall by the sword. 53 Do you think, that I can not presently invoke my Father, who would send to my relief more than twelve legions of angels? 54 But in that case how should the scriptures be accomplished, which declare that these things must be? 55 Then turning to, the multitude, he said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? I sat daily amongst you, teaching in the temple, and you did not arrest me. 56 But all this has happened, that the writings of the prophets might be fulfilled. Then all the disciples forsook him and fled. 57

Now thy who had apprehended Jesus, brought him to Caiaphas the high priest, with whom the scribes and the elders were assembled. **58** But Peter followed him at a distance, to the court of the high priest's house, and having gone in, sat with the officers to see the issue. **59** Meantime the chief priests, and the elders, and the whole Sanhedrin, sought out false evidence against Jesus, upon which they might condemn him to die. **60** But though many false witnesses appeared, they found it not. At length two false witnesses came, **61** who charged him with saying, I can demolish the temple of God and rebuild it in three days. **62** Then the high priest rising, said to him, Do you answer nothing to what these men testify against you? **63** Jesus remaining silent, he added, On the part of the living God, I adjure you to tell us, whether you be the Messiah, the Son of God? **64** Jesus answered him, It is as you say: nay, be assured, that hereafter you shall see the Son of Man sitting at the right hand of the Almighty, and coming on the clouds of heaven. **65** Then the high priest, rending his clothes, said, He has uttered blasphemy. What further need have we of witnesses, now that you have heard him blaspheme? **66** What think you? They answered, He deserves to die. **67** Then they spit in his face. Some gave him blows on the head, and others struck him on the cheeks, **68** and said, Divine to us, Messiah, who it was the smote you. **69** Now Peter was sitting without in the court, and a maid servant came to him, and said, You also were with Jesus, the Galilean. **70** But he denied before them all, saying, I know nothing of the matter. **71** And as he went out into the porch, another maid observing him, said to them, This man too was there with Jesus the Nazarene. **72** Again he denied, swearing that he knew him not. **73** Soon after some of the bystanders said to Peter, You are certainly one of them, for your speech discovers you. **74** Upon which, with execrations and oaths, he asserted that he did not know him; and immediately the cock crew. **75** Then Peter remembered the word, which Jesus had said to him, Before the cock crew, you will thrice disown me. And he went out a wept bitterly.

**27** When it was morning, all the chief priests and the elders of the people have consulted against Jesus, how they might procure his death, **2** conducted him bound to Pontius Pilate, the procurator, to whom they delivered him up. **3** Then Judas, who had betrayed him, finding that he was condemned, repented; and returning the thirty shekels to the chief

priests and the elders, **4** said, I have sinner, in that I have betrayed the innocent. They answered, What is that to us? See you to that. **5** After which, having thrown down the money in the temple, he went away, and strangled himself. **6** The chief priests taking the money, said, It is not lawful to put it into the sacred treasury, because it is the price of blood. **7** But, after deliberating, they bought with it the potter's field, to be a burying place for strangers, **8** for which reason that field is, to this day, called, The Field of Blood. **9** Then was the word of Jeremiah the Prophet verified, "The thirty shekels, the price at which he was valued, I took, as the Lord appointed me, from the sons of Israel, **10** who gave them for the potter's field. **11** Now Jesus appeared before the procurator, who questioned him, saying, You are the King of the Jews? He answered, You say right. **12** But when he was arraigned by the chief priests and the elders, he made no reply. **13** Then Pilate said to him, Do you not hear of how many crimes they accuse you? **14** But he answered not one word, which surprised the procurator exceedingly. **15** Now the procurator was accustomed to release, at the festival, any one of the prisoners whom the multitude demanded. **16** And they had then a famous prisoners named Barabbas. **17** Therefore. when they were assembled, Pilate said to them, Whom shall I release to you? Barabbas, or Jesus, who is called Messiah? **18** (For he perceived that through envy they had delivered him up; **19** besides, while he was sitting on the tribunal, his wife sent him this message, Have nothing to do with this innocent person; for today, I have suffered much in a dream, on his account.) **20** But the chief priests and elders instigated the populace to demand Barabbas, and cause Jesus to be executed. **21** Therefore, when the procurator asked, which of the two he should release, they all answered, Barabbas. **22** Pilate replied, What then shall I do with Jesus, whom they call Messiah? They all answered, Let him be crucified. **23** The procurator said, Why? What evil has he done? But they cried the louder, saying, Let him be crucified. **24** Pilate perceiving that he was so far from prevailing, that they grew more tumultuous, took water, and washed his hands before the multitude, saying, I am guiltless of the blood of this innocent person. See you to it. **25** And all the people answering, said, His blood be upon us, and upon your children. **26** Then he released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified. **27** After this, the procurator's soldiers took Jesus into the pretorium, where they gathered around him all the

band. **28** And having stripped him, they robed him in a scarlet cloak, **29** and crowned him with a wreath of thorns, and put a rod in his right hand, and kneeling before him in mockery, cried, Hail, King of the Jews! **30** And spitting upon him, they took the rod and struck him with it on the head. **31** When they had mocked him, they disrobed him again, and having put his own raiment on him, led him away to crucify him. **32** As they went out of the city, they met one Simon, a Cyrenian, whom they constrained to carry the cross; **33** and being arrived at a place called Golgotha, which signifies a Place of Skulls, **34** they gave him to drink, vinegar mixed with wormwood, which, having tasted, he would not drink. **35** After they had nailed him to the cross, they parted his garments by lot. **36** And having sat down there, they guarded him. **37** And over his head they placed this inscription, denoting the cause of his death: THIS IS JESUS THE KING OF THE JEWS. **38** Two robbers also were crucified with him, one at his right hand, and the other at his left. **39** Meanwhile the passengers reviled him, shaking their heads, **40** and saying, You who could demolish the temple, and rebuild it in three days; if you be God's Son, come down from the cross. **41** The chief priests also, with the scribes and elders, deriding him, said, **42** He saved others: can he not save himself? If he be King of Israel, let him now descend from the cross, and we will believe him. **43** He trusted in God. Let God deliver him now, if he regard him; for he called himself God's Son. **44** The robbers too, his fellow-sufferers, upbraided him in the same manner. **45** Now from the sixth hour to the ninth, the whole land was in darkness. **46** About the ninth hour, Jesus cried aloud, saying, Eli, Eli, lama sabacthani? that is, My God, my God, why hast thou forsaken me? **47** Some of the bystanders hearing this, said, He calls Elijah. **48** Instantly one of them ran, brought a sponge, and soaked it in vinegar, and having fastened it to a stick, presented it to him to drink. **49** The rest said, Forbear, we shall see whether Elijah will come to save him. **50** Jesus having again cried with a loud voice, resigned his spirit. **51** And, behold, the veil of the temple was rent in two from top to bottom, the earth trembled, and the rocks split. **52** Graves also burst open; and after his resurrection, the bodies of several saints who slept were raised, **53** came out of the graves, went into the holy city, and were seen by many. **54** Now the centurion, and they who, with him, guarded Jesus, observing the earthquake, and what passed, were exceedingly terrified, and said, This was certainly the son of a god. **55** Several women also were there,

looking on at a distance, who had followed Jesus from Galilee, assisting him with their service. **56** Among them were Mary the Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons. **57** In the evening a rich Arimathean named Joseph, who was himself a disciple of Jesus, **58** went to Pilate and begged the body of Jesus. Pilate having given orders to deliver it to Joseph, **59** he took the body, wrapped it in clean linen, **60** and deposited it in his own tomb, which he had newly caused to be hewn in the rock; and having rolled a great stone to the entrance, he went away. **61** Now Mary the Magdalene, and the other Mary were there, sitting over against the sepulcher. **62** On the morrow, being the day of preparation, the chief priests and the Pharisees repaired in a body to Pilate, **63** and said, My lord, we remember that this impostor, when alive, said, Within three days I shall be raised. **64** Command, therefore, that the sepulcher be guarded till the third day, lest his disciples come and steal him, and say to the people, He is raised from the dead; for this last imposture would prove worse than the first. **65** Pilate answered, You have a guard; make the sepulcher as secure as you can. **66** Accordingly they went and secured it, sealing the stone, and posting guards.

**28** Sabbath being over, and the first day of the week beginning to dawn, Mary the Magdalene and the other Mary, went to visit the sepulcher. **2** Now there had been a great earthquake, for an angel of the Lord had descended from heaven, who, having rolled the stone from the entrance, sat upon it. **3** His countenance was like lightning, and his apparel white as snow. **4** Seeing him, the guards quaked with terror, and became as dead men. **5** But the angel said to the women, Fear not; for I know that you seek Jesus who was crucified. **6** He is not here; for he is risen, as he foretold. Come, see the place where the Lord lay. **7** And go quickly, say to his disciples, He is risen from the dead; behold he goes before you to Galilee, where you shall see him. Take notice: I have told you. **8** Instantly they went from the tomb with fear and great joy, and ran to inform his disciples. **9** When they were gone, Jesus himself met them, saying, Rejoice. Upon which they prostrated themselves before him, and embraced his feet. **10** Then Jesus said to them, Be not afraid: go, tell my brethren to repair to Galilee, and there they shall see me. **11** They were no sooner gone, than some of the guard went into the city, and informed the chief priests

of all that had happened. **12** These, after meeting and consulting with the elders, gave a large sum to the soldiers, **13** with this injunction: Say, his disciples came by night, and stole him while we were asleep. **14** And if this come to the procurator's ears, we will appease him, and indemnify you. **15** So they took the money, and acted agreeably with to their instructions. Accordingly this report is current among the Jews to this day. **16** Now the eleven disciples went to Galilee, to the mountain, whither Jesus had appointed them to repair. **17** When they saw him, they threw themselves prostrate before him; yet some doubted. **18** Jesus came near, and said to them, All authority is given to me in heaven and upon the earth; **19** go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; **20** teaching them to observe all the things which I have commanded you: and behold, I am with you always, even to the conclusion of this state. (aion g165)



# Mark

**1** The beginning of the gospel of Jesus Christ, Son of God. **2** As it is written in Isaiah the Prophet, "Behold, I send my messenger before thee, who shall prepare thy way:" **3** "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage:" **4** thus came John immersing in the wilderness, and publishing the immersion of reformation for the remission of sins. **5** And all the country of Judea, and the inhabitants of Jerusalem, resorted to him, and were immersed by him in the river Jordan, confessing their sins. **6** Now John's clothing was of camel's hair, tied around his waist with a leather girdle: and he lived upon locusts and wild honey. **7** And he proclaimed, saying, One mightier than I comes after me, whose shoe-latchet I am unworthy to stoop down and untie. **8** I, indeed, have immersed you in water; but he will immerse you in the Holy Spirit. **9** At that time Jesus came from Nazareth of Galilee to the Jordan, and was immersed by John. **10** As soon as he arose out of the water, he saw the sky part asunder, and the Spirit descend upon him like a dove. **11** And a voice from heaven, which said, Thou art my Son, the beloved, in whom I delight. **12** Immediately after this, the spirit conveyed him into the wilderness; **13** and he continued in the wilderness forty days tempted by Satan; and was among the wild beasts; and the heavenly messengers ministered to him. **14** But after John's imprisonment, Jesus went to Galilee, proclaiming the good tidings of the Reign of God. **15** The time, he said, is accomplished, the Reign of God approaches; reform, and believe the good tidings. **16** Then walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a drag net into the sea, for they were fishers. **17** Jesus said to them, Come with me, and I will cause you to be fishers of men. **18** Immediately they left their nets, and followed him. **19** Passing on a little, and seeing James, son of Zebedee, with John his brother, who were mending their nets in a bark, **20** he immediately called them; and leaving their father Zebedee in the bark with the hired servants, they accompanied him. **21** And they went to Capernaum; and on the Sabbath he repaired directly to the synagogue, and instructed the people, **22** who were filled with admiration at his manner of teaching; for he taught as one having authority, and not as the scribes. **23** Now there was in their synagogue a man possessed with an unclean spirit, who cried out, **24** Ah! Jesus of Nazareth, what

hast thou to do with us? Art thou come to destroy us? I know who thou art, the Holy One of God. **25** Jesus rebuking him, said, Be silent, and come out of him. **26** Then the unclean spirit threw him into convulsions; and, raising loud cried, came out of him: **27** at which they were all so amazed, that they asked one another, What does this mean? For he commands with authority even the unclean spirits, and they obey him. **28** And thenceforth his fame spread through all the region of Galilee. **29** As soon as they were come out of the synagogue, they went with James and John into the house of Simon and Andrew, **30** where Simon's wife's mother lay sick of a fever, of which they immediately acquainted Jesus. **31** And he came, and taking her by the hand, raised her; instantly the fever left her, and she entertained them. **32** In the evening, after sunset, they brought to him all the sick, and the demoniacs; **33** the whole city being assembled at the door. **34** And he healed many persons affected with various diseases, and expelled many demons, whom he permitted not to speak, because they knew him. **35** On the morrow, having risen before dawn, he went out, and retired to a solitary place, and prayed there. **36** And Simon and his company went in quest of him, **37** and having found him, said to him, Every person seeks you. **38** Jesus said, Let us go to the neighboring boroughs, to make proclamation there also: for I came out with this design. **39** Accordingly he proclaimed in their synagogues throughout all Galilee, and expelled demons. **40** And a leper came to him, and on his knees entreated him, saying, If you will, you can cleanse me. **41** Jesus had compassion, and stretching out his hand and touching him, said, I will, be you clean. **42** This he had no sooner uttered, than the leprosy departed from the man, and he was cleansed. **43** Then Jesus strictly charging him, and dismissing him, **44** said, See you tell nothing of this to any man; but go, show yourself to the priest; and offer for your cleansing the things prescribed by Moses, that it may be notified to the people. **45** But the man, as soon as he was gone, began to blaze this story, talking openly everywhere, insomuch that Jesus could no longer publicly appear in the city; but remained without in solitary places, whither the people resorted to him from all parts.

**2** After many days, he returned to Capernaum; and when it was known that he was in the house, **2** such a multitude flocked thither, that there was no room for them, not even near the door, and he taught them the word. **3** A paralytic was then brought, carried

by four men, 4 who, not being able to come nigh him for the crowd, uncovered the place where Jesus was; and, through the opening, let down the conch, on which the paralytic lay. 5 Jesus perceiving their faith, said to the paralytic, Son, your sins are forgiven you. 6 But certain scribes who were present, reasoned thus within themselves: 7 How does this man speak such blasphemies? Who can forgive sins but God? 8 Jesus, immediately knowing in himself that they made these reflections, said to them, Why do you reason thus within yourselves? 9 Which is easier, to say to the paralytic, Your sins are forgiven, or to say, with effect, Arise, take up your couch and walk? 10 But that you may know that the Son of Man has power upon the earth to forgive sins, rise, (he said to the paralytic, ) 11 I command you, take up your couch, and go home. 12 Immediately he rose, took up the couch, and walked out before them all; insomuch that they were all amazed, and glorified God, saying, We never saw anything like this. 13 Again, he went out toward the sea, and all the multitude repaired to him, and he taught them. 14 Passing along, he saw Levi, son of Alpheus, sitting at the toll office, and said to him, Follow me. And he arose and followed him. 15 Now when Jesus was eating in this man's house, several publicans and sinners placed themselves at table with him and his disciples: for many of these people followed him. 16 The Scribes and the Pharisees, seeing him eat with publicans and sinners, said to his disciples, Wherefore does he eat and drink with publicans and sinners? 17 Jesus, hearing this, replied, The whole need not a physician, but the sick. I came not to call the righteous, but sinners. 18 The disciples of John, and those of the Pharisees, accustomed to fasting, came to him and said, John's disciples, and those of the Pharisees, fast; why do not your disciples fast? 19 Jesus answered, Do the bridemen fast while the bridegroom is with them? While the bridegroom is with them they do not fast. 20 But the days will come when the bridegroom shall be take from them; and in those days they will fast. 21 No person sews a piece of undressed cloth on an old garment; otherwise the new patch tears the old cloth, and makes a worse rent. 22 No person puts new wine into old leather bottles; else the new wine bursts the bottle; and thus both the wine is split, and the bottles are rendered useless; but new wine must be put into new bottles. 23 Once, when he was going through the corn on the Sabbath, his disciples began to pluck the ears of corn as they went. 24 The Pharisees said to him, Why do they that which on the Sabbath, it is

unlawful to do? 25 He answered, Did you never read what David and his attendants did, in a strait, when they were hungry, 26 how he entered the tabernacle of God, in the days of Abiathar the high priest, and eat the loaves of the presence, which none but the priests could lawfully eat, and gave of them also to his attendants? 27 He added, The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of Man is master even of the Sabbath.

**3** At another time he entered the synagogue, when a man was there who had a withered hand. 2 And they, with a design to accuse Jesus, watched him, to see whether he would heal the man on the Sabbath. 3 Jesus said to the man, who had the withered hand, Stand up in the midst. 4 Then he said to them, Whether it is lawful to do good on the Sabbath, or to do evil--to save, or to kill? But they were silent. 5 And looking around on them with anger, being grieved for the blindness of their minds, he said to the man, Stretch out your hand: and as he stretched out his hand, it was restored. 6 And the Pharisees went out immediately, and conspired with the Herodians against him to destroy him. 7 But Jesus withdrew with his disciples toward the sea, whither a great multitude followed him from Galilee, from Judea, 8 from Jerusalem, from Idumea, and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to him in crowds. 9 Then he ordered his disciples to get a boat to attend him, because of the multitude, lest they should throng him: 10 for he had healed many, which made all, who had maladies, press upon him to touch him. 11 And the unclean spirits, when they beheld him, prostrated themselves before him, crying, Thou art the Son of God. 12 But he strictly charged them not to make him known. 13 Afterward Jesus went up a mountain, and called to him whom he would, and they went to him. 14 And he selected twelve, that they might attend him, and that he might commission them to make proclamation; 15 empowering them to cure disease; and to expel demons. 16 These were Simon, whom he surnamed Peter, 17 and James, son of Zebedee, and John, the brother of James. These he surnamed Boanerges, that is, sons of thunder; 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alpheus, and Thaddeus, and Simon the Canaanite 19 and Judas Iscariot, who betrayed him. 20 Then they went into a house, whither a crowd again assembled, so that Jesus and his disciples could not

so such as eat. 21 His kinsmen hearing this, went out to restrain it, (for they said, He is beside himself. 22 And the scribes who came from Jerusalem, said, He is confederate with Beelzebub, and expels demons by the prince of demons.) 23 Jesus having called them, said to them by similitudes, How can Satan expel Satan? 24 If a kingdom be torn by factions, that kingdom can not subsist. 25 And if a family be torn by factions, that family can not subsist. 26 Thus, if Satan fight against himself, and be divided, he can not subsist, but is near his end. 27 No one who enters the strong one's house, can plunder his goods, unless he first overpower the strong one; then, indeed, he may plunder his house. 28 Indeed, I say to you, that though all other sins in the sons of men are pardonable, and whatever slanders they shall utter; 29 whosoever shall speak slanderously against the Holy Spirit, shall never be pardoned, but be liable to eternal punishment. (aion g165, aionios g166) 30 He said this because they affirmed he was leagued with an unclean spirit. 31 Meanwhile came his mother and brothers, who standing without, sent for him. 32 And the crowd who sat round him, said to him, Lo, your mother and brothers are without, and seek you. 33 He answered them, saying, Who is my mother or my brothers? 34 And looking about on those who sat around him, he said, Behold my mother and my brothers; 35 for whosoever does the will of God, is my brother, my sister, and mother.

**4** Again, he was teaching by the sea side, when so great a multitude gathered about him, that he was obliged to go aboard a bark, and sit there, while all the people remained on shore. 2 Then he taught them many things by parables. 3 In teaching, he said to them, Attend, behold the sower went out to sow. 4 And as he sowed, part of the seed fell by the way-side, and the birds came and picked it up. 5 Part fell upon rocky ground, where it had little mold. This sprang sooner, because there was no depth of soil. 6 But after the sun had beaten upon it, it was scorched, and having no root, it withered away. 7 Part fell among thorns; and the thorns grew up and stifled it, so that it yielded nothing. 8 Part fell into good ground, and sprang up, and became so fruitful, that some grains produced thirty, some sixty, and some a hundred. 9 He added. Whoever has ears to hear, let him hear. 10 When he was in private, those who were about him with the twelve, asked him the meaning of the parable. 11 He said to them, It is your privilege to know the secrets of the Reign of God, but to those

without everything is veiled in parables; 12 that they may not perceive what they look at, or understand what they hear; lest they should be reclaimed, and obtain the forgiveness of their sins. 13 He said also to them, Do you not understand this parable? How then will you understand all the parables? 14 The sower is he who disperses the word. 15 The wayside on which some of the grain fell, denotes those who have no sooner heard the word, than Satan comes, and takes away that which was sown in their hearts. 16 The rocky ground denotes those, who, hearing the word, receive it first with pleasure; 17 yet not having it rooted in their minds, retain it but a while; for when trouble or persecution comes because of the word, they instantly relapse. 18 The ground overrun with thorns, denotes those hearers 19 in whom worldly cares, and delusive riches, and the inordinate desire of other things, stifle the word, and render it unfruitful. (aion g165) 20 The good soil on which some grains yielded thirty, some sixty, and some a hundred, denotes those who hear the word, and retain it, and produce the fruits thereof. 21 He said further, Is a lamp brought to be put under a vessel, or under a bed, and not to be set on a stand? 22 For there is no secret, that is not discovered; nor has anything been concealed, which is not to be divulged. 23 If any man have ears to hear, let him hear. 24 He said, moreover, Consider what you hear: with the measure with which you give, you shall receive. 25 For to him who has, more shall be given; but from him who has not, even that which he has shall be taken. 26 He said also, The kingdom of God is like seed, which a man sowed in his field. 27 While he slept by night, and waked by day, the seed shot up, and grew without his minding it. 28 For the earth produces of itself first the blade, then the ear; afterward the full corn. 29 But as soon as the grain was ripe, he applied the sickle, because it was time to reap it. 30 He said also, To what shall we compare the kingdom of God, or by what similitude shall we represent it? 31 It is like a grain of mustard seed, which, when it is sown in the earth, is the smallest of all the seeds that are there. 32 But after it is sown, it springs up, and becomes greater than any herb, and shoots out branches so large, that under their shades, the birds of the air may find shelter. 33 And in many such similitudes, he conveyed instruction to the people, as he found them disposed to hear: 34 and without a similitude he told them nothing; but he solved all to his disciples in private. 35 That day, in the evening, he said to them, Let us pass to the other side. 36 And they, leaving the people, but having

him in the bark, set sail in company with other small barks. 37 Then there arose a great storm of wind which drove the billows into the bark, which was now full. 38 Jesus being in the stern, asleep on a pillow, they awake him, saying, Rabbi, do you not care that we perish? 39 And he arose, and commanded the wind, saying to the sea, Peace! be still! Immediately the wind ceased, and great calm ensued. 40 And he said to them, Why are you so timorous? How is it that you have no faith? 41 And they were exceedingly terrified, and said one to another, Who is this, whom even the wind and the sea obey?

**5** Then they crossed the sea, and came into the country of the Gadarenes. 2 He was no sooner gone ashore, than there met him a man coming from the monuments, possessed of an unclean spirit, 3 who made his abode in the tombs; and no man could confine him, not even with chains, 4 and broken the fetters, so that no person was able to tame him. 5 He was continually, night and day, in the mountains, and in the tombs, howling, and cutting himself with flints. 6 But when he saw Jesus afar off, he ran, and prostrating himself before him, 7 cried out, What hast thou to do with me, Jesus, Son of the Most High God? I conjure thee by God not to torment me. 8 (For Jesus had said to him, Come out of the man, you unclean spirit.) 9 Jesus asked him, What is your name? He answered, My name is Legion, for we are many. 10 And he earnestly entreated him not to drive them out of the country. 11 Now there was a great herd of swine feeding on the mountain. 12 And the fiends besought him, saying, Suffer us to go to the swine, that we may enter into them. 13 Jesus immediately permitted them. Then the unclean spirits being gone out, entered into the swine; and the herd, in number about two thousand, rushed down a precipice into the sea, and were choked. 14 And the swineherds fled, and told it in the city and villages. And the people flocked out to see what had happened. 15 When they came to Jesus, and saw him who had been possessed by the legion, sitting, and clothed, and in his right mind, they were afraid. 16 And those who had seen the whole, having related to them what had happened to the demoniac, and to the swine, 17 they entreated him to leave their territories. 18 As he entered the bark, the man who had been possessed, begged permission to attend him. 19 Jesus however did not permit him, but said, Go home to your relations, and tell them what great things the Lord, in pity, has done for you. 20 Accordingly he

departed, publishing in Decapolis, what great things Jesus had done for him. And they were all amazed. 21 Jesus having repassed in the bark, a great crowd gathered round him, while he was on the shore. 22 Then came one of the directors of the synagogue, named Jairus, who seeing him threw himself at his feet, 23 and entreated him earnestly, saying, My little daughter is in extreme danger; I pray you come and lay your hands upon her and to heal her, and she will be well. 24 And Jesus went with him, followed by a great multitude who thronged him. 25 And a woman, who had been twelve years distressed with an issue of blood, 26 who had suffered much from several physicians, and spent her all without receiving any relief, but rather growing worse, 27 having heard of Jesus, came in the crowd, behind, and touched his mantle; 28 for she had said, If I but touch his cloths, I shall recover. 29 Instantly the source of her distemper was dried up, and she felt in her body, that she was delivered from that scourge. 30 Jesus immediately, conscious of the virtue which had issued from him, turned toward the crowd, saying, Who touched my clothes? 31 His disciples answered, You see how the multitude throng you; yet you say, Who touched me? 32 But he looked round him, to see her who had done it. 33 Then the woman, knowing the change wrought upon her, came trembling with fear, threw herself prostrate before him, and confessed the whole truth. 34 But he said to her, Daughter, your faith has cured you; go in peace, released from this scourge. 35 Before he had done speaking, messengers came from the house of the director of the synagogue, who said, Your daughter is dead, why should you trouble the teacher any further? 36 Jesus hearing this message delivered, said immediately to the director, Fear not; only believe. 37 And he allowed no person to follow him except Peter and James, and John, the brother of James. 38 Being arrived at the director's house, and seeing the tumult, and the people weeping and wailing immoderately, 39 he said to them, as he entered, Why do you weep and make a bustle? The child is not dead, but asleep. 40 And they derided him. But having made them all go out, he took with him the child's father and mother, and those who came with him; and he entered the chamber where she was; 41 and, taking her by the hand, said to her, Talitha cumi, (which signified, Young woman, arise, ) I command you. 42 Immediately the maid arose and walked, for she was twelve years old; and they were confounded with astonishment. 43 But he strictly

enjoined them not to mention it to any person, and ordered that something should be given her to eat.

**6** Jesus, leaving that place, went to his own country, accompanied by his disciples. **2** And on the Sabbath he taught in their synagogues, and many who heard him, said with astonishment, Whence has this man these abilities? What wisdom is this which he has gotten? and how are so great miracles performed by him? **3** Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judas and Simon? Are not his sisters also here with us? And they were offended at him. **4** But Jesus said to them, A prophet is no where disregarded, except in his own country, and amongst his own relations, and in his own house. **5** And he could do no miracle there, excepting curing a few sick by laying his hands on them. **6** And he wondered at their unbelief. And he went through the neighboring villages teaching. **7** And having called to him the twelve, he sent them out two by two, and gave them power over the unclean spirits; **8** and ordered them to take nothing for their journey, but a single staff; no bag, no bread, and in their girdle no money; **9** to be shod with sandals, and not to put on two coats. **10** He said also, Whatever house you enter in any place, continue in that house, till you leave the place. **11** But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. **12** And being departed, they publicly warned men to reform; **13** and expelled many demons, and cured many sick persons, anointing them with oil. **14** And King Herod heard of him, (for his name was become famous) and said, John the Immerser is raised from the dead; and therefore miracles are performed by him. **15** Others said, It is Elijah. Others, It is a prophet like those of ancient times. **16** But when Herod heard of him, he said, This is John whom I beheaded. He is raised from the dead. **17** For Herod had caused John to be apprehended, and kept bound in prison, on account of Herodias, his brother Philip's wife, whom he had himself married. **18** For John had said to Herod, It is not lawful for you to have your brother's wife. **19** Now this roused Herodias' resentment, who would have killed John, but could not, **20** because Herod respected him, and knowing him to be a just and holy man, protected him; and did many things recommended by him, and heard him with pleasure. **21** At length a favorable opportunity offered, which was Herod's birthday, when he made an entertainment for the great officers of his court

and army, and the persons of distinction in Galilee. **22** For the daughter of Herodias came in, and danced before them, and pleased Herod and his guests so much, that the king said to the young woman, Ask whatever you will, and I will give it you; **23** nay, he swore to her, Whatsoever you shall ask, I will give it you, were it the half of my kingdom. **24** And she withdrew, and said to her mother, What shall I ask? She answered, The head of John the Immerser. **25** Her daughter then, returning hastily to the king, made this request: I would that you give me presently in a basin, the head of John the Immerser. **26** And the king was much grieved; however, from a regard to his oath, and his guests, he would not refuse her, **27** and immediately dispatched a sentinel with orders to bring the Immerser's head. Accordingly he went, and beheaded him in the prison, **28** and brought his hand in a basin, and presented it to the young woman; and the young woman presented it to her mother. **29** When his disciples heard this, they went and brought his corpse, and laid it in a monument. **30** Now the Apostles, being assembled, related everything to Jesus, both what they had done, and what they had taught. **31** And he said to them, Come you apart into a desert place, and rest awhile; for there were so many coming and going, that they had not leisure so much as to eat. **32** And they retired by ship to a desert place, to be by themselves. **33** But many who saw them depart, and knew whither they were sailing, ran out of all the cities, and came together. **34** Being landed, he saw a great multitude, and had compassion on them; because they were as a flock which has no shepherd; and he taught them many things. **35** When it grew late, his disciples came to him and said, This is a desert place, and it is now late; **36** dismiss the people, that they may go to the neighboring farms and villages, and buy themselves bread, for they have nothing to eat. **37** He answering, said to them, Supply them yourselves. They replied, Shall we go and give two hundred denarii for bread, in order to supply them? **38** He said to them, How many loaves have you? Go and see. Upon inquiry, they answered, Five and two fishes. **39** And he commanded them to make all the people recline upon the green grass in separate companies. **40** And they formed themselves into squares, by hundred and by fifties. **41** Then Jesus taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among them all. **42** When they all had eat and were satisfied, **43** they

carried off twelve baskets full of the fragments of the bread and the fishes. 44 Now they who had eat of the loaves, were five thousand men. 45 And immediately he obliged his disciples to embark, and pass over before, toward Bethsaida, while he dismissed the people. 46 And having sent them away, he retired to a mountain to pray. 47 In the evening, the bark being in the midst of the sea, and he alone on the land, 48 he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night, he went to them, walking on the water. and seemed intending to pass by them. 49 When they saw him walking on the sea, they thought it was an apparition, and cried out. 50 For they all saw him, and were terrified; but he immediately spoke to them, saying, Take courage; it is I; be not afraid. 51 And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration. 52 for their minds were so stupefied, that they never reflected upon the loaves. 53 When they had crossed, they came to the territory of Gennesaret, where they landed. 54 And being come ashore, the people knew him, 55 and ran through all that country, carrying the sick on couches, to every place where they heard he was. 56 And whatever village, or city, or town he entered, they laid the diseased in the streets, and besought him, that they might touch, were it but a tuft of his mantle; and whosoever touched him, were healed.

**7** Now the Pharisees, and some scribes who came from Jerusalem, resorted to Jesus. 2 And observing some of his disciples eating with impure hands, that is, unwashed hands; 3 (for the Pharisees, and indeed all the Jews who observed the tradition of the elders, eat not until they have have washed their hands by pouring a little water upon them: 4 and if they be come from the market, by dipping them; and many other usages there are, which they have adopted, as immersions of cups and pots, and brazen vessels and beds: ) 5 then the Pharisees and Scribes asked him, Whence comes it that your disciples observe not the tradition of the elders, but eat with unwashed hands? 6 He answering, said to them, O hypocrites! well do you suit the character, which Isaiah gave of you, when he said, This people honor me with their lips; but their heart is estranged from me. 7 In vain, however, they worship me, while they teach institutions merely human." 8 For laying aside the commandment of God, you retain the traditions of men, immersions of pots and cups, and many other

similar practices. 9 You judge well, continued he, in annulling the commandment of God, to make room for your traditions. 10 For Moses has said, "Honor your father and mother" and "Whosoever reviles father or mother, shall be punished with death." 11 But you maintain, if a man say to father or mother, "Be it corban (that is, devoted) whatever of mine shall profit you"; 12 he must not thenceforth do anything for his father or mother; 13 thus invalidating the word of God, by the tradition which you have established. And in many other instances you act thus. 14 Then having called the whole multitude, he said to them, Harken to me all of you, and be instructed. 15 There is nothing from without, which entering into the man, can pollute him; but the things which proceed from within the man, are the things that pollute him. 16 If any man has ears to hear, let him hear. 17 When he had withdrawn from the people into a house, his disciples asked him the meaning of that sentence. 18 He answered, Are you also void of understanding? Do you not perceive, that whatsoever from without enters into the man, can not pollute him; 19 because it enters not into his heart, but into his stomach, whence all impurities in the victuals pass into the sink. 20 But, added he, that which proceeds out of the man, is what pollutes the man: 21 for from within the human heart proceed vicious machinations, adulteries, fornications, murders, thefts, 22 insatiable desires, malevolence, fraud, immodesty, envy, calumny, arrogance, levity. 23 All these evils issue from within, and pollute the man. 24 Then he arose, and went to the frontiers of Tyre and Sidon; and having entered a house, he desired that none might know of him; but he could not be concealed. 25 For a woman whose little daughter had an unclean spirit, hearing of him, came and threw herself at his feet, 26 (the woman was a Greek, a native of Syrophenicia, ) and entreated him that he would cast the demon out of her daughter. 27 Jesus answered, Let the children first be satisfied; for it is not seemly to take the children bread, and throw it to the dogs. 28 She replied, True, Sir; yet even the dogs under the table eat of the children's crumbs. 29 He said to her, For this answer go home; the demon is gone out of your daughter. 30 Immediately she went home, and found her daughter lying upon the bed, and freed from the demon. 31 Then leaving the borders of Tyre and Sidon, he returned to the sea of Galilee, through the precincts of Decapolis. 32 And they brought to him a deaf man, who had also an impediment in his speech, and entreated him to lay his hand upon him. 33 Jesus having taken

him aside from the crowd, spit upon his own fingers, and put them into the man's ears, and touched his tongue. **34** Then looking up to heaven, and sighing, he said, Ephphatha, that is, Be opened. **35** Immediately his ears were opened, and his tongue loosed, and he spoke distinctly. **36** He charged them to tell no person: but the more he charged them, the more they published it, **37** saying with inexpressible amazement, He does everything well: he makes both the deaf to hear, and the dumb to speak.

**8** At that time the crowd being very numerous, and having no food, he called his disciple, and said to them, **2** I have compassion on the multitude; for they attend me now three days, and have nothing to eat; **3** and if I send them home fasting, their strength will fail by the way; for some of them have come from afar. **4** His disciples answered, Whence can we supply these people with bread here in the desert? **5** He asked them, How many loaves have you? They said, Seven. **6** Then commanding the multitude to place themselves upon the ground, he took the seven loaves, and having given thanks, broke them, and gave them to his disciples, that they might distribute them to the people, and they distributed them. **7** They had also a few small fishes, which, after blessing, he likewise ordered to be presented. **8** So they eat, and were satisfied; and the fragments which remained, were carried off in seven hand-baskets. **9** Now they who had eat were about four thousand. **10** Having dismissed them, he immediately embarked with his disciples, and went into the territory of Dalmanutha. **11** Thence some Pharisees came, who began to argue with him; and in order to prove him, demanded of him a sign in the sky. **12** Jesus answered with a deep groan, Wherefore does this generation require a sign? Indeed, I say to you, that no sign shall be given to this generation. **13** After that, leaving them, he re-embarked and returned. **14** Now the disciples had forgot to bring bread, having only one loaf with them in the bark. **15** Then Jesus gave them this caution: Attend; beware of the leaven of the Pharisees, and of the leaven of Herod. **16** They reflecting upon it, said among themselves, It is because we have no bread. **17** Jesus remarking it, said to them, Why do you make this reflection, hat you have no bread? Are you yet so thoughtless, so inattentive? **18** Is your understanding still blinded? Have you no us of your eyes, or of your ears? or do you not remember **19** when I distributed the five loaves among five thousand, how many baskets full of fragments did

you carry off? They answered, Twelve. **20** And when the seven among four thousand, how many hand-baskets full of the fragments did you carry off? They said, Seven. **21** How then is it, proceeded he, that you do not apprehend me? **22** When Jesus came to Bethsaida, they brought to him a blind man, whom they entreated him to touch. **23** He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he asked him whether he saw. **24** Having looked up, he said, I see men, as trees walking. **25** And Jesus laid his hands upon the man's eyes, and made him look again. And he was so perfectly cured, as to see every object clearly. **26** And Jesus sent him home, saying, Neither go into the village, nor tell anything to any of the villagers. **27** Jesus went thence with his disciples to the villages of Caesarea Philippi, and by the way asked them, saying, Who do men say that I am? **28** They answered, John the Immerser; but some say, Elijah; and others, One of the prophets. **29** He said to them, But who do you say that I am? Peter answering, said to him, You are the Messiah. **30** Then he charged them to tell no person this concerning him. **31** And he began to inform them, that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days he must rise again. **32** This he spoke so plainly, that Peter, taking him aside, reproved him. **33** But he turning, and looking on his disciples, rebuked Peter, saying, Get you hence, adversary, for you do not relish the things of God, but the things of men. **34** Then having called both to the people, and to his disciples, he said, Is any willing to come under my guidance? Let him renounce himself, and take up his cross, and follow me. **35** For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's, shall save it. **36** What would it profit a man, if he should gain the whole world, with the forfeit of his life? **37** or what will a man not give in ransom for his life? **38** For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of man will be ashamed, when he shall come in the glory of his Father, accompanied by the holy angels.

**9** He added, Indeed, I say to you, there are some standing here, who shall not taste death, till they see the Reign of God ushered in with power. **2** After six days, Jesus took Peter, and James, and John, apart to the top of a high mountain, and was

transfigured in their presence. 3 His garments became glittering, and were like snow, of such whiteness as no fuller on the earth could imitate. 4 There appeared to them also Elijah and Moses, who were conversing with Jesus. 5 Then Peter said to Jesus, Rabbi, it is good for us to stay here: let us make three booths, one for you, and one for Moses, and one for Elijah; 6 for he knew not what he said, they were so terrified. 7 And there came a cloud which covered them; and out of the cloud issued a voice, which said, This is my Son, the beloved: hear him. 8 And instantly, looking about, they saw no person but Jesus and themselves. 9 As they went down from the mountain, he charged them not to relate to any person what they had seen, till the Son of Man was risen from the dead. 10 And they took notice of that expression, and inquired among themselves what the rising from the dead could mean. 11 Then they asked him, saying, Why do the scribes affirm that Elijah must come first? 12 He answered, Elijah, to consummate the whole, must come first; and, (as it is written of the Son of Man, ) must likewise suffer many things and be contemned. 13 But I tell you, that Elijah too is come, as was predicted, and they have treated him as they pleased. 14 When he returned to the other disciples, he saw a great multitude about them, and some scribes disputing with them. 15 As soon as the people saw him, they were all struck with awe, and ran to salute him. 16 And he asked the scribes, About what do you dispute with them? 17 One of the people answering, said, Rabbi, I have brought you my son, who has a dumb spirit; 18 and whosoever it seizes him, it dashes him on the ground, where he continues foaming, and grinding his teeth, till his strength is exhausted. And I spoke to your disciples to expel the demon, but they were not able. 19 Jesus then said, O unbelieving generation! how long shall I be with you? how long shall I suffer you? Bring him to me. 20 Accordingly they brought him: and no sooner did he see him, than the spirit threw him into convulsions, so that he foamed, and rolled upon the ground. 21 Jesus asked the father, How long is it since this first befell him? He answered, From his infancy; 22 and often it has thrown him both into the fire, and into the water, to destroy him; but if you can do anything, have compassion upon us and help us. 23 Jesus replied, If you can believe; all things are practicable for him who believes. 24 The boy's father, crying out immediately, said with tears, I believe; Master, supply the defects of my faith. 25 When Jesus saw that the people came crowding upon him, he rebuked the

unclean spirit, saying to him, Dumb and deaf spirit, come out of him, I command you, and enter no more into him. 26 Then, having cried aloud and severely convulsed him, it came out, and he appeared as one dead, insomuch that many said, He is dead. 27 But Jesus taking him by the hand, raised him, and he stood up. 28 When Jesus was come into the house, his disciples asked him privately, Why could not we expel the demon? 29 He answered, This kind can not be dislodged unless by prayer and fasting. 30 Having left that place, they pass through Galilee; and he was desirous that no person should know it, 31 for he was instructing his disciples. And he said to them, The Son of Man will soon be delivered into the hands of men, who will kill him; and after he is killed, he will rise again the third day. 32 But they understood not what he meant, and were afraid to ask him. 33 When he was come to Capernaum, being in the house, he asked them, What were you debating amongst yourselves by the way? 34 But they were silent; for they had debated amongst themselves by the way, who should be greatest. 35 Then having sat down, he called the twelve, and said to them, If any man would be first, he shall be the last of all, and the servant of all. 36 And he took a child, and placed him in the midst of them, and holding him in his arms, said to them, 37 Whosoever shall receive one such child on my account, receives me; and whosoever shall receive me, receives not me, but him who sent me. 38 Then John said to him, Rabbi, we saw one expelling demons in your name, who follows not us, and we forbade him, because he does not follow us. 39 Jesus answered, Forbid him not; for there is none that works a miracle in my name, that can readily speak evil of me. 40 For whosoever is not against you is for you. 41 For whosoever shall give you a cup of water to drink on my account, because you are Christ's; indeed, I say to you, he shall not lose his reward. 42 But whoever shall ensnare any of the little ones, who believe in me, it were better for him that a millstone were fastened to his neck, and that he were thrown into the sea. 43 Moreover, if your hand ensnare you, cut it off; it is better for you to enter maimed into life, than having two hands to go into hell, into the unquenchable fire; (Geenna g1067) 44 where their worm dies not, and their fire is not quenched. 45 And if your foot ensnare you, cut it off; it is better for you to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire; (Geenna g1067) 46 where their worm dies not, and their fire is not quenched. 47 And if your eye ensnare



you, pull it out; it is better for you to enter one-eyed into the kingdom of God, than having two eyes to be cast into hell fire; (Geenna g1067) 48 where their worm dies not, and their fire is not quenched. 49 For every one shall be seasoned with fire; as every sacrifice is seasoned with salt. 50 Salt is good; but if the salt become tasteless, with what will you season it? Preserve salt in yourselves, and maintain peace with one another.

**10** Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him; and again, as his custom was, he taught them. 2 And some Pharisees came, who, to try him, asked him, Is it lawful for the husband to divorce his wife? 3 He answering, said to them, What precept has Moses given you on this subject? 4 They replied, Moses has permitted us to write her a bill of divorcement, and dismiss her. 5 Jesus answering, said to them, Because of your untractable disposition, Moses gave you this permission. 6 But from the beginning, at the creation, God made them a male and a female. 7 For this reason a man shall leave his father and mother, and shall adhere to his wife, 8 and they two shall be one flesh. They are, therefore, not longer two, but one flesh. 9 What then God has conjoined, let no man separate. 10 And, in the house, his disciples asked him anew concerning this matter. 11 He said to them, Whosoever divorces his wife, and marries another, commits adultery against her; 12 and if a woman divorce her husband, and marry another, she commits adultery. 13 Then they brought children to him, that he might touch them; but the disciples rebuked those who brought them. 14 Jesus perceiving this, was offended, and said, Allow the children to come to me, do not hinder them; for of such is the kingdom of God. 15 Indeed, I say to you, whosoever will not receive the kingdom of God as a child, shall never enter it. 16 Then taking them up in his arms, and laying his hands upon them, he blessed them. 17 As he went out into the road, one came running to him, who, kneeling, asked him, Good Teacher, what must I do to inherit eternal life? (aiōnios g166) 18 Jesus answered, Why do you call me good? God alone is good. 19 Do you know the commandments? Do not commit adultery; do not commit murder; do not steal; do not give false testimony; do no injury; honor your father and mother. 20 The other replied, Rabbi, I have observed all these from my childhood. 21 Jesus, looking upon him, loved him, and said to him, In one

thing, nevertheless, you are deficient. Go, sell all that you have, and give the price to the poor, and you shall have treasure in heaven; then come, and follow me, carrying the cross. 22 But he was troubled at this answer, and went away sorrowful; for he had great possessions. 23 Then Jesus looking around him, said to his disciples, How difficult it is for the wealthy to enter the kingdom of God! 24 The disciples were astonished at his words; but Jesus resuming the discourse, said, Children, how difficult is it for them, who confide in wealth, to enter the kingdom of God! 25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. 26 At this they were still more amazed, and said one to another, Who then can be saved? 27 Jesus looking upon them, said, To men it is impossible, but not to God; for to God all things are possible. 28 Then Peter took occasion to say, As for us, we have forsaken all, and followed you. 29 Jesus answering, said, Indeed, I say to you, there is none who shall have forsaken his his house, or brothers, or sisters, or father, or mother, or wife, or children, for my sake and the gospel's; 30 who shall not receive now, in this world, a hundred fold; houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the future state, eternal life. (aiōn g165, aiōnios g166) 31 But many shall be first, who are last, and last, who are first. 32 As they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what would befall him. 33 Behold, says he, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and deliver him to the Gentiles, 34 who will mock him, and scourge him, and spit upon him, and kill him; but the third day he shall rise again. 35 Then James and John, the sons of Zebedee, accosted him, saying, Rabbi, we beg you would grant us what we purpose to ask. 36 He said to them, what would you have me grant you? 37 They answered, That when you shall have attained your glory, one of us may sit at your right hand, and the other at your left. 38 Jesus replied, You know not what you ask. Can you drink such a cup as I am to drink; and undergo an immersion like that which I must undergo? 39 They answered, We can. Jesus said to them, You shall indeed drink such a cup, as I am to drink, and undergo an immersion like that which I must undergo; 40 but to sit at my right hand, and left, I can not give, unless to those for whom it is appointed. 41 The ten hearing this,

conceived indignation against James and John. **42** But Jesus having called them together, said to them, You know that those who are accounted the princes of the nations, domineer over them; and their great ones exercise authority upon them; **43** but it must not be so amongst you. On the contrary, whosoever would be great amongst you, shall be your servant; **44** and whosoever would be the chief, shall be the slave of all. **45** For even the Son of Man came not to be served, but to serve, and to give his life a ransom for many. **46** Then they came to Jericho. Afterward, as he was departing thence, with his disciples, and a great crowd, blind Bartimeus, son of Timeus, who sat by the way-side begging, **47** hearing that it was Jesus the Nazarene, cried, saying, Jesus Son of David, have pity upon me! **48** Many charged him to be silent, but he cried still the louder, Son of David, have pity upon me! **49** Jesus stopping, ordered them to call him. Accordingly they called the blind man, saying to him, Take courage; arise, he calls you. **50** Then throwing down his mantle, he sprang up, and went to Jesus. **51** Jesus addressing him, said, What do you wish me to do for you? Rabboni, answered the blind man, to give me my sight. **52** Jesus said to him, Go; your faith has cured you. Immediately he recovered his sight, and followed Jesus in the way.

**11** As they approached Jerusalem, being come as far as Bethphage, and Bethany, near the Mount of Olives; he sent two of his disciples, **2** and said to them, Go into the village opposite you, and just as you enter it, you will find a colt tied, on which no man ever rode; loose him, and bring him. **3** And if any person ask you, Wherefore do you this? say, The Master needs him, and he will instantly send him hither. **4** Accordingly they went, and finding a colt tied before a door, where two ways met, they loosed him. **5** Some of the people present said to them, Wherefore do you loose the colt? **6** They having answered as Jesus had commanded them, were allowed to take him. **7** Accordingly they brought the colt to Jesus, on which having laid their mantles, he sat on him. **8** And many spread their mantles in the way; others cut down sprays from the trees, and strowed them in the way. **9** And they who went before, and they who followed shouted, saying, Hosanna! blessed be He that comes in the name of the Lord! **10** Happy be the approaching Reign of our Father David! **11** In this manner Jesus entered Jerusalem and the temple; where, after surveying everything around, it being late, he departed with the twelve to Bethany. **12** The

next day, when he left Bethany, he was hungry; **13** and observing a fig tree at a distance, full of leaves, went to look for fruit on it, for the fig harvest was not yet. And being come, he found nothing but leaves. **14** Then he said to it, Henceforth let no man ever eat fruit off you. And his disciples heard him. (*αἰὼν* *ᾠ165*) **15** Being returned to Jerusalem, he went into the temple, and drove out them who sold, and them who bought in the temple, and overturned the tables of the money changers, and the stalls of them who sold doves; **16** and would suffer no person to carry vessels through the temple. **17** He also taught them, saying, Is it not written, "My house shall be called a house of prayer for all nations?" but you have made it a den of robbers. **18** And the scribes and the chief priests hearing this, sought means to destroy him; for they dreaded him, because all the multitude admired his doctrine. **19** And in the evening he went out of the city. **20** Next morning as they returned, they saw that the fig tree was dried up from the root. **21** Peter recollecting, said to him, Rabbi, behold the fig tree, which you devoted, already withered. **22** Jesus answered, Have faith in God. **23** For indeed, I say to you, Whoever shall say to this mountain, Be lifted, and thrown into the sea, and shall not in the least doubt, but shall believe that what he says shall happen; whatever he shall command, shall be done for him; **24** for which reason I assure you, that what things soever you pray for, if you believe that you shall obtain them, they shall be yours. **25** And when you pray, forgive, if you have matter of complaint against any; that your Father, who is in heaven, may also forgive you your trespasses. **26** But if you do not forgive, neither will your Father, who is in heaven, forgive your trespasses. **27** Again, they arrived at Jerusalem; and as he was walking in the temple, the chief priests, scribes, and the elders, came, **28** and said to him, By what authority do you these things? and who empowered you to do them? **29** Jesus answering, said to them, I also have a question to ask; answer me, and I will tell you by what authority I do these things. **30** Was the title which John had to immerse, from heaven, or from men? Answer me. **31** Then they argued thus among themselves; If we say, From heaven; he will reply, Why, then, did you not believe him? **32** But if we say, From men; we are in danger from the people, who are all convinced that John was a prophet. **33** They therefore answering, said to Jesus, We can not tell. Jesus replied, Neither do I tell you by what authority I do these things.

**12** Then addressing them in parables, he said, A man planted a vineyard, and hedged it about, and dug a place for a wine vat, and built a tower, and having farmed it out, went abroad. **2** The season being come, he sent a servant to the husbandmen, to receive his portion of the fruits of the vineyard. **3** But they seized him, beat him, and sent him away empty. **4** Again, he sent to them another servant, whom they wounded in the head with stones, and sent back with disgrace. **5** He sent another, whom they killed; and of many more that he sent, some they beat, and some they killed. **6** At last, having an only son, whom he loved, he sent him also to them; for he said, They will reverence my son. **7** But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance will be our own. **8** Then they laid hold on him, and having thrust him out of the vineyard, they killed him. **9** What, therefore, will the proprietor of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. **10** Have you not read this passage of scripture, "A stone which the builders rejected, is made the head of the corner: **11** this the Lord has performed, and we behold it with admiration?" **12** And they desired to have seized him, but were afraid of the multitude; for they knew that he spoke the parable against them. **13** Then the chief priests, the scribes, and the elders, leaving Jesus, went away, and sent to him certain Pharisees and Herodians, to catch him in his words. **14** These coming up, said to him, Rabbi, we know that you are upright, and stand in awe of none; for you respect not the person of men, but teach the way of God faithfully. Is it lawful to give tribute to Cesar, or not? **15** Shall we give, or shall we not give? He, perceiving their artifice, answered, Why would you entangle me? Bring me a denarius, that I may see it. **16** When they had brought, he asked them, Whose is the image and inscription? They answered, Cesar's. **17** Jesus replied, Render to Cesar that which is Cesar's, and to God that which is God's. And they wondered at him. **18** Then Sadducees came to him, who say that there is no future life, and proposed this questions: **19** Rabbi, Moses has enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his brother. **20** Now there were seven brothers. The first took a wife, and dying, left no issue. **21** The second married her, and died; neither did he leave any issue; so did also the third. **22** Thus all seven married her, and left no issue. Last of all, the woman also died. **23** At the resurrection, therefore, when they are risen, to which of the seven will she belong; for she has been the wife of them all? **24** Jesus answering, said to them, Is not this the source of your error, your not knowing the scriptures, nor the power of God? **25** For there will be neither marrying, nor giving in marriage, among them who rise from the dead. They will then resemble the angels. **26** But as to the dead, that they are raised, have you not read in the book of Moses, how God spoke to him in the bush, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." **27** God is not a God of the dead, but of the living. Therefore you greatly err. **28** A scribe, who had heard them dispute, perceiving the justness of his reply, came to him, and proposed this question: Which is the chief commandment of all? **29** Jesus answered, The chief of all the commandments is, "Hearken, Israel, the Lord is our God. The Lord is one:" **30** and, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." This is the first commandment. **31** The second resembles it: "You shall love your neighbor as yourself." There is no commandment greater than these. **32** The scribe replied, Truly, Rabbi, you have answered well. There is one, and only one; **33** and to love him with all the heart, and with all the spirit, and with all the soul, and with all the strength; and to love one's self, is more than all burnt offerings and sacrifices. **34** Jesus observing how pertinently he had answered, said to him, You are not far from the kingdom of God. After that, no person ventured to put questions to him. **35** As Jesus was teaching in the temple, he asked them, Why do you scribes assert, that the Messiah must be a son of David? **36** Yet David, himself, speaking by the Holy Spirit, says, "The Lord, said to my Lord, Sit at my right hand, until I make your foes your footstool." **37** David himself, therefore, calls him his Lord; how then can he be his son? And the common people heard him with delight. **38** Further, in teaching, he said to them, Beware of the scribes, who affect to walk in robes; who love salutations in public places, **39** and the principal seats in the synagogues, and the uppermost places at entertainments; **40** who devour the families of widows, and use long prayers for a disguise. They shall undergo the severest punishment. **41** And Jesus sitting opposite the treasury, observed the people throwing money into the treasury; and many rich persons put in much. **42** Then the poor widow came, who threw in two mites, (which make a farthing.) **43** Jesus having called his disciples, said to them,

Indeed, I say to you, that this poor widow has given more than any of those who have thrown into the treasury; 44 for they all have contributed out of their superfluous stores; whereas she has given all the little she had--her whole living.

**13** As he was going out of the temple, one of his disciples said to him, Rabbi, look what prodigious stones and stately buildings are here! 2 Jesus answering, said to him, You see these great buildings. They shall be so razed, that one stone will not be left upon another. 3 Afterward, as he was sitting on the Mount of Olives, opposite the temple, Peter, and James, and John, and Andrew, asked him privately, 4 Tell us, when will this happen? and what will be the sign, when all this is to be accomplished? 5 Jesus answering them, took occasion to say, Take heed that no man seduce you; 6 for many will assume my character, saying, I am the person, and will seduce many. 7 But when you hear of wars and rumors of wars, be not alarmed; for this must happen, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in sundry places, and there will be famines and commotions. These are the prelude of woes. 9 But take heed to yourselves; for they will deliver you to councils; and you will be beaten in the synagogues, and brought before governors and kings for my sake, to bear testimony to them. 10 The good tidings, however, must first be published among all nations. 11 But when they conduct you, to deliver you up, have no anxiety beforehand, nor premeditate what you shall speak: but whatever shall be suggested to you in that moment, speak; for it is not you that shall speak, but the Holy Spirit. 12 Then the brother will deliver up the brother to death; and the father the child; and children will arise against their parents, and procure their death. 13 And on my account you shall be universally hated; but the man who perseveres to the end, shall be saved. 14 But when you shall see standing on forbidden ground, the desolating abomination, (reader, attend!) then let those in Judea flee to the mountains; 15 and let not him who shall be on the roof, go down into the house, nor enter it, to carry anything out of his house: 16 and let not him who shall be in the field, turn back to fetch his mantle. 17 But alas for the women with child, and for them who give suck in those days! 18 Pray, then, that your flight happen not in the winter; 19 because there shall be such affliction in those days, as has not been before, from the beginning of the world, which

God created, nor shall be ever after. 20 Had the Lord assigned it a long duration, no soul could escape; but for the sake of the people whom he had elected, he has made its duration the shorter. 21 Then if any one shall say to you, Lo! the Messiah is here, or Lo! he is yonder, believe it not. 22 For false Messiahs and false prophets will arise, who will perform wonders and prodigies, in order to impose, if possible, even on the elect. 23 Be you, therefore, upon your guard: remember, I have warned you of everything. 24 But in those days, after that affliction, the sun shall be darkened, and the moon shall withhold her light, 25 and the stars of heaven shall fall; and the powers which are in heaven shall be shaken. 26 Then they shall see the Son of Man coming in the clouds with great power and glory. 27 Then he will send his messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth. 28 Learn now a similitude from the fig tree. When its branches become tender, and put forth leaves, you know that the summer is nigh. 29 In like manner, when you shall see these things happen, know that he is near, even at the door. 30 Indeed, I say to you, that this generation shall not pass, till all these things be accomplished. 31 For heaven and earth shall fail: but my words shall not fail. 32 But of that day, or of that hour, knows none, (not the angels; no, not the Son,) but the Father. 33 Be circumspect, be vigilant, and pray; for you know not when that time will be. 34 When a man intends to travel, he leaves his household in charge to his servants, assigns to every one his task, and orders the porter to watch. 35 Watch you, therefore; for you know not when the master of the house will return, (whether in the evening, or at midnight, or at cock-crowing, or in the morning;) 36 lest coming suddenly, he find you asleep. 37 Now what I say to you, I say to all, Watch.

**14** After two days was the feast of the passover, and of unleavened bread. And the chief priests and the scribes were contriving how they might take Jesus by surprise, and kill him. 2 They said, however, Not during the festival, for fear of an insurrection among the people. 3 Now being at table in Bethany, in the house of Simon, formerly a leper, there came a woman with an alabaster box of the balsam of spikenard, which was very costly; and she broken open the box, and poured the liquor upon his head. 4 There were some present, who said with indignation, Why this profusion of the balsam? 5 For it could have been sold for more than three hundred denarii,

which might have been given to the poor. And they murmured against her. 6 But Jesus said, Let her alone. Why do you molest her? She has done me a good office. 7 For you will have the poor always amongst you, and can do them good whenever you please; but me you will not always have. 8 She has done what she could. She has beforehand embalmed my body for the funeral. 9 Indeed, I say to you, in whatsoever corner of the world the glad tidings shall be proclaimed, what this woman has now done, shall be mentioned to her honor. 10 Then Judas Iscariot, one of the twelve, repaired to the chief priests, to betray Jesus to them. 11 And they listened to him with joy, and promised to give him money. Afterward he sought a favorable opportunity to deliver him up. 12 Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him, Whither shall we go to prepare for your eating the passover? 13 Then he sent two of his disciples, saying to them, Go into the city, where you will meet a man carrying a pitcher of water; follow him; 14 and wherever he shall enter, say to the master of the house, The Teacher says, Where is the guest chamber, in which I may eat the passover with my disciples? 15 And he will show you a large upper room ready furnished. There prepare for us. 16 Accordingly, his disciples went away, and being come into the city, found everything as he had told them, and prepared the passover. 17 In the evening he went thither with the twelve. 18 As they were at table eating, Jesus said, Indeed, I say to you, that one of you who eats with me, will betray me. 19 Upon this they became very sorrowful; and asked him, all of them, one after another, Is it I? 20 He answering, said to them, It is one of the twelve; he who dips his morsel in the dish with me. 21 The Son of Man departs in the manner foretold in the scripture concerning him; but alas for that man! by whom the Son of Man is betrayed: it had been better for that man never to have been born. 22 While they were at supper, Jesus took bread, and after blessing, broke it, and gave it to them, saying, Take; this is my body. 23 Then he took the cup, and having given thanks, gave it to them; and they all drank of it. 24 And he said to them, This is my blood, the blood of the new institution, shed for many. 25 Indeed, I say to you, that I will drink no more of the product of the vine, till that day when I shall drink it new in the kingdom of God. 26 And after the hymn, they went to the Mount of Olives. 27 And Jesus said to them, This night I shall prove a stumbling stone to you all; for it is written, "I will smite the Shepherd, and the sheep shall be dispersed." 28 Nevertheless, after I am raised again, I will go before you to Galilee. 29 Peter then said to him, Though they all should stumble, I never will. 30 Jesus answered him, Indeed, I say to you, that to-day, this very night, before the cock crow twice, even you will disown me thrice. 31 But Peter insisted on it, adding, Although I should die with you, I will never disown you. And all the rest said the same. 32 Then they came to a place named Gethsemane, where he said to his disciples, Stay here while I pray. 33 And he took with him Peter, and James, and John, and being seized with grief and horror, 34 said to them, My soul is overwhelmed with a deadly anguish; tarry here and watch. 35 And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be delivered from that hour, 36 and said, Abba, (that is, Father, ) all things are possible to thee; take this cup away from me; yet not what I would, but what thou wilt. 37 Then he returned, and finding them asleep, said to Peter, Simon, do you sleep? Could you not keep awake a single hour? 38 Watch and pray, that you be not overcome by temptation: the spirit indeed is willing, but the flesh is weak. 39 Again, he retired and prayed, using the same words. 40 When he returned, he again found them sleeping; for their eyes were overpowered, and they knew not what to answer him. 41 A third time he came, and said to them, Do you now sleep, and take your rest? All is over: the hour is come: and the Son of Man is delivered into the hands of sinners. 42 Arise. Let us be going. Lo! he who betrays me is drawing near. 43 Immediately, before he had done speaking, appeared Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and the elders. 44 Now the betrayer had given them this signal: The man whom I shall kiss, is he; seize him, and lead him away safely. 45 He was no sooner come, than accosting Jesus, he said, Rabbi, Rabbi, and kissed him. 46 Then they laid hands on him and seized him. 47 But one of those who were present, drew his sword, and smiting the high priest's servant, cut off his ear. 48 Then Jesus addressing them, said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? 49 I was daily amongst you, teaching in the temple, and you did not arrest me. But in this the scriptures are accomplished. 50 Then they all forsook him and fled. 51 Now there followed him a youth, who had only a linen cloth wrapped about his body; the soldiers having laid hold of him, 52 he left the cloth, and fled

from them naked. **53** Then they took Jesus away to the high priest, with whom all the chief priests, the elders, and the scribes, were convened. **54** And Peter followed him at a distance, as far as the court of the high priest's house, and sat there with the officers, warming himself at the fire. **55** Meanwhile, the chief priests, and all the Sanhedrin, sought for evidence against Jesus, in order to condemn him to die, but found none: **56** for many gave false testimony against him, but their testimonies were insufficient. **57** The some arose, who testified falsely against him, saying, **58** We heard him say, I will demolish this temple made with hands, and in three days will build another without hands. **59** But even here their testimony was defective. **60** Then the high priest, standing up in the midst, interrogated Jesus, saying, Do you answer nothing to what these men testify against you? **61** But he was silent, and gave no answer. Again, the high priest interrogating him, said, Are you the Messiah, the Son of the blessed One? **62** Jesus answered, I am; nay, you shall see the Son of Man sitting at the right hand of the Almighty, and coming in the clouds of heaven. **63** Then the high priest rent his garments, saying, What further need have we of witnesses? **64** You have heard the blasphemy. What is your opinion? And they all pronounced him worthy of death. **65** Then some began to spit on him; others to cover his face and buffet him, saying to him, Divine who it is. And the officers gave him blows on the cheeks. **66** Now Peter being below in the court, one of the maids of the high priest came thither, **67** who seeing Peter warming himself, looked on him, and said, You also were with the Nazarene Jesus. **68** But he denied it, saying, I know him not: nor do I understand what you mean. Immediately he went out into the portico, and the cock crew. **69** The maid seeing him again, said to the bystanders, This is one of them. **70** Again he denied. And a little after, those who were present said to Peter, You are certainly one of them; for you are a Galilean, your speech shows it. **71** Upon this he affirmed, with imprecations, and oaths, that he did not know the man of whom they spoke. **72** The cock crew the second time: and Peter recollected the word which Jesus had said to him, Before the cock crow twice, you will disown me thrice. And reflecting upon this, he wept.

**15** Early in the morning, the chief priests, with the elders, the scribes, and all the Sanhedrin, after consulting together, bound Jesus, carried him away, and delivered him to Pilate. **2** Pilate, asking him,

said, You are the king of the Jews? He answered, You say right. **3** Now the chief priests accused him of many things. **4** Again Pilate asked him, saying, Do you answer nothing? Observe how many crimes they arraign you for. **5** But Jesus answered no more, insomuch that Pilate was astonished. **6** Now, at the festival, he always released to them any one prisoner, whom they desired. **7** And there was one Barabbas, that had been imprisoned with his seditious associates, who in their sedition had committed murder. **8** And, with clamor, the multitude demanded of Pilate, what he used to grant them. **9** He answered them, saying, Shall I release to you the king of the Jews? **10** (For he knew that through envy, the chief priests had delivered him up.) **11** But the chief priests incited the multitude to insist on the release of Barabbas, in preference to Jesus. **12** Pilate again interposed, saying, What then would you have me do with him whom you call king of the Jews? **13** They cried, Crucify him. **14** Pilate asked them, Why? What evil has he done? But they cried the more vehemently, Crucify him. **15** Then Pilate, desirous to gratify the crowd, released Barabbas to them; and having caused Jesus to be scourged, delivered him up to be crucified. **16** And the soldiers brought him into the hall called pretorium, where, having convened all the band, **17** they arrayed him in purple, and crowned him with a wreath of thorns, **18** and saluted him, saying, Hail, King of the Jews! **19** Then they struck him on the head with a reed, and spit upon him, and paid him homage on their knees. **20** And when they had mocked him, the stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified. **21** And they constrained one Simon, a Cyrenian, who passed by, in coming from the country, the father of Alexander and Rufus, to carry the cross. **22** And they brought him to Golgotha, (that is to say, The Place of Skulls, ) **23** where they gave him wine to drink, mingled with myrrh, which he would not receive. **24** When they had nailed him to the cross, they parted his garments, dividing by lot what every man should take. **25** Now it was the third hour, when they nailed him to the cross. **26** And the inscription, bearing the cause of his death, was in these words, THE KING OF THE JEWS. **27** They likewise crucified two robbers with him, one at his right hand, and the other at his left. **28** And the scripture was fulfilled, which says, "He was ranked with malefactors." **29** Meanwhile, they who passed by reviled him, shaking their heads, and saying, Ah! you who could demolish the temple, and rebuild it in three days! **30** save

yourself, and come down from the cross! **31** The chief priests likewise, with the scribes, deriding him, said among themselves, He saved others; can not he save himself? **32** Let the Messiah, the King of Israel, descend now from the cross, that we may see and believe! Even those who were crucified with him reproached him. **33** Now from the sixth hour until the ninth, darkness covered all the land. **34** At the ninth hour, Jesus cried aloud saying, Eloi, Eloi, lama sabachthani! which signifies, My God, My God, why hast thou forsaken me! **35** Some who were present, hearing this, said, Hark! he calls Elijah. **36** One at the same time ran, and dipped a sponge in vinegar, and having fastened it to a stick, presented it to him to drink, saying, Let alone, we shall see whether Elijah will come to take him down. **37** And Jesus sending forth a cry expired. **38** Then was the vail of the temple rent in two, from top to bottom. **39** And the centurion who stood opposite observing that he expired with so loud a cry, said, Surely, this man was a son of a god. **40** There were women also looking on at a distance, amongst whom were Mary Magdalene, and Mary the mother of James the younger, and of Joses and Salome, **41** (these had followed him, and served him, when he was in Galilee, ) and several others, who came with him to Jerusalem. **42** When it was evening, (because it was the preparation, that is, the eve of the Sabbath, ) **43** Joseph of Arimathea, an honorable senator, who himself also expected the Reign of God, taking courage, repaired to Pilate, and begged the body of Jesus. **44** Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been dead any time. **45** And being informed by the centurion, he granted the body to Joseph; **46** who having bought linen, and taking Jesus down, wrapped him in the linen; and laid him in a tomb, hewn out of the rock. **47** Now Mary the Magdalene, and Mary the mother of Joses, saw where he was laid.

**16** When the Sabbath was past, Mary the Magdalene, Mary the mother of James, and Salome, bought spices that they might embalm Jesus. **2** And early in the morning, the first day of the week, they came to the tomb about sunrise. **3** And they said among themselves, Who will roll away the stone for us from the entrance of the tomb? (for it was very large.) **4** But when they looked, they saw that the stone had been rolled away. **5** Then entering the tomb, they beheld a youth sitting on the right side, clothed in a white robe, and they were frightened.

**6** But he said to them, Be not frightened; you seek Jesus the Nazarene, who was crucified. He is risen, he is not here: behold the place where they laid him. **7** But go, say to his disciples, and to Peter, He is gone before you to Galilee; where you shall see him, as he told you. **8** The women then getting out, fled from the tomb, seized with trembling and consternation; but said nothing to any one, they were so terrified. **9** (note: The most reliable and earliest manuscripts do not include Mark 16:9-20.) Jesus having arisen early the first day of the week, appeared first to Mary the Magdalene, out of whom he had cast seven demons. **10** She went and informed those who had attended him, who were in affliction and tears. **11** But when they heard that he was alive, and had been seen by her, they did not believe it. **12** Afterward he appeared in another form to two of them, as they traveled on foot into the country. **13** These being returned, informed the other disciples, but neither did they believe him. **14** At length he appeared to the eleven, as they were eating, and reproached them with their incredulity and obstinacy, in disbelieving those who had seen him after his resurrection. **15** And he said unto them, Go throughout all the world, proclaim the glad tidings to the whole creation. **16** He who shall believe, and be immersed, shall be saved; but he who shall not believe, shall be condemned. **17** And these miraculous powers shall attend the believers: -  
- In my name they shall expel demons. They shall speak in languages unknown to them before. **18** They shall handle serpents with safety. And if they drink poison, it shall not hurt them. They shall cure the sick by laying their hands upon them. **19** Now, after the Lord had spoken to them, he was taken up into heaven, and sat down at the right hand of God. **20** As for them, they went out and proclaimed the tidings everywhere, the Lord co-operating with them, and confirming their doctrine by the miracles with which it was accompanied.

# Luke

**1** Forasmuch as many have undertaken to compose a narrative of those things, which have been accomplished amongst us, **2** as they, who were from the beginning, eye-witnesses, and afterwards ministers of the word, delivered them to us; **3** I have also determined, having exactly traced everything from the first, to write a particular account for you, most excellent Theophilus; **4** that you might know the certainty of those matters wherein you have been instructed. **5** In the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; and his wife, named Elizabeth, was of the daughters of Aaron. **6** They were both righteous before God, blameless observers of all the Lord's commandments and ordinances. **7** And they had no child, because Elizabeth was barren, and they were advanced in years. **8** Now when he came to officiate as priest in the order of his course, **9** it fell to him by lot, according to the custom of the priesthood, to offer incense in the sanctuary. **10** And while the incense was burning, the whole congregation were praying without. **11** Then there appeared to him an angel of the Lord, standing on the right side of the altar of incense. **12** And Zacharias was discomposed at the sight, and in great terror. **13** But the angel said to him, Fear not, Zacharias; for your prayer is heard, and Elizabeth your wife shall bear you a son, whom you shall name John. **14** He shall be to you matter of joy and transport; and many shall rejoice because of his birth. **15** For he shall be great before the Lord; he shall not drink wine nor any fermented liquor; but he shall be filled with the Holy Spirit, even from his mother's womb. **16** And many of the sons of Israel he shall bring back to the Lord their God. **17** Moreover, he shall go before him in the spirit and power of Elijah, to reconcile fathers to their children, and by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord. **18** And Zacharias said to the angel, How shall I know this: for I am old man, and my wife is advanced in years? **19** The angel answering, said to him, I am Gabriel, who attend in the presence of God, and am sent to tell you this joyful news. **20** But know that you shall be dumb, and shall not recover your speech, till the day when these things happen, because you have not believed my words, which shall be fulfilled in due time. **21** Meanwhile the people waited for Zacharias, and wondered that he staid so long in the sanctuary.

**22** But when he came out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand by signs, and remained speechless. **23** And when his days of officiating were expired, he returned home. **24** Soon after, Elizabeth his wife conceived, and lived in retirement five months, and said, **25** The Lord has done this for me, purposing now to deliver me from the reproach I lay under among men. **26** Now, in the sixth month, God sent Gabriel his angel, to Nazareth, a city of Galilee; **27** to a virgin betrothed to a man called Joseph, of the house of David, and the virgin's name was Mary. **28** When the angel entered, he said to her, Hail, favorite of heaven! the Lord be with you, happiest of women! **29** At his appearance and words, she was perplexed, and revolved in her mind what this salutation could mean. **30** And the angel said to her, Fear not, Mary, for you have found favor with God. **31** And behold, you shall conceive and bear a son, whom you shall name Jesus. **32** He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of David his Father. **33** And he shall reign over the house of Jacob forever: his reign shall never end. (αἰὼν ἡ 165) **34** Then said Mary to the angel, How shall this be, since I have no intercourse with man? **35** The angel answering, said to her, The Holy Spirit will descend upon you, and the power of the Highest will overshadow you; therefore the holy progeny shall be called the Son of God. **36** And lo! your cousin Elizabeth also has conceived, a son in her old age; and she who is called barren, is now in her sixth month; **37** for nothing is impossible with God. **38** And Mary said, Behold the handmaid of the Lord. Be it to me according to your word. Then the angel departed. **39** In those days Mary set out, and traveled expeditiously into the hill country; to a city of Judah; **40** where having entered the house of Zacharias, she saluted Elizabeth. **41** As soon as Elizabeth heard Mary's salutation, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, **42** and cried with a loud voice, You are the most blessed of women, and blessed is the fruit of your womb. **43** But how have I deserved this honor, to be visited by the mother of my Lord! **44** for know, that as soon as the sound of your salutation reached my ears, the babe leaped in my womb for joy. **45** And happy is she who believed that the things which the Lord has promised her, shall be performed. **46** Then Mary said, My soul magnifies the Lord, **47** and my spirit rejoices in God my Saviour; **48** because he has not disdained the low condition of his handmaid; for



henceforth, all posterity will pronounce me happy. **49** For the Almighty, whose name is venerable, has done wonders for me. **50** His mercy on them who fear him, extends to generations of generations. **51** He displays the strength of his arm, and dispels the vain imaginations of the proud. **52** He pulls down potentates from their thrones, and exalts the lowly. **53** The needy he loads with benefits; but the rich he spoils of everything. **54** He supports Israel his servant, ever inclined to mercy, **55** (as he promised to our fathers) toward Abraham and his race. (aiōn g165) **56** And Mary, after staying with Elizabeth about three months, returned home. **57** When the time for Elizabeth's delivery was come, she brought forth a son; **58** and her neighbors and relations who heard that the Lord had shown her great kindness, rejoiced with her. **59** And, on the eighth day, when they came to the circumcision of the child, they would have called him by his father's name, Zacharias. **60** And his mother interposed, saying, No; but he shall be called John. **61** They said to her, There is none of your kindred of that name. **62** They, therefore, asked his father by signs, how he would have him called. **63** He, having demanded a table-book, wrote upon it, His name is John, which surprised them all. **64** And his mouth was opened directly, and his tongue loosed. And he spoke, praising God. **65** Now all in the neighborhood were struck with awe; and the fame of these things spread throughout all the hill country of Judea. **66** And all who heard these things, pondering them in their hearts, said, What will this child hereafter be? And the hand of the Lord was with him. **67** Then Zacharias, his father, being filled with the Holy Spirit, prophesied, saying, **68** Blessed be the Lord, the God of Israel, because he has visited and redeemed his people; **69** and has raised a Prince for our deliverance in the house of David his servant; **70** (as anciently he promised by his holy prophets) (aiōn g165) **71** for our deliverance from our enemies, and from the hands of all who hate us; **72** in kindness to our forefathers, and remembrance of his holy institution; **73** the oath which he swore to our father Abraham, **74** to grant to us, that being rescued out of the hands of our enemies, we might serve him boldly, **75** in piety and uprightness all our days. **76** And you, child, shall be called a prophet of the Most High; for you shall go before the Lord, to prepare his way, **77** by giving the knowledge of salvation to his people, in the remission of their sins, **78** through the tender compassion of our God, who has caused a light to spring from on high to visit us, **79** to enlighten those who abide in darkness and in

the shades of death; to direct our feet into the way of peace. **80** Meantime the child grew, and acquired strength of mind, and continued in the deserts, until the time when he made himself known to Israel.

**2** About that time, Cesar Augustus issued an edict, that all the inhabitants of the empire should be registered. **2** (This first register took effect, when Cyrenius was president of Syria.) **3** When all went to be registered, every one of his own city, **4** Joseph also went from Nazareth, a city of Galilee, to a city of David in Judea, called Bethlehem, (for he was of the house and lineage of David, ) **5** to be registered, with Mary, his betrothed wife, who was pregnant. **6** While they were there, the time came, that she should be delivered. **7** And she brought forth her first born son, and swathed him, and laid him in a manger, because there was no room for them in the house allotted to strangers. **8** Now there were shepherds in the fields in that country, who tended their flocks by turns through the night watches. **9** On a sudden, an angel of the Lord stood by them, and a divine glory encompassed them with light, and they were frightened exceedingly. **10** But the angel said to them, Fear not; for lo! I bring you good tidings, which shall prove matter of great joy to all the people; **11** because to-day is born to you in the city of David, a Saviour, who is the Lord Messiah. **12** And by this you shall know him; you shall find a babe in swaddling bands, lying in a manger. **13** Instantly the angel was attended by a multitude of the heavenly host, who praised God, saying, **14** Glory to God in the highest heaven, and on earth peace, and good will amongst men! **15** And when the angels returned to heaven, having left the shepherds, these said to one another, Let us go to Bethlehem, and see this which has happened, of which the Lord has informed us. **16** And hastening thither, they found Mary and Joseph with the babe, who lay in the manger. **17** When they saw this, they published what had been imparted to them, concerning this child. **18** And all who heard it, wondered at the things told them by the shepherds. **19** But Mary let none of these things escape unobserved, weighing every circumstance within herself. **20** And the shepherds returned, glorifying and praising God, for all that they had heard and seen, agreeably to what had been declared to them. **21** On the eighth day, when the child was circumcised, they called him Jesus, the angel having given him that name, before his mother conceived him. **22** And when the time of their purification was expired, they carried

him to Jerusalem, as the law of Moses appoints, to present him to the Lord; 23 (as it is written in the law of God, "Every male, who is the first born of his mother, is consecrated to the Lord.") 24 and to offer the sacrifices enjoined in the law, a pair of turtle doves, or two young pigeons. 25 Now there was at Jerusalem a man named Simeon, a just and religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, 26 and had revealed to him, that he should not die, until he had seen the Lord's Messiah. 27 This man came, guided by the Spirit, into the temple. And when the parents brought in the child Jesus, to do for him what the law required, 28 he took him into his arms, and blessed God, and said, 29 Now, Lord, thou dost in peace dismiss thy servant, according to thy word; 30 for my eyes have seen the Saviour, 31 whom thou hast provided in the sight of all the world, 32 a luminary to enlighten the nations, and to be the glory of Israel thy people. 33 And Joseph, and the mother of Jesus heard, with admiration, the things spoken concerning him. 34 And Simeon blessed them, and said to Mary his mother, This child is destined for the fall and the rise of many in Israel, to serve as a mark for contradiction; 35 (yes, you own soul shall be pierced as with a javelin; ) that the thoughts of many hearts may be disclosed. 36 There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in advanced age, who had lived seven years with a husband, whom she married when a virgin; 37 and being now a widow about eighty-four years, departed not from the temple, but served God in prayer and fasting night and day; 38 she also coming in at that instant, gave thanks to the Lord, and spoke concerning Jesus to all those in Jerusalem who expected redemption. 39 After they had performed everything required by the law of the Lord, they returned to Galilee, to their own city Nazareth. 40 And the child grew, and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness. 41 Now, the parents of Jesus went yearly to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they having gone thither, according to the usage of the festival, and remained the customary time; 43 being on their return, the child Jesus staid behind in Jerusalem, and neither Joseph nor his mother knew it. 44 They supposing him to be in the company, went a day's journey, and then sought him among their relations and acquaintances; 45 but not finding him, they returned to Jerusalem, seeking him. 46 And after three days they found him in the temple,

sitting among the doctors, both hearing them, and asking them questions. 47 And all who heard him, were amazed at his understanding and answers, 48 and they beheld him with astonishment. And his mother said to him, Son, why have you treated us thus? Behold, your father and I have sought you with sorrow. 49 He answered, Why did you seek me? Did you not know that I must be in the courts of my Father? 50 But they did not comprehend his answer. 51 And he returned with them to Nazareth, and was subject to them. And his mother treasured up all these things in her memory. 52 And Jesus advanced in wisdom, and stature, and in power with God and man.

**3** Now in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip, his brother, tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene; 2 in the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias, in the wilderness. 3 And he went through all the country along the Jordan, publishing the immersion of reformation for the remission of sins. 4 As it is written in the book of the prophet Isaiah, "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage. 5 Let every valley be filled, every mountain and hill be levelled; let the crooked roads be made straight, and the rough ways smooth, 6 that all flesh may see the salvation of God." 7 Then said he to the multitudes, who flocked out to be immersed by him, Offspring of vipers, who has prompted you to flee from the impending vengeance? 8 Produce, then, the proper fruits of reformation; and say not within yourselves, We have Abraham for a father; for I assure you, that of these stones God can raise children to Abraham. 9 And even now the ax lies at the root of the trees. Every tree, therefore, which produces not good fruit, is cut down, and thrown into the fire. 10 Upon this, the multitude asked him, What must we do then? 11 He answered, Let him who has two coats, impart to him who has none; and let him who has victuals do the same. 12 There came also publicans to be immersed, who said, Rabbi, what must we do? 13 He answered, Exact no more than what is appointed you. 14 Soldiers likewise asked him, And what must we do? He answered, Injure no man, either by violence, or false accusation, and be content with your allowance. 15 As the people were in suspense concerning John, every man imagining within himself that he might be

the Messiah, 16 John addressed them all, saying, I, indeed, immerse in water; but one mightier than I comes, whose shoe-latchet I am not worthy to untie; he will immerse you in the Holy Spirit and fire; 17 his winnowing shovel is in his hand, and he will thoroughly cleanse his grain; he will gather the wheat into his granary, and consume the chaff in unquenchable fire. 18 And with many other exhortations, he published the good tidings to the people. 19 But Herod, the tetrarch, having been reproved by him, on account of Herodias, his brother's wife, and for all the crimes which Herod had committed, 20 added this to the number, that he confined John in prison. 21 Now when John immersed all the people, Jesus was likewise immersed; and while he prayed, the heaven was opened, 22 and the Holy Spirit descended upon him in a bodily form, like a dove; and a voice came from heaven, which said, Thou art my Son, the beloved; in thee I delight. 23 Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph, son of Heli, 24 son of Matthat, son of Levi, son of Melchi, son of Janna, son of Joseph, 25 son of Mattathias, son of Amos, son of Nahum, son of Esi, son of Naggai, 26 son of Maath, son of Mattathias, son of Shimei, son of Joseph, son of Judah, 27 son of Joanna, son of Reza, son of Zerubabel, son of Salathiel, son of Neri, 28 son of Melchi, son of Addi, son of Cosam, son of Elmodam, son of Er, 29 son of Joses, son of Eliezer, son of Jorim, son of Matthat, son of Levi, 30 son of Simeon, son of Judah, son of Joseph, son of Jonan, son of Eliakim, 31 son of Meleah, son of Mainan, son of Mattatha, son of Nathan, son of David, 32 son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, 33 son of Aminadab, son of Ram, son of Hezron, son of Pharez, son of Judah, 34 son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, 35 son of Serug, son of Ragau, son of Peleg, son of Eber, son of Salah, 36 son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, 37 son of Methuselah, son of Enoch, son of Jared, son of Mehalaleel, son of Cainan, 38 son of Enos, son of Seth, son of Adam, son of God.

**4** Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness, 2 where he continued forty days, and was tempted by the devil. Having eaten nothing all that time, when it was ended he was hungry: 3 and the devil said to him, If thou be God's Son, command this stone to become bread. 4 Jesus answered him,

saying, It is written, "Man does not live by bread only, but by whatever God pleases." 5 Then the devil, having brought him to the top of a high mountain, showed him all the kingdoms of the world in an instant, 6 and said to him, All this power and glory I will give thee; for it is delivered to me, and to whomsoever I will, I give it; 7 if, therefore, thou wilt worship me, it shall all be thine. 8 Jesus answering, said, It is written, "Thou shalt worship the Lord thy God, and shalt serve him only." 9 Then he brought him to Jerusalem, and placing him on the battlement of the temple, said to him, If thou be God's Son, throw thyself down hence; 10 for it is written, "He will give his angels charge concerning thee, to keep thee; 11 and, in their arms they shall uphold thee, lest thou dash thy foot against a stone." 12 Jesus answered, It is said, "Thou shalt not put the Lord thy God to the proof." 13 When the devil had ended all the temptation, he departed from him for a time. 14 Then Jesus, by the impulse of the Spirit, returned to Galilee, and his renown spread throughout the whole country, 15 and he taught in their synagogues with universal applause. 16 Being come to Nazareth, where he had been brought up, he entered the synagogue, as his custom was, on the Sabbath day, and stood up to read. 17 And they put into his hands the book of the Prophet Isaiah, and having opened the book, he found the place where it is written, 18 "The Spirit of the Lord is upon me, inasmuch as he has anointed me to publish glad tidings to the poor, to announce liberty to the captives, and recovery of sight to the blind, to release the oppressed, 19 to proclaim the year of acceptance with the Lord." 20 And having closed the book, and returned it to the servant, he sat down. And the eyes of all in the synagogue were fixed upon him. 21 And he began with saying to them, This very day, the scripture which you have just now heard, is fulfilled. 22 And all extolled him; but being astonished at the gracious words which he uttered, they said, Is not this Joseph's son? 23 He said to them, You will doubtless apply to me this proverb, "Physician, cure yourself." Do as great things here in your own country, as we hear you have done in Capernaum. 24 But in fact, added he, No prophet was ever well received in his own country. 25 I tell you of a truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and a half, so that there was great famine throughout all the land; 26 yet to none of them was Elijah sent, but to a widow in Sarepta, of Sidonia. 27 There were likewise many lepers in Israel, in the days

of Elisha the prophet; and Naaman the Syrian was cleansed, but none of those. 28 On hearing this, the whole synagogue were enraged, 29 and breaking up, drove him out of the city, and brought him to the brow of the mountain on which their city was built, that they might throw him down headlong. 30 But he, passing through the midst of them, went away. 31 Then he came to Capernaum, a city of Galilee, and taught them on the Sabbath. 32 And they were struck with awe at his manner of teaching; for he spoke with authority. 33 Now there was in the synagogue a man possessed by the spirit of an unclean demon, who roared out, saying, 34 Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art--the Holy One of God. 35 And Jesus rebuked him, saying, Be silent, and come out of him. On this, the demon, having thrown him into the middle of the assembly, came out without harming him. 36 And they were all in amazement, and said one to another, What does this mean, that with authority and power he command the unclean spirits, and they come out? 37 From that time, his fame was published in every corner of the country. 38 When he was gone out of the synagogue, he entered the house of Simon, whose wife's mother had a violent fever, and they entreated him on her behalf. 39 Jesus, standing near her, rebuked the fever, and it left her, and she instantly arose, and served them. 40 After sunset, all they who had any sick, of whatever kind of disease, brought them to him; and he, laying his hands on every one, cured them. 41 Demons also came out of many, crying out, Thou art the Son of God. But he rebuked them, and would not allow them to speak, because they knew that he was the Messiah. 42 When it was day, he retired into a desert place; and the multitude sought him out, and came to him, and urged him not to leave them; 43 but he said to them, I must publish the good tidings of the Reign of God in other cities also, because for this purpose I am sent. 44 Accordingly, he made this publication in the synagogues of Galilee.

**5** Now it happened, as he stood by the lake Gennesareth, the multitude pressing upon him to hear the word of God; 2 that seeing two barks aground, near the shore, the fishermen having landed to wash their nets, 3 he went aboard one of them, which was Simon's; and desiring him to put off a little from the land, sat down, and taught the people out of the bark. 4 When he had done speaking, he said to Simon, Launch out into deep water, and let down

your nets for a draught. 5 Simon answered, Master, we have toiled all night, and have caught nothing; nevertheless, at your word, I will let down the net. 6 Having done this, they inclosed such a multitude of fishes, that the net began to break. 7 And they beckoned to their companions, in the other bark, to come and help them. And they came, and loaded both their barks, so that they were near sinking. 8 When Simon Peter saw this, he threw himself at Jesus' knees, saying, Depart from me, Lord, for I am a sinful man. 9 For the draught of fishes which they had taken had filled him and all his companions with terror, 10 particularly James and John, sons of Zebedee, who were Simon's partners. And Jesus said to Simon, Fear not, henceforth you shall catch men. 11 And having brought their barks to land, they forsook all, and followed him. 12 When he was in one of the neighboring cities, a man covered with leprosy, happened to see him, threw himself on his face, and besought him, saying, Master, if you will, you can cleanse me. 13 Jesus stretching out his hand, and touching him, said, I will; be you cleansed. That instant his leprosy departed from him. 14 And he commanded him to tell no person. But go, said he, show yourself to the priest, and present the offered appointed by Moses, for notifying the people that you are cleansed. 15 Yet so much the more was Jesus everywhere talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies. 16 And he withdrew into solitary places, and prayed. 17 One day, as he was teaching, and Pharisees, and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by, the power of the Lord was exerted in the cure of the sick. 18 And, behold, some men carrying on a bed a man afflicted with a palsy, endeavored to bring him in, and place him before Jesus; 19 but finding it impracticable, by reason of the crowd, they got upon the roof, and let him down through the tiling, with the little bed, in the midst before him. 20 Jesus perceiving their faith, said, Man, your sins are forgiven you. 21 On which the Scribes and the Pharisees reasoned thus, Who is this that speaks blasphemies? Can any one forgive sins except God? 22 Jesus knowing their thoughts, addressed himself to them, and said, What are you reasoning in your hearts? 23 Which is easier, to say, Your sins are forgiven you; or to say, Arise, and walk? 24 But that you may know that the Son of Man has power on earth to forgive sins, Arise, said he to the palsied man, take up your bed, and return to your house. 25 That instant he rose in their presence,

took up his bed, and returned home, glorifying God. 26 Seeing this, they were all struck with amazement and reverence, and glorified God, saying, We have seen wonderful things to-day. 27 After this, he went out, and observing a publican, named Levi, sitting at the toll-office, said to him, Follow me. 28 And he arose, left all, and followed him. 29 And Levi made him a great entertainment in his own house, where there was a great company of publicans and others, at table with them. 30 But the Scribes and the Pharisees of the place murmured, saying to his disciples, Why do you eat and drink with publicans and sinners? 31 Jesus answering, said to them, It is not the healthy, but the sick, who need a physician. 32 I am come to call, not the righteous, but sinners, to reformation. 33 Then they asked him, How is it that the disciples of John, and likewise those of the Pharisees, frequently fast and pray, but yours eat and drink? 34 He answered, Would you have the bridemen fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken from them: in those days they will fast. 36 He added this similitude, No man mends an old mantle with new cloth; otherwise the new will rend the old; besides, the old and new will never suit each other. 37 No person puts new wine into old leather bottles; otherwise, the new wine will burst the bottles, and thus the wine will be spoiled, and the bottles rendered useless. 38 But if new wine be put into new bottles, both will be preserved. 39 Besides, a man, after drinking old wine, calls not immediately for new; for he says, The old is milder.

**6** On the Sabbath called second prime, as Jesus was passing through the cornfields, his disciples plucked the ears of corn, and rubbed them in their hands and eat them. 2 And some Pharisees said to them, Why do you that which it is not lawful to do on the Sabbath? 3 Jesus replying, said to them, Did you never read what David and his attendants did, when they were hungry; 4 how he entered the mansion of God, and took and eat the loaves of the presence, and gave also of this bread to his attendants; though it can not be lawfully eat by any but the priests? 5 He added, The Son of Man is master even of the Sabbath. 6 It happened also on another Sabbath, that he went into the synagogue and taught; and a man was there whose right hand was blasted. 7 Now the Scribes and the Pharisees watched, to see whether he would heal on the Sabbath, that they might find matter for accusing him. 8 But he, knowing

their thoughts, said to the man, whose hand was blasted, Arise, and stand in the middle. And he arose and stood. 9 Then Jesus said to them, I would ask you, What is it lawful to do on the Sabbath? Good or ill? To save, or to destroy? 10 And, looking around on them all, he said to the man, stretch out your hand; and in doing this, his hand was rendered sound like the other. 11 But they were filled with madness, and consulted together, what they should do to Jesus. 12 In those days, Jesus retired to a mountain to pray, and spent the whole night in an oratory. 13 When it was day, he called to him his disciples; and of them he chose twelve, whom he named Apostles. 14 Simon, whom he also named Peter, and Andrew, his brother, James, and John, Philip, and Bartholomew; 15 Matthew, and Thomas, James, son of Alpheus, and Simon called the Zealous, 16 Judas, brother of James, and Judas Iscariot, who proved a traitor. 17 Afterward, Jesus, coming down with them, stopped on a plain, where a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, 18 were come to hear him, and to be healed of their diseases. Those also who were infested with unclean spirits, came, and were cured. 19 And every one strove to touch him, because a virtue came from him, which healed them all. 20 Then fixing his eyes on his disciples, he said, Happy you poor, for the kingdom of God is yours! 21 Happy you that hunger now, for you shall be satisfied! Happy you that weep now, for you shall laugh! 22 Happy shall you be when men shall hate you, and separate you from their society; yes, reproach and defame you, on account of the Son of Man! 23 Rejoice on that day, and triumph, knowing that your reward in heaven is great! for thus did their fathers treat the prophets. 24 But alas, for you rich; for you have received your comforts! 25 Alas, for you that are full; for you shall hunger! Alas, for you who laugh now; for you shall mourn and weep! 26 Alas, when all men shall speak well of you; for so did their fathers of the false prophets. 27 But I charge you, my hearers, love your enemies, do good to them who hate you, 28 bless them who curse you, pray for them who traduce you. 29 To him who smites you on one cheek, present the other; and from him who takes your mantle, withhold not your coat. 30 Give to every one who asks you; and from him who takes away your goods, do not demand them back. 31 And as you would that men should do to you, do you likewise to them. 32 For if you love those who love you, what thanks are you entitled to, since even

sinner love those who love them? **33** And if you do good to those who do good to you, what thanks are you entitled to, since even sinners do the same? **34** And if you lend to those from whom you hope to receive, what thanks are you entitled to, since even sinners lend to sinners, that they may receive as much in return. **35** But love your enemies, do good and lend, nowise despairing; and your reward shall be great; and you shall be sons of the Most High; for he is kind to the ungrateful and malignant. **36** Be therefore merciful, as your Father is merciful. **37** Judge not, and you shall not be judged; condemn not, and you shall not be condemned; release, and you shall be released; **38** give, and you shall get: good measure, pressed down and shaken, and heaped, shall be poured into your lap; for the very measure you give to others you yourself shall receive. **39** He also used this comparison: Can the blind guide the blind? Will not both fall into a ditch? **40** The disciple is not above his teacher; but every finished disciple shall be as his teacher. **41** And why do you observe the mote in your brother's eyes; but perceive not the splinter in your own eye? **42** Or how can you say to your brothers, Brother, let me take out the mote which is in your eye, not considering that there is a splinter out of your own eye; then you will see to take out the mote which is in your brother's eyes. **43** That is not a good tree which yields bad fruit; nor is that a bad tree which yields good fruit. **44** For every tree is known by its own fruit. Figs are not gathered off thorns; nor grapes off a bramble-bush. **45** The good man, out of the good treasure of his heart, brings that which is good: the bad man out of the bad treasure of his heart, brings that which is bad; for it is out of the fulness of the heart that the mouth speaks. **46** But why do you, in addressing me, cry, Master, Master, and obey not my commands! **47** Whoever comes to me and hears my precepts, and practices them, I will show you whom he resembles: **48** he resembles a man who built a house, and digging deep, laid the foundation upon the rock: and when an inundation came, the torrent broke upon that house, but could not shake it; for it was founded upon rock. **49** But he who hears, and does not practice, resembles a man, who, without laying a foundation, built a house upon the earth: which, when the torrent broke against it, fell, and became a great pile of ruins.

**7** When he had finished his discourse in the audience of the people, he entered Capernaum. **2** And a centurion's servant, who was dear to his master, was

sick, and in danger of dying. **3** And the centurion, having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his servant. **4** When they came to Jesus, they earnestly besought him, saying, He is worthy of this favor; **5** for he loves our nations; and it was he who built our synagogue. **6** Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him, to say, Master, trouble not yourself; for I have not deserved that you should come under my roof; **7** wherefore neither thought I myself fit to come into your presence; say but the word, and my servant will be healed. **8** For even I, who am under the authority of others, having soldiers under me, say to one, Go, and he goes; to another, Come, and he comes; and to my servant, Do this, and he does it. **9** Jesus hearing these things, admired him, and turning, said to the multitude which followed, I assure you, I have not found so great faith even in Israel. **10** And they who had been sent, having returned to the house, found the servant well, who had been sick. **11** The day following, he went into a city called Nain, accompanied by his disciples, and a great crowd. **12** As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the citizens were with her. **13** When the Lord saw her, he had pity upon her, and said to her, Weep not. **14** Then he advanced and touched the bier, (the bearers stopping,) and said, Young man, arise, I command you. **15** Then he who had been dead, sat up, and began to speak, and he delivered him to his mother. **16** And all present were struck with awe, and glorified God, saying, A great prophet has arisen among us; and God has visited his people. **17** And this report, concerning him, spread throughout Judea, and all the neighboring country. **18** Now John's disciples had informed him of all these things, **19** and he called two of them, whom he sent to Jesus, to ask him, Are you He who comes, or must we expect another? **20** Being come to him, they said, John the Immerser has sent us to ask you, Are you He who comes, or must we expect another? **21** At that very time Jesus was delivering man from diseases and maladies, and evil spirits, and giving sight to many, who were blind. **22** And he returned this answer, Go, and report to John what you have seen and heard: the blind are made to see, the lame to walk, the deaf to hear; the leprous are cleansed, the dead are raised, glad tidings are brought to the poor. **23** And happy is he to whom I shall not prove a stumbling block. **24** When

John's messengers were departed, Jesus said to the multitude, concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? **25** But what did you go out to see? A man effeminately dressed? It is in royal palaces that they who wear splendid apparel, and live in luxury, are found. **26** What then did you go to see? a prophet? Yes, I tell you, and something superior to a prophet. **27** For this is he, concerning whom it is written, "Behold, I send my messenger before you, who shall prepare your way." **28** For I declare to you, among those who are born of women, there is not a greater prophet than John the Immerser; yet, the least in the Reign of God is greater than he. **29** All the people, even the publicans, who heard John, have, by receiving immersion from him, honored God; **30** whereas, the Pharisees and the lawyers, in not being immersed by him, have rejected the counsel of God with regard to themselves. **31** To what shall I compare the men of this generation? Whom are they like? **32** They are like children in the market place, of whom their companions complain, and say, We have played to you upon the pipe, but you have not danced; we have sung mournful songs to you, but you have not wept. **33** For John the Immerser is come, abstaining from bread and wine, an associate of publicans and sinners; and you say, He has a demon. **34** The Son of Man is come, using both; and you say, He is a lover of banquets, and wine, an associate of publicans and sinners. **35** But wisdom is justified by all her children. **36** Now one of the Pharisees asked Jesus to eat with him: and he went into the Pharisee's house, and placed himself at table. **37** And behold, a woman of the city who was a sinner, knowing that he eat at the house of the Pharisee, brought an alabaster box of balsam, **38** and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the balsam. **39** The Pharisee, who had invited him, observing this, said within himself, If this man were a prophet, he would have known who this woman is that touches him, and of what character, for she is a sinner. **40** Then Jesus said to him, Simon, I have something to say to you. He answered, Say it, Rabbi. **41** A certain creditor had two debtors; one owed five hundred denarii, the other fifty. **42** But not having the means to pay, he freely forgave them both. Say, then, which of them will love him most? **43** Simon answered, I suppose he whom he forgave most? Jesus replied, You have judged right. **44** Then turning to the woman, he said, Simon, Do you see

this woman? When I came to your house, you gave me no water for my feet; but she has washed my feet with tears, and wiped them with her hair. **45** You gave me no kiss; but she, since she entered, has not ceased kissing my feet. **46** You did not anoint my head with oil; but she has anointed my feet with balsam. **47** Wherefore, I tell you, her sins, which are many, are forgiven; therefore, her love is great. But he to whom little is forgiven, has little love. **48** Then he said to her, Your sins are forgiven. **49** Those, who were at table with him, said within themselves, Who is this, that even forgives sins? **50** But he said to the woman, Your faith has saved you, go in peace.

**8** Afterward he traveled through cities and villages, proclaiming the joyful tidings of the Reign of God, being attended by the twelve, **2** and by certain women, who had been delivered from evil spirits and distempers; Mary, called Magdalene, out of whom went seven demons; **3** Joanna, wife of Chuza, Herod's steward; Susanna, and several others, who assisted him with their property. **4** Now, when a great multitude was assembled, and the people were flocking to him, out of the cities, he spoke by a parable. **5** The sower went out to sow his grain: and in sowing, part fell by the way-side, and was crushed under foot, or picked up by the birds; **6** part fell upon a rock, and when it was sprung up, withered away for want to moisture; **7** part of it also fell among thorns, and the thorns grew up and choked it; **8** and part fell into good soil, and sprung up, and yielded increase, a hundred fold. Having said this, he cried, Whosoever has ears to hear, let him hear. **9** And his disciples asked him, saying, What does this parable mean? **10** He answered, It is your privilege to know the secrets of the Reign of God, which, to others, are couched in parables; that, though they look, they may not perceive; that though they hear, they may not understand. **11** Now, this is the meaning of the parable. The seed is the word of God. **12** By the wayside are meant those hearers out of whose hearts the devil coming, takes away the word, these they should believe, and be saved. **13** By the rock are meant those, who, when they hear, receive the word with joy; yet not having it rooted in them, are but temporary believers; for in the time of trial they fall off. **14** By the ground incumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life; which stifle the word, so that it brings no fruit to maturity. **15** But by the good soil are meant those, who, having heard the word,

retain it in a good and honest heart, and persevere in bringing forth fruit. 16 A lamp is never lighted to be covered with a vessel, or put under a bed; but to be set on a stand, that they who enter may see the light. 17 For there is no secret which shall not be discovered; nor anything concealed which shall not be known, and become public. 18 Take heed, therefore, how you hear; for to him who has, more shall be given; but from him who has not, shall be taken even that which he seems to have. 19 Then his mother and brothers came to speak with him; but could not get near him for the crowd. 20 And it was told him by some persons, Your mother and your brothers are without, desiring to see you. 21 But he, answering, said to them, My mother and my brothers are those who hear the word of God, and obey. 22 One day, Jesus having gone into a bark with his disciples, said to them, Let us cross the lake. Accordingly they set sail. 23 But while they sailed, he fell asleep; and there blew such a storm upon the lake, as filled the bark with water, and endangered lives. 24 And they came to him, and awakened 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. 25 And Jesus said to them, Where is your faith? But they said one to another, with fear and admiration, Who is this that commands even the winds and the water, and they obey him? 26 And they arrived at the country of the Gadarenes, which is opposite to Galilee. 27 Being come ashore, a man of the city met him, who had been long possessed by demons; and who wore no clothes, and had no habitation but the sepulchers. 28 When he saw Jesus, he roared out, and threw himself at his feet, crying, What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me. 29 (For he had ordered the unclean spirit to come out of the man; for it had frequently seized him, so that when he was chained and fettered, he broke his bonds, and was driven by the fiend into the desert.) 30 Then Jesus asked him, saying, What is your names?" He answered, Legion; because many demons had entered into him. 31 And they entreated him, that he would not command them to go into the deep; (**Abyssos g12**) 32 but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter into the swine. And he permitted them. 33 Then the demons having quitted the man, entered into the swine; and the herd rushed down a precipice into the lake, and were drowned. 34 The herdsmen, seeing this, fled,

and spread the news through the city and villages. 35 And the inhabitants flocked out to see what had happened. Being come to Jesus, and finding the man of whom the demons were dispossessed, sitting at the feet of Jesus, clothed, and in his right mind, they were afraid. 36 But having been informed by the spectators, in what manner the demoniac delivered, 37 all the people of the country of the Gadarenes, entreated him to leave them; for they were struck with terror. Accordingly, he re-entered the bark, and returned. 38 Now, the man out of whom the demons were gone, entreated his permission to attend him. But Jesus dismissed him, saying, 39 Return home, and relate what great things God has done for you. Then he departed, and published through all the city, what great things Jesus had done for him. 40 Jesus, at his return, was welcomed by the crowd, who were all waiting for him. 41 Meantime, a man named Jairus, came, a ruler of the synagogue, who, throwing himself at the feet of Jesus, besought him to come into his house; 42 for he had an only daughter, about twelve years old, who was dying. As Jesus went along, the people crowded him; 43 and a woman, who had been twelve years afflicted with an issue of blood, and had consumed all her living upon physicians, none of whom could cure her, 44 coming behind, touched the tuft of his mantle; upon which her issue was stopped. 45 Then Jesus said, Who touched me? When every body denied it, Peter, and those with him, answered, Master, the multitude throng and press you, and do you say, Who touched me? 46 Jesus replied, Some person has touched me; for I am sensible that my power was just now exerted. 47 Then the woman perceiving that she was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately healed: 48 and he said to her, Daughter, take courage, your faith has cured you, go in peace. 49 While he was yet speaking, one came from the house of the director of the synagogue, who said, your daughter is dead; trouble not the Teacher. 50 Jesus, hearing this, said to Jairus, Fear not; only believe, and she shall be well. 51 Being come to the house, he allowed no person to enter with him, except Peter, and John, and James, and the maid's father and mother. 52 And all wept, and lamented her. But he said, Weep not; she is not dead, but asleep. 53 And they derided him, knowing that she was dead. 54 But he, having made them all retire, took her by the hand, and called, saying, Maiden, arise. 55 And her spirit returned, and she



arose immediately, and he commanded to give her food. **56** And her parents were astonished, but he charged them not to mention to any person what had happened.

**9** Jesus, having convened the twelve, gave them power and authority over all the demons, and to cure diseases; **2** and sent them to proclaim the Reign of God, and to heal the sick. **3** And he said to them, Provide nothing for your journey; nor staves, nor bag, nor bread, nor silver, nor two coats apiece; **4** and continue in whatever house you are received into, till you leave the place. **5** And wheresoever they will not receive you, shake even the dust off your feet, as a protestation against them. **6** They accordingly departed, and traveled through the villages, publishing the good tidings, and performing cures everywhere. **7** Now Herod, the tetrarch, having heard of all that Jesus had done, was perplexed; because some said, John is risen from the dead; **8** and some, Elijah has appeared; and others, One of the ancient prophets is risen again. **9** And Herod said, John I beheaded; but who is this, of whom I hear such things? And he was desirous to see him. **10** Now, the Apostles having returned, reported to Jesus all that they had done: and he, taking them with him, retired privately to a desert belonging to the city of Bethsaida. **11** But the multitude, having known it, followed him; and he, receiving them, spoke to them concerning the Reign of God; and he healed those who had need of healing. **12** When the day began to decline, the twelve, accosting him, said, Dismiss the people, that they may go to the nearest towns and villages, and provide themselves lodging and food; for we are in a desert. **13** He answered, Supply them yourselves with food. They replied, We have only five loaves and two fishes; unless we go and buy victuals for all this people. **14** For they were about five thousand men. Then he said to his disciples, Make them recline in parties; fifty in a party. **15** And they did so, making them all recline. **16** Then he took the five loaves and the two fishes; and looking up to heaven, he blessed and broke them, and gave them to his disciples, to set before the multitudes. **17** And they all did eat and were satisfied; and took up twelve baskets full of fragments. **18** Afterward, Jesus having withdrawn from the multitude to pray, apart with his disciples, asked them, saying, Who do people say that I am? **19** They answered, John the Immerser; others say, Elijah; and others, that one of the ancient prophets is risen again. **20** He said to them, But who do you

say that I am? Peter answered, The Messiah of God. **21** Then, having strictly charged them, he prohibited them from telling this to any person; **22** adding, The Son of Man must suffer many things, and be rejected by the elders and chief priests, and scribes, and be killed, and rise again the third day. **23** Moreover, he said to all the people, If any man will come under my guidance, let him renounce himself, and take his cross daily, and follow me. **24** For whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall save it. **25** What will it profit a man to gain the whole world, with the forfeit or ruin of himself? **26** For whosoever shall be ashamed of me, and of my words, of him will the Son of Man be ashamed, when he shall come in his own glory, and in that of the Father, and of the holy angels. **27** I assure you, that there are some standing here, who shall not taste death till they see the Reign of God. **28** About eight days after this discourse, he took with him Peter, and John, and James, and went up on a mountain to pray. **29** While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling whiteness. **30** And, behold, two men of a glorious aspect, Moses and Elijah, **31** conversed with him, and spoke of the departure which he was to accomplish at Jerusalem. **32** Now, Peter, and those that were with him, were overpowered with sleep; but when they awoke, they saw his glory, and the two men who stood with them. **33** As these were removing from Jesus, Peter said to him, not knowing what he said, Master, it is good for us to stay here; let us, then, make three booths, one for you, one for Moses, and one for Elijah. **34** While he was speaking, a cloud came and covered them, and the disciples feared, when they entered the cloud. **35** From the cloud a voice came, which said, This is my Son, the beloved; hear him. **36** While the voice was uttered, Jesus was found alone. And they kept secret, telling no person, in those days, anything of what they had seen. **37** The next day, when they were come down from the mountain, a great multitude met him. **38** And one of the crowd cried out, saying, Rabbi, I beseech you, take pity on my son; for he is my only child. **39** And lo! a spirit seizes him, making him instantly cry out, and fall into convulsions, so that he foams; and after he is much bruised, hardly leaves him. **40** And I besought your disciples to expel the demon; but they were not able. **41** Then, Jesus answering, said, O incredulous and perverse generation! how long shall I be with you, and suffer you? Bring your son hither. **42** And as he was coming, the demon dashed

him down in convulsions. And Jesus rebuked the unclean spirit, and having cured the child, delivered him to his father. 43 And they were all amazed at the great power of God. While all were admiring everything which Jesus did, he said to his disciples, 44 Mark diligently these words, the Son of Man is to be delivered into the hands of men. 45 But they understood not this language; it was veiled to them, that they might not apprehend it; and they were afraid to ask him concerning it. 46 And there arose a debate among them, which of them should be the greatest. 47 But Jesus, who perceived the thought of their heart, took a child, and placing him near himself, 48 said to them, Whosoever shall receive this child for my sake, receives me; and whosoever shall receive me, receives him who sent me: for he who is the least amongst you all, this person shall be great. 49 Then John replied, Master, we saw one expelling demons in your name, and we forbade him, because he consorts not with us. 50 Jesus answered, Forbid not such; for whosoever is not against us, is for us. 51 Now, as the time of his departure approached, he set out resolutely for Jerusalem, 52 and sent messengers before, who went into a village of the Samaritans to make preparation for him. 53 But they would not admit him; because they perceived he was going to Jerusalem. 54 His disciples, James and John, observing this, said, Master, shall we call down fire from heaven to consume them, as Elijah did? 55 But he turned and rebuked them, saying, Do you not know of what spirit you are? 56 And they went to another village. 57 As they were on the way, one said to him, Master, I will follow you whithersoever you go. 58 Jesus answered, The foxes have holes, and the birds of the air have places of shelter; but the Son of Man has not where to repose his head. 59 He said to another, Follow me. He answered, Sir, permit me first to go and bury my father. 60 Jesus replied, Let the dead bury their dead; but go you and publish the Reign of God. 61 Another, likewise, said, I will follow you, Sir; but first permit me to take leave of my family. 62 Jesus answered, No man, having put his hand to the plow, looks behind him, is fit for the kingdom of God.

**10** Afterward, the Lord appointed seventy others, also, and sent them, two and two, before him, into every city and place whither he intended to go. 2 And he said to them, The harvest is plentiful, but the reapers are few: pray, therefore, the Lord of the harvest, that he would send laborers to reap it. 3

Go, then; behold, I send you forth as lambs amongst wolves. 4 Carry no purse, nor bag, nor shoes; and salute no person by the way. 5 Whatever house you enter, say, first, Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him; if not, it shall return upon itself. 7 But remain in the same house, eating and drinking such things as it affords; for the workman is worthy of his wages; go not from house to house. 8 And whatever city you enter, if they receive you, eat such things as are set before you; 9 cure the sick, and say to them, The Reign of God comes upon you. 10 But whatever city you enter, if they do not receive you, go out into the streets, and say, 11 The very dirt of your streets, which cleaves to us, we wipe off against you; know, however, that the Reign of God draws nigh to you. 12 I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city. 13 Alas, for thee, Chorazin! Alas, for thee, Bethsaida! For if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago, sitting in sackcloth and ashes. 14 Wherefore, the condition of Tyre and Sidon shall be more tolerable, in the judgment, than yours. 15 And thou, Capernaum, which has been exalted in heaven, shall be thrown down to hades. (Hades 986) 16 He that hears you, hears me; and he that rejects you, rejects me; and he that rejects me, rejects him who sent me. 17 And the seventy returned with joy, saying, Master, even the demons are subject to us, through your name. 18 He said to them, I beheld Satan fall like lightning from heaven. 19 Lo! I empowered you to turn on serpents, and scorpions, and all the might of the enemy, and nothing shall hurt you. 20 Nevertheless, rejoice not in this, that the spirits are subject to you; but rejoice that your names are enrolled in heaven. 21 At that time, Jesus was joyful in spirit, and said, I adore thee, O Father, Lord of heaven and earth; because, having hid these things from sages, and the learned, thou hast revealed them to babes. Yes, Father, because such is thy pleasure. 22 My Father has imparted everything to me; and none knows who the Son is, but the Father; nor who the Father is, but the Son, and he to whom the Son will reveal him. 23 Then, turning apart, he said to his disciples: Blessed are the eyes which see what you see. 24 For I assure you, that many prophets and kings have wished to see the things which you see; but have not seen them: and to hear the things which you hear; but have not heard them. 25 Then a lawyer stood up, and said, trying him, Rabbi, what must I do to obtain

eternal life? (aionios g166) 26 Jesus said to him, What does the law prescribe? What do you read there? 27 He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." 28 Jesus replied, You have answered right. Do this, and you shall live. 29 But he, desirous to appear blameless, said to Jesus, Who is my neighbor? 30 Jesus said, in return, A man of Jerusalem, traveling to Jericho, fell among robbers; who, having stripped and wounded him, went away, leaving him half dead. 31 A priest, accidentally going that way, and seeing him, passed by on the father side. 32 Likewise a Levite, on the road, when he came near the place, and saw him, passed by on the farther side. 33 But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion, 34 and went up to him; and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him. 35 On the morrow, when he was going away, he took out two denarii, and giving them to the host, said, Take care of this man, and whatever you spend more, when I return I will repay you. 36 Now which of these three, do you think, was neighbor to him who fell among the robbers? 37 The lawyer answered, He who took pity upon him. Then said Jesus, Go you and do in like manner. 38 And, as he traveled, he went into a village, where a woman named Martha entertained him at her house. 39 She had a sister called Mary, who sat at the feet of Jesus, listening to his discourse: 40 but Martha, who was much cumbered about serving, came to him and said, Master, do you not care that my sister leaves me to serve alone? Bid her, therefore, assist me. 41 Jesus answering, said to her, Martha, Martha, you are anxious, and trouble yourself about many things. 42 One thing only is necessary. And Mary has chosen the good part, which shall not be taken from her.

**11** It happened that Jesus was praying in a certain place; and when he had done, one of his disciples said to him, Master, teach us to pray, as John also taught his disciples. 2 He said to them, When you pray, say, Father, thy name be hallowed; thy Reign come; 3 give us each day our daily bread; 4 and forgive us our sins, for even we forgive all who offend us; and lead us not into temptation. 5 Moreover, he said to them, Should one of you have a friend, and go to him at midnight, and say, Friend, lend me three loaves; 6 for a friend of mine is come

off his road to see me, and I have nothing to set before him; 7 and he, from within, should answer, Do not disturb me; the door is now locked; I and my children are in bed; I can not rise to give you: 8 I tell you, though he will not rise and supply him, because he is his friend; he will, because of his importunity, get up, and give him as many as he wants. 9 I likewise tell you, ask, and you shall obtain; seek, and you shall find; knock, and the door shall be opened to you: 10 for whosoever asks, obtains; whosoever seeks, finds; and to every one who knocks, the door is opened. 11 What father amongst you, would give his son a stone when he asks bread; or, when he asks a fish, would, instead of a fish, give him a serpent; 12 or, when he asks an egg, would give him a scorpion? 13 If you, therefore, bad as you are, can give good things to your children; how much more will your heavenly Father give the Holy Spirit to them that ask him! 14 Again, he was expelling a demon, which caused dumbness; and when the demon was gone out, the dumb spake, and the people wondered. 15 Some, however, said, He expels demons by Beelzebub, the prince of demons. 16 Others, to try him, asked of him a sign from heaven. 17 But he, knowing their thoughts, said to them, By intestine broils, any kingdom may be desolated, one family falling after another. 18 Now, if there be intestine broils in the kingdom of Satan; how can that kingdom subsist? for, you say, that I expel demons by Beelzebub. 19 Moreover, if I by Beelzebub expel demons; by whom do your sons expel them? Wherefore they shall be your judges. 20 But if I, by the finger of God, expel demons, the Reign of God has overtaken you. 21 When the strong one armed, guards his palace, his effects are secure. 22 But if he who is stronger, shall attack and overcome him, he will strip him of his armor, on which he relied, and dispose of his spoils. 23 He who is not for me, is against me; and he who gathers not with me, scatters. 24 The unclean spirit, when he is gone out of a man, wanders over parched deserts, in search of a resting place. But not finding any, he says, I will return to my house, whence I came. 25 Being come, he finds it swept and embellished. 26 Then he goes and brings seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becomes worse than the first. 27 While he was saying these things, a woman, raising her voice, cried to him, from amidst the crowd, Happy the womb which bore you! and the breast which suckled you! 28 Say, rather, replied he, Happy they who hear the word of God, and obey. 29 When

the people crowded together, he said, This is an evil generation. They demand a sign; but no sign shall be given them, only the sign of Jonah. 30 For, as Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation. 31 The queen of the south country will arise in the judgment against the men of this generation, and cause them to be condemned: because she came from the extremities of the earth, to hear the wise discourses of Solomon: and behold, here is something greater than Solomon. 32 The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned: because they reformed when warned by Jonah: and behold, here is something greater than Jonah. 33 A lamp is lighted, not to be concealed, or put under a vessel, but on a stand; that they who enter may have light. 34 The lamp of the body is the eye: when, therefore, your eye is sound, the whole body is enlightened; but when your eye is distempered, your body is in darkness. 35 Take heed, then, lest the light which is in you, be darkness. 36 If your whole body, therefore, be enlightened, having no part dark; the whole will be so enlightened, as when a lamp lights you by its flame. 37 While he was speaking, a Pharisee asked him to dine with him. And he went and placed himself at table. 38 But the Pharisee was surprised to observe that he used no washing before dinner. 39 Then the Lord said to him, As for you, Pharisees, you cleanse the outside of your cups and dishes, while you yourselves are inwardly full of rapacity and malevolence. 40 Unthinking men! did not he who made the outside, make the inside also? 41 Only give in alms what you have, and all things shall be clean to you. 42 Alas, for you, Pharisees! because you pay the tithes of mint and rue, and of every kind of herb, and neglect justice and the love of God. These things you ought to have practiced, and not to have omitted those. 43 Alas, for you, Pharisees! because you love the most conspicuous seats in synagogues, and salutations in public places. 44 Alas, for you! because you are like concealed graves, over which people walk without knowing it. 45 Here, one of the lawyers interposing, said, By speaking thus, Rabbi, you reproach us also. 46 He answered, Alas, for you, lawyers! also; because you lade men with intolerable burdens--burdens which you yourselves will not so much as touch with one of your fingers. 47 Alas, for you! because you build the monuments of the prophets, whom your fathers killed. 48 Surely you are both vouchers and accessories to the deeds of your fathers; for they killed them, and you build their

monuments. 49 Wherefore, thus says the wisdom of God, I will send them prophets and Apostles: some of them they will kill, others they will banish; 50 so that the blood of all the prophets, which has been shed since the formation of the world, shall be required of this generation; 51 from the blood of Abel, to the blood of Zechariah, who fell between the altar and the house of God. Yes, I assure you, all shall be required of this generation. 52 Alas, for you, lawyers! because you have carried off the key of knowledge; you have not entered yourselves, and those who entering, you hindered. 53 While he spoke these things, the Scribes and the Pharisees began vehemently to press him with questions, on many points; 54 laying snares for him, in order to draw from his own mouth, matter of accusation against him.

**12** Meantime, while the crowd, in myriads flocked about him, so that they trod one upon another, he said, addressing himself to his disciples, Above all things, beware of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered that shall not be detected: nothing secret that shall not be made known. 3 What you have spoken in the dark, shall be reported in the light; what you have whispered in the closet, shall be proclaimed from the housetop. 4 But I charge you, my friends, fear not them who kill the body, and after that can do no more; 5 but I will show you whom you ought to fear; fear him, who, after he has killed, has power to cast into hell. I repeat it to you, Fear him. (Geenna g1067) 6 Are not five sparrows sold for two pence? Yet not one of them is forgotten by God: 7 yes, the very hairs of your head are all numbered: fear not, therefore; you are much more valuable than sparrows. 8 Moreover, I say to you, whoever shall acknowledge me before me, him the Son of Man will acknowledge before the angels of God; 9 but whoever denies me before men, shall be disowned before the angels of God. 10 And whosoever shall inveigh against the Son of Man, may obtain remission; but to him who detracts from the Holy Spirit, there is no remission. 11 And when you are brought before synagogues, and magistrates, and rulers; be not solicitous how or what you shall answer, or what you shall say: 12 for the Holy Spirit will teach you in that moment, what ought to be said. 13 Then one said to him out of the crowd, Rabbi, order my brother to divide the inheritance with me. 14 He answered, Man, who constituted me your judge or arbiter? 15 And he said to them, Be upon your guard against covetousness; for in whatever affluence a

man be, his life depends not on his possessions. 16 He also used this example, A certain rich man had lands which brought forth plentifully. 17 And he reasoned thus with himself, What shall I do? for I have not where to store my crop. 18 I will do this, added he; I will pull down my storehouses, and build larger, and there I will store all my produce, and my goods. 19 And I will say to my soul, Soul, thou hast plenty of goods laid up for many years; take thin ease, eat, drink, enjoy thyself. 20 But God said to him, Fool! this very night your soul is required of you. Whose, then, shall those things be, which you have provided? 21 So it fares with him who amasses treasure for himself, but is not rich toward God. 22 Then he said to his disciples, For this reason I charge you, be not anxious about your life, what you shall eat; nor about your body, what you shall wear. 23 Life is a greater gift than food, and the body than clothing. 24 Consider the ravens: they neither sow nor reap; have neither cellar nor barn; but God feeds them. How much more valuable are you than fowls? 25 Besides, which of you can, by his anxiety, prolong his life one hour? 26 If, therefore, you can not thus effect even the smallest thing, why are you anxious about the rest? 27 Consider the lilies. How do they grow? They toil not; they spin not; yet I affirm, that even Solomon, in all his glory, was not equally adorned with one of these. 28 If, then, God so array the herbage, which today is in the field, and to-morrow is cast into the oven; how much more will he array you, O you distrustful! 29 Do not ask, therefore, what you shall eat, or what you shall drink; live not in anxious suspense. 30 For all these things the Pagans seek; whereas, your Father knows that you need them. 31 But seek you the kingdom of God, and all these things shall be superadded to you. 32 Fear not, my little flock, for it has pleased your Father to give you the kingdom. 33 Sell your goods and give alms; provide yourselves purses which wear not out; treasure inexhaustible in heaven, where no thieves approach, where nothing is spoiled by worms. 34 For where your treasure is, your heart will likewise be. 35 Let your loins be girt, and your lamps burning; 36 and yourselves, like those who wait their master's return from the wedding; that when he comes and knocks, they may immediately let him in. 37 Happy those servants whom their master, at his return, shall find watching. Indeed, I say to you, that he will gird himself, and having placed them at table, will attend and serve them. 38 And whether he comes in the second watch, or in the third, if he finds things thus, happy are those servants. 39 You are certain that if the master of the house knew at what hour the thief would come, he would watch, and not allow him to break into his house. 40 Be you, then, always prepared; because the Son of Man will come at an hour when you are not expecting him. 41 Then Peter said to him, Master, is this parable directed to us alone, or to all? 42 The Lord said, Who, now, is the discreet and faithful steward, whom the master will set over his household, to dispense regularly the allowance of corn! 43 Happy that servant, if his master, at his arrival, shall find him so employed. 44 I tell you truly, he will intrust him with the management of all his estate. 45 But as to the servant who shall say within himself, My master delays his return, and shall beat the men-servants and the maids, and shall feast, and carouse, and be drunken; 46 the master of that servant will come on a day when he is not expecting him, and at an hour of which he is not apprised, and having discarded him, will assign him his portion with the faithless. 47 And that servant who knew his master's will, yet did not make himself ready, nor execute his orders, shall receive many stripes; 48 whereas, he who knew not, but did things deserving chastisement, shall receive few: for much will be required of every one to whom much is given; and the more a man is intrusted, the more will be exacted from him. 49 I came to throw fire upon the earth; and what would I but that it were kindled? 50 I have an immersion to undergo; and how am I pained till it be accomplished? 51 Do you imagine that I am come to give peace to the earth? I tell you, No; but division. 52 For hereafter, five in one family will be divided; three against two, and two against three: 53 father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law. 54 He said also to the people, When you see a cloud rising in the west, you say, It will rain immediately, and so it happens; 55 and when the south wind blows, you say, It will be hot, and it happens accordingly. 56 Hypocrites, you can judge of what appears in the sky, and on the earth; how is it that you can not judge of the present time? 57 and why do you not, even of yourselves, discern what is just? 58 When you go with your creditor to the magistrate, endeavor, on the road, to satisfy him, lest he drag you before the judge, and the judge consign you to the sergeant, and the sergeant commit you to prison: 59 I assure you, you will not be released until you have paid the last mite.

**13** There were present then some, who informed Jesus of the Galileans, whose blood Pilate had mingled with that of their sacrifices. **2** Jesus answering, said to them, Do you think that these Galileans were the greatest sinners in all Galilee, because they suffered such usage? **3** I tell you, No: but unless you reform, you shall all likewise perish; **4** or, those eighteen upon whom the tower of Siloam fell, and slew them; do you think that they were the greatest profligates in Jerusalem? **5** I tell you, No: but unless you reform, you shall all likewise perish. **6** He also spoke this parable: A man had a fig tree planted in his vineyard, and came seeking fruit on it, but found none. **7** Then he said to the vine-dresser, This is the third year that I have come seeking fruit on this fig tree, without finding any. Cut it down: why should it cumber the ground? **8** He answered, Sir, let it alone one year longer till I dig about it, and manure it; **9** perhaps it will bear fruit: if not, you may afterward cut it down. **10** On the Sabbath, as he was teaching in a synagogue, **11** a woman was present, who, for eighteen years, had a spirit of infirmity, by which she was so bowed down that she could not so much as look up. **12** Jesus, perceiving her, called her to him, and, laying his hand on her, said, Woman, you are delivered from your infirmity. **13** Immediately she stood upright, and glorified God. **14** But the director of the synagogue, moved with indignation, because Jesus had performed a cure on the Sabbath, said to the people, There are six days for working; come, therefore, on those days and be healed, and not on the Sabbath day. **15** To which the Lord replied, Hypocrites! who is there amongst you that does not, on the Sabbath, loose his ox or ass from the stall, and lead him away to watering? **16** And must not this woman, a daughter of Abraham, whom Satan has kept bound, lo! these eighteen years, be released from this bond on the Sabbath day? **17** On his saying this, all his opposers were ashamed; but the whole multitude was delighted with all the glorious actions performed by him. **18** He said, moreover, What does the kingdom of God resemble? To what shall I compare it? **19** It resembles a grain of mustard seed, which a man threw into his garden; and it grew, and became a great tree, and the birds of the air took shelter in its branches. **20** Again, he said, To what shall I compare the kingdom of God? **21** It resembles leaven, which a woman mingled in three measures of meal, till the whole was leavened. **22** And he took a journey to Jerusalem; teaching as he passed through cities and villages: **23** and one asked him, Master,

are there but few who shall be saved? He answered, **24** Force your entrance through the straight gate; for many, I assure you, will request to be admitted, who shall not prevail. **25** If once the master of the house shall have arisen and locked the door, and you standing without and knocking, say, Master, Master, open to us; he will answer, I know not whence you are. **26** Then they will say, We have eat and drunk with you, and you have taught in our streets. **27** But he will answer, I tell you, I know not whence you are: remove hence, all you workers of unrighteousness. **28** Then will ensue weeping, and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets received into the kingdom of God, and yourselves excluded: **29** nay, people will come from the east, from the west, from the north, and from the south, and will place themselves at table in the kingdom of God. **30** And, behold, they are last, who shall be first; and they are first, who shall be last. **31** The same day, certain Pharisees came to him, and said, Get away; depart hence, for Herod intends to kill you. **32** He answered, Go, tell that fox, To-day and to-morrow I expel demons, and perform cures, and the third day my course will be completed. **33** Nevertheless, I must walk about to-day and to-morrow, and the day following; for it can not be, that a prophet should be cut off anywhere but in Jerusalem. **34** O Jerusalem! Jerusalem! that killest the prophets, and stonest them whom God sends to you! how often would I have gathered your children together, as a hen gathers her brood under her wings; but you would not! **35** Quickly shall your house be deserted; for indeed, I say to you, you shall not see me, till the time when you shall say, Blessed be He who comes in the name of the Lord!

**14** It happened on a Sabbath, when he was gone to eat at the house of one of the rulers, who was a Pharisee, that while the Pharisees were observing him, **2** a man who had a dropsy stood before him. **3** Then Jesus addressing himself to the lawyers and Pharisees, said, Is it lawful to cure on the Sabbath? **4** They being silent, he took hold of the man, healed and dismissed him. **5** Then resuming his discourse, he said to them, Who, amongst you, if his ass or his ox fall into a pit on the Sabbath day, will not immediately pull him out? **6** And to this they were not able to make him a reply. **7** Observing how eager the guests were to possess the higher places at the table, he gave them this injunction, **8** When you are invited to a wedding, do not occupy the highest place at

table, lest one more considerable than you be bidden, 9 and he who invited you both, come and say to you, Give place to this man; and you should then rise with confusion, to take the lowest place. 10 But when you are invited, go to the lowest place, that when he who invited you comes, he may say to you, Friend, go up higher; for that will do you honor before the company. 11 For whoever exalts himself, shall be humbled; and whoever humbles himself, shall be exalted. 12 He said also to him who had invited him, When you give a dinner, or a supper, do not invited your rich friends, brothers, cousins, or neighbors, lest they also invite you, in their turn, and you be recompensed. 13 But when you give an entertainment, invite the poor, the maimed, the lame, the blind; 14 and you shall be happy; for, as they have not the means to requite you, you shall be requited at the resurrection of the righteous. 15 One of the guests, hearing this, said to him, Happy be he who shall feast in the Reign of God. 16 Jesus said to him, A certain man made a great supper, and invited many. 17 And at supper time he sent his servants, to tell those who had been invited to come presently; for, that all was ready. 18 But they all, without exception, made excuses. One said, I have purchased a field, which I must go and see; I pray you have me excused. 19 Another said, I have bought five yoke of oxen, which I am going to prove; I pray you have me excused. 20 A third said, I have married a wife; and, therefore, I can not go. 21 The servant being returned, related all to his master. Then the master of the house was angry, and said to his servants, Go immediately into the streets and lanes of the city, and bring in here the poor, the maimed, the lame, and the blind. 22 Afterward, the servant said, Sir, your orders are executed, and still there is room. 23 The master answered, Go out into the highways, and along the hedges, and compel people to come, that my house may be filled: 24 for I declare to you, that none of those who were invited, shall taste of my supper. 25 As great multitudes traveled along with him, he turned to them, and said, 26 If any man come to me, and hate not his father and mother, and wife, and children, and brothers, and sisters; nay, and himself, too; he can not be my disciple. 27 And whosoever does not follow me, carrying his cross, can not be my disciple. 28 For which of you, intending to build a tower, does not first, by himself, compute the expense, to know whether he have the means to complete it; 29 lest, having laid the foundation, and being unable to finish, he become the derision of all who see it; 30 who will say, This man began to build,

but was not able to finish. 31 Or what king, going to engage another king, with whom he is at war, does not first consult, by himself, whether he can, with ten thousand men, encounter him who comes against him with twenty thousand; 32 that if he can not, he may, while the other is at a distance, send an embassy to sue for peace. 33 So then, whosoever he be of you, who does not renounce all that he has, he can not be my disciple. 34 Salt is good; but if the salt become insipid, with what shall it be seasoned? 35 It is fit neither for the land, nor for the dunghill, but is thrown away. Whosoever has ears to hear, let him hear.

**15** Now, all the publicans and the sinners resorted to Jesus, to hear him. 2 But the Pharisees and the Scribes murmured, saying, This man admits sinners, and eats with them. 3 Then he addressed this similitude to them: 4 What man, amongst you, who has a hundred sheep, if he lose one of them, does not leave the ninety-nine in the desert, to go after that which is lost, till he find it? 5 And having found it, does he not joyfully lay it on his shoulders, 6 and when he is come home, convene his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost? 7 Thus, I assure you, there is greater joy in heaven for one sinner who reforms, than for ninety-nine righteous persons, who need no reformation. 8 Or what woman, who has ten drachmas, if she lose one, does not light a lamp, and sweep the house, and search carefully till she find it? 9 And having found it, does she not assemble her female friends and neighbors, saying, Rejoice with me, for I have found the drachma which I had lost! 10 Such joy, I assure you, have the angels of God, when any sinner reforms. 11 He said, also, A certain man had two sons. 12 and the younger of them said to his father, Father, give me my portion of the estate. And he allotted to them their shares. 13 Soon after, the younger son gathered all together, and traveled into a distant country, and there wasted his substance in riot. 14 When all was spent, a great famine came upon that land, and he began to be in want. 15 Then he applied to one of the inhabitants of the country, who sent him into his fields to keep swine. 16 And he desired to appease his hunger with the husks on which the swine were feeding; for no person gave him anything. 17 At length, coming to himself, he said, How many hirelings has my father, who have all more bread than suffices them, while I perish with hunger! 18 I will arise, and go to my father, and will say to him, Father, I have sinned against heaven

and you, 19 and am no longer worthy to be called your son. 20 And he arose, and went to his father. When he was yet afar off, his father saw him, and had compassion, and ran, and threw himself upon his neck, and kissed him. 21 And the son said, Father, I have sinned against heaven and you, and am no longer worthy to be called your son. 22 But the father said to his servants, Bring here the principal robe, and put it on him, and put a ring on his finger, and shoes on his feet: 23 bring also the fatted calf, and kill it, and let us eat, and be merry; 24 for this, my son, was dead, and is alive again; he was lost, and is found. So they began to be merry. 25 Now his elder son was in the field, walking home. And as he drew near the house, he heard music and dancing. 26 He, therefore, called one of the servants, and asked the reason of this. 27 He answered, Your brother is returned, and your father has killed the fatted calf, because he has received him in health. 28 And he was angry, and would not go in; therefore, his father came out, and entreated him. 29 He answering, said to his father, These many years I have served you, without disobeying your command in anything; yet you never gave me a kid, that I might entertain my friends; 30 but no sooner did this, your son, return, who had squandered your living on prostitutes, than you killed for him the fatted calf. 31 Son, replied the father, you are always with me, and all that I have is yours: 32 it was but reasonable that we should rejoice and be merry; because this, your brother, was dead, and is alive again; he was lost, and is found.

**16** He said, likewise, to his disciples, A certain rich man had a steward, who was accused to him of wasting his estate. 2 Having, therefore, called him, he said, What is this that I hear of you? Render an account of your management, for you shall be steward no longer. 3 And the steward said within himself, What shall I do? My master takes from me the stewardship; I can not dig, and am ashamed to beg. 4 I am resolved what to do, that when I am discarded, there may be some who will receive me into their houses. 5 Having, therefore, sent severally for all his master's debtors, he asked one, How much do you owe my master? 6 He answered, A hundred baths of oil. Take back your bill, said the steward, sit down directly, and write fifty. 7 Then he asked another, How much do you owe? He answered, A hundred homers of wheat. Take back your bill, said he, and write eighty. 8 The master commended the prudence of the unjust steward; for the children of this

world are more prudent in conducting their affairs, than the children of light. (aiōn g165) 9 Therefore, I say to you, with the deceitful riches procure to yourself friends, who, after your discharge, may receive you into the eternal mansion. (aiōnios g166) 10 Whoso is faithful in little is faithful also in much: and whoso is unjust in little, is unjust also in much. 11 If, therefore, you have not been honest in the deceitful, who will intrust you with the true riches? 12 And if you have been unfaithful managers for another, who will give you anything to manage for yourselves? 13 A servant can not serve two masters: for either he will hate one, and love the other; or, at least, will attend one, and neglect the other. You can not serve God and mammon. 14 When the Pharisees, who loved money, heard all these things, they ridiculed him. 15 But he said to them, As for you, you make yourselves pass upon men for righteous, but God knows your hearts; for that which is admired of men is abhorred of God. 16 You had the law and the prophets till the coming of John, since whose time, the kingdom of God is announced, and every occupant enters it by force. 17 But sooner shall heaven and earth perish, than one tittle of the law shall fail. 18 Whoever divorces his wife, and takes another, commits adultery; and whoever marries the divorced woman, commits adultery. 19 There was a certain rich man, that wore purple and fine linen, and feasted splendidly every day. 20 There was also a poor man named Lazarus, covered with sores, that was laid at his gate, 21 and who was desirous to feed on the crumbs which fell from the rich man's table: yes, even the dogs came and licked his sores. 22 It happened that the poor man died, and was conveyed by angels to Abraham's bosom: the rich man also died, and was buried. 23 And in hades, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom, (Hadēs g86) 24 and cried, saying, Have pity on me, father Abraham, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tortured in this flame. 25 Abraham answered, Son, remember that you, in your lifetime, received good things, and Lazarus received evil things; but now he is in joy, and you are in torments. 26 Besides, there lies a huge gulf between us and you, so that they who would pass hence to you, can not: neither can they pass to us, who would come thence. 27 The other replied, I entreat you, then, father, to send him to my father's house; 28 for I have five brothers, that he may admonish them, lest they also come into this place of torment. 29 Abraham answered, They have Moses



and the prophets, let them hear them. **30** Nay, said he, father Abraham, but if one went to them from the dead, they would reform. **31** Abraham replied, if they hear not Moses and the prophets, neither will they be persuaded though one should arise from the dead.

**17** Then Jesus said to his disciples, It is impossible to exclude snares entirely; but, alas, for him who ensnares! **2** It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to ensnare one of these little ones. **3** Take heed yourselves: if your brother trespass against you, rebuke him; and if he reforms, forgive him; **4** and if he trespass against you seven times in a day, and seven times in a day return, saying, I repent, you shall forgive him. **5** Then the Apostles said to the Lord, Increase our faith. **6** He answered, If you had faith, though it were but as a grain of mustard seed, you might say to this sycamine, Be extirpated, and planted in the sea, and it would obey you. **7** Would any of you, who has a servant plowing or feeding cattle, say to him on his return from the field, Come, immediately, and place yourself at table; **8** and not rather, Make ready my supper; gird yourself and serve me, until I have eat and drunk; afterward you may eat and drink? **9** Is he obliged to that servant for obeying his orders? I suppose not. **10** In like manner say you, when you have done all that is commanded of you, We, your servants, have conferred no favor; we have done only what we were bound to do. **11** Now, in traveling to Jerusalem, he pass through the confines of Samaria and Galilee; **12** and being about to enter a certain village, there met him ten lepers, who stood at a distance, **13** and cried out, Jesus, Master, take pity upon us. **14** When he saw them, he said to them, Go, show yourselves to the priests. And as they went, they were cleansed. **15** And one of them, perceiving that he was healed, turned back, glorifying God aloud. **16** Then throwing himself prostrate at the feet of Jesus, he returned him thanks. Now this man was a Samaritan. **17** Jesus said, Were not ten cleansed? Where are the other nine? **18** Have none returned glory to God except this alien? **19** And he said to him, Arise, go your way; your faith has cured you. **20** Being questioned by the Pharisees, when the Reign of God should commence, he answered, The Reign of God is not ushered in with parade; **21** nor shall people say, Lo, here! or Lo, yonder! for behold, the Reign of God is within you. **22** Then he said to his disciples, The time will come, when you shall desire to see one of the days of the Son of Man, and shall

not see it. **23** But when they say to you, Lo, here! or Lo, yonder! go not out to follow them. **24** For as the lightning flashes in an instant from one extremity of the sky to the other, so will the appearance of the Son of Man be, in his day. **25** But first he must suffer much, and be rejected of this generation. **26** And, as it happened in Noah's days, it will also happen in the days of the Son of Man. **27** They eat, they drank, they married, they were given in marriage, until the day that Noah entered the ark, when the deluge came, and destroyed them all. **28** In like manner as it was in the days of Lot, they eat, they drank, they bought, they sold, they planted, they built; **29** but on the day that Lot left Sodom, it rained fire and brimstone from heaven, which destroyed them all; **30** so it will be on the day when the Son of Man shall appear. **31** On that day, let not him who shall be on the house-top, having his furniture in the house, come down to take it away. Let not him who shall be in the field, return home. **32** Remember Lot's wife. **33** Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. **34** I tell you, there will be two men, that night, in one bed; one will be seized, and the other will be left. **35** Two women will be grinding together; one will be seized, and the other will be left. **37** Then they asked him, Where, Master? He answered, Where the body is, the eagles will be assembled.

**18** He also showed them, by a parable, that they ought to persist in prayer, without growing weary. **2** In a certain city, said he, there was a judge, who neither feared God nor regarded man. **3** And there was a widow in that city, who came to him, saying, Do me justice on my adversary. **4** For some time he refused; be afterward he argued thus with himself, Although I neither fear God, nor regard man; **5** yet, because this widow importunes me, I will judge her cause; let she come perpetually, and plague me. **6** Mark, said the Lord, what the unjust judge determined. **7** And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? **8** I assure you, he will suddenly avenge them. Nevertheless, when the Son of Man comes, will he find this belief upon the earth? **9** Then addressing some who were conceited of themselves, as being righteous, and despised others, he proposed this example: -- **10** Two men went up to the temple to pray; one a Pharisee, the other a publican. **11** The Pharisee standing by himself, prayed thus: --O God, I thank thee that I am not as other men, extortioners,

unjust, adulterers, or even as this publican. 12 I fast twice a-week. I give tithes of all that I possess. 13 But the publican, standing at a distance, and not daring so much as to lift up his eyes to heaven, smote his breast, and cried, God, be merciful to me a sinner. 14 I assure you, that this man returned home more approved than the other: for whoever exalts himself, shall be humbled; but whoever humbles himself, shall be exalted. 15 Then they presented babes to him, that he might touch them: the disciples observing it, rebuked them. 16 But Jesus calling them to him, said, Permit the children to come to me, and do not forbid them; for of such is the kingdom of God. 17 Indeed, I say to you, whoever will not receive the kingdom of God as a child, shall never enter it. 18 Then a certain ruler asked him, saying, Good Teacher, what good shall I do to obtain eternal life? (aionios g166) 19 Jesus answered, Why do you call me good? God alone is good. 20 You know the commandments: Do not commit adultery; do not commit murder; do not steal; do not give false testimony; honor your father and your mother. 21 He replied, All these I have observed from my childhood. 22 Hearing this, Jesus said to him, Yet in one thing you are deficient: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: then come and follow me. 23 When he heard this, he was exceedingly sorrowful; for he was very rich. 24 Jesus, perceiving that he was very sorrowful, said, How difficult will it be for men of opulence to enter the kingdom of God. 25 It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God. 26 The hearers said, Who, then, can be saved?" 27 Jesus answered, Things impossible to men, are possible to God. 28 Then Peter said, Lo! we have forsaken all, and followed thee. 29 Jesus answered, Indeed, I say to you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or children, on account of the kingdom of God; 30 who shall not receive manifold more in return, in this world, and in the future, eternal life. (aion g165, aionios g166) 31 Then Jesus, taking the twelve aside, said to them, We are now going to Jerusalem, where that all the prophets have written, shall be accomplished on the Son of Man. 32 For he shall be delivered to the Gentiles, and ridicules, and insulted, and spitted on. 33 And after scourging, they will kill him; and he shall rise again the third day. 34 But they understood none of these things: this discourse was dark to them; they did not comprehend its meaning. 35 When he came near to Jericho, a blind man who sat by the way-

side begging, 36 hearing the crowd pass by, inquired what was the matter. 37 And being told that Jesus the Nazarene was passing by, 38 he immediately cried, saying, Jesus, Son of David, have pity on me. 39 They who went before, charged him to be silent; but he cried the louder, saying, Jesus, Son of David, have pity on me. 40 Jesus stopped, and commanded them to bring the man to him. And when he was nigh, he asked him, saying, 41 What do you wish me to do for you? He answered, Master, to give me my sight. 42 And Jesus said to him, Receive your sight; your faith has cured you. 43 Instantly he received his sight, and followed him, glorifying God; and all the people saw it, and praised God.

**19** When Jesus had entered, and was passing through Jericho, 2 behold, a man named Zaccheus, a rich man, and chief of the publicans, 3 endeavored to see what sort of person he was, but could not for the press, being of a low stature. 4 Therefore, running before, he climbed up into a sycamore, to see him; having observed that he was going that way. 5 When Jesus came to the place, he looked up, and seeing him, said, Zaccheus, make haste and come down, for to-day I must abide at your house. 6 And he made haste, and came down, and received him joyfully. 7 When the multitude perceived this, they said, murmuring, He is gone to be entertained by a sinner. 8 But Zaccheus, presenting himself before Jesus, said, Master, half of my goods I will give to the poor; and if in anything I have wronged any man, I will restore fourfold. 9 And Jesus said, concerning him, To-day is salvation come to this house; inasmuch as he also is a son of Abraham. 10 For the Son of Man is come to seek and recover that which was lost. 11 As the people were attentive, he added this parable, because he was nigh to Jerusalem, and they fancied the Reign of God would immediately commence. 12 A certain nobleman went abroad to procure for himself the royalty, and then return; 13 and having called ten of his servants, and delivered to them ten pounds, he said, improve these till I return. 14 Now his citizens hated him; and sending an embassy after him, protested, We will not have this man for our king. 15 When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had gained. 16 Then the first came, and said, My Lord, your pound has gained ten pounds. 17 He answered, Well done, good servant; because you have been faithful in a very

small matter, receive the government of ten cities. **18** And the second who came, said, My Lord, your pound has gained five pounds. **19** He answered, Be you also governor of five cities. **20** Another came, saying, My Lord, here is your pound, which I have kept laid up in a napkin; **21** for I was afraid of you, because you are a hard master; you exact what you did not give, and reap what you did not sow. **22** He answered, Out of your own mouth, you malignant servant, I will condemn you. Did you know that I am a hard master, exacting what I did not give, and reaping what I did not sow? **23** Why, then, did you not put my money into the bank; that at my return I might have received it with interest? **24** Then he said to his attendants, Take the pound from him, and give it to him who has ten pounds. **25** They answered, My Lord, he has ten pounds. **26** He replied, I tell you, that to every one who has, more shall be given; but from him who has not, even that which he has shall be taken. **27** But as for those my enemies, who would not have me for their king, bring them hither, and slay them in my presence. **28** After this discourse, Jesus walked foremost, traveling toward Jerusalem. **29** When he approached Bethphage and Bethany, near the mountain called the Mount of Olives, he sent two of his disciples, **30** saying, Go to yonder village, where, as you enter, you will find a colt tied, on which no man ever rode; loose him, and bring him. **31** If any one ask you why you loose him, you shall answer, Because the Master needs him. **32** Accordingly, they who received this order, went, and found everything as he had told them. **33** As they were loosing the colt, the owners said to them, Why loose you the colt? **34** They answered, The Master needs him. **35** So they brought him to Jesus, and having thrown their mantles upon the colt, set Jesus on it. **36** As he went, the people spread their mantles in the way before him. **37** When he was so near as the descent of the Mount of Olives, the whole multitude of the disciples began to praise God in loud acclamations, for all the miracles which they had seen; **38** saying, Blessed be the King who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven! **39** Upon this, some Pharisees in the crowd said to him, Rabbi, rebuke your disciples. **40** He answered, I tell you, that if these were silent, the stones would cry out. **41** When he came near, and beheld the city, he wept over it, **42** saying, O that thou hadst known, at least in this thy day, the things which concern thy peace! But now they are hid from thine eyes: **43** for the days are coming upon thee, when thine enemies will surround thee with a rampart, and inclose thee, and shut thee up on every side; **44** and will level thee with the ground, thee and thy children, and will not leave one stone upon another, because thou didst not know the time when thou wast visited. **45** Afterward he went into the temple, and drove out thence those who sold, and those who bought in it, **46** saying to them, It is written, "My house is a house of prayer, but you have made it a den of robbers." **47** And he taught daily in the temple, while the chief priests and the scribes, and persons of principal note, sought his destruction; **48** but could not devise how to effect it: for all the people heard him with the greatest attention.

**20** One of those days, as he was teaching the people in the temple, and publishing the good tidings, the chief priests, and the scribes, with the elders, came upon him, **2** saying, Tell us by what authority you do these things; or who is he that empowered you? **3** He answering, said to them, I also have a question to put to you. Tell me, then, **4** Was the commission which John had to immerse, from heaven, or from men? **5** But they reasoned thus among themselves, If we say, From heaven, he will reply, Why, then, did you not believe him? **6** And if we say, From men, all the people will stone us; for they are persuaded that John was a prophet. **7** They therefore answered, that they could not tell whence. **8** Jesus replied, Neither do I tell you by what authority I do these things. **9** Then he spoke to the people this parable: A man planted a vineyard, and farmed it out, and having traveled, continued long abroad. **10** The season being come, he sent a servant to the husbandmen, to receive of the produce of the vineyard; but they beat him, and sent him back empty. **11** Afterward, he sent another servant, whom they, having beaten, and used shamefully, also sent away empty. **12** He afterward dispatched a third to them. Him, likewise, they wounded and drove away. **13** Then the proprietor of the vineyard said, What shall I do? I will send my beloved son; they will surely reverence him, when they see him. **14** But when then husbandmen saw him, they reasoned thus among themselves, This is the heir, come, let us kill him, that the inheritance may be our own. **15** And having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor of the vineyard do to them? **16** He will come and destroy those husbandmen, and give the vineyard to others. And some of his hearers said, God forbid. **17** Jesus, looking on them, said, What, then, means that expression

of scripture, "A stone which the builders rejected, is made the head of the corner. 18 Whosoever shall fall upon that stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces"? 19 At that time, the chief priests and the scribes, knowing that he had spoken this parable against them, would have laid hands on him, but feared the people. 20 And they watched him, and set spies upon him, instructing them to personate conscientious men, and surprise him in his words, that they might deliver him to the power and authority of the procurator. 21 These accosted him with this question, Rabbi, we know that you speak and teach uprightly, and that, without respect of persons, you faithfully recommend the way of God. 22 Is it lawful for us to pay taxes to Cesar, or not? 23 He perceiving their subtlety, answered, 24 Why would you entangle me? Show me a denarius. Whose image and inscription has it? They answered, Cesar's. 25 He replied, Render, therefore, to Cesar, that which is Cesar's, and to God, that which is God's. 26 Thus they could not surprise him in his discourses before the people; wherefore, admiring his answer, they kept silence. 27 Afterward, some of the Sadducees, who deny a future state, came to him 28 with this question: Rabbi, Moses has enjoined in his writings, that a man whose brother dies childless, outlived by his wife, shall marry the widow, and raise issue to his brother. 29 Now there were seven brothers; the first of whom, having taken a wife, died childless; 30 the second married the widow, and also died childless; 31 the third married her, as did likewise the rest; and all seven died, leaving no children. 32 Last of all, the woman also died. 33 To which of them, therefore, will she be wife, at the resurrection; for she had been married to all the seven? 34 Jesus answering, said to them, The people of this world marry, and are given in marriage; (αἰὼν γ165) 35 but, among them who shall be honored to share in the resurrection, and the other world, there will be neither marrying nor giving in marriage; (αἰὼν γ165) 36 for they can not die any more; because, like the angels, they are children of God, being children of the resurrection. 37 But that the dead are raised, even Moses has suggested, calling the Lord who appeared in the bush, the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not a God of the dead, but of the living; for they are all alive to him. 39 Then some of the scribes said to him, Rabbi, you have spoken well. 40 After that, they did not venture to ask him any more questions. 41 And he said to them, Why is it affirmed that the Messiah must be a son

of David? 42 Yet David himself says, in the book of the Psalms, "The Lord said to my Lord, Sit at my right hand, 43 till I make thy foes thy footstool." 44 As David thus calls him his Lord, how can he be David's son? 45 Then, in the audience of all the people, he said to his disciples, 46 Beware of the scribes, who love to walk in robes, and affect salutations in public places, and the principal seats in the synagogues, and the uppermost places at feasts; 47 who devour the families of widows, and make long prayers for a disguise. These shall suffer the severest punishment.

**21** As Jesus was observing the rich casting their gifts into the treasury, 2 he saw an indigent widow throw in two mites. 3 And he said, I tell you, truly, that this poor widow has cast in more than any of them; 4 for all of these, out of their superfluous store, have thrown into the sacred chest, she has thrown in all the little that she had. 5 Some having remarked, that the temple was adorned with beautiful stones and presents, he said, 6 The time will come, when these things which you behold, shall be razed that one stone will not be left upon another. 7 Then they asked him, saying, Rabbi, when will these things be: and what will be the sign, when they are about to be accomplished? 8 He answered, Take care that you be not seduced: for many will assume my character, saying, I am the person, and the time approaches; therefore, do not follow them. 9 But when you shall hear of wars and insurrections, be not terrified: for these things must first happen; but the end will not immediately follow. 10 He added, Then will nation rise against nation, and kingdom against kingdom. 11 And there shall be great earthquakes in sundry places, and famines, and pestilences; there shall be also frightful appearances, and great prodigies in the sky. 12 But, before all this, you shall be apprehended and prosecuted, and delivered to synagogues, and imprisoned, and dragged before kings and governors, because of my name: 13 and this afford scope for your testimony. 14 Be, therefore, resolved not to premeditate what defense you shall make; 15 for I will give you an utterance, and wisdom, which none of your adversaries shall be able to refute or resist. 16 And you shall be given up even by parents, and brothers, and kinsmen, and friends; and some of you will be put to death. 17 And, on my account, you shall be universally hated. 18 Yet not a hair of your head shall be lost. 19 Save your souls by your perseverance. 20 Now, when you shall see Jerusalem invested with armies, know that its desolation is nigh.

21 Then let those in Judea flee to the mountains; let those in the city make their escape, and let not those in the country enter the city: 22 for these will be days of vengeance, in which all the denunciations of the scriptures shall be accomplished. 23 But, alas, for the women with child, and for them who give suck in those days! for there shall be great distress in the land, and wrath upon this people. 24 They shall fall by the sword; they shall be carried captive into all nations; and Jerusalem shall be trodden by the Gentiles, until the times of the Gentiles be over. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, the anguish of desponding nations; and roarings in the seas, and floods; 26 men expiring with the fear and apprehension of those things which are coming upon the world; for the powers of heaven shall be shaken. 27 Then they shall see the Son of Man coming in a cloud with great glory and power. 28 Now when these things begin to be fulfilled, look up, and lift up your heads; because your deliverance approaches. 29 He proposed to them, also, this comparison: Consider the fig tree, and the other trees. 30 When you observe them shooting forth, you know, of yourselves, that the summer is nigh. 31 Know, in like manner, when you shall see these events, that the Reign of God is nigh. 32 Indeed, I say to you, that this race shall not fail until all be accomplished. 33 Heaven and earth shall fail; but my words shall not fail. 34 Take heed, therefore, to yourselves, lest your hearts be overcharged with surfeiting, and drunkenness, and worldly cares, and that day come upon you unawares: for, as a net, 35 it shall inclose all the inhabitants of the earth. 36 Be vigilant, therefore, praying on every occasion, that you may be accounted worthy to escape all these approaching evils, and to stand before the Son of Man. 37 Thus Jesus taught in the temple by day, but retired at night to the mountain, called the Mount of Olives. 38 And every morning the people resorted early to the temple to hear him.

**22** Now the feast of unleavened bread, called the passover, being near, 2 the chief priests and the scribes sought how they might kill him, for they feared the people. 3 Then Satan entered into Judas, surnamed Iscariot, who was of the number of the twelve. 4 And he went and concerted with the chief priests and officers, how he might deliver Jesus into their hands. 5 And they were glad, and agreed to give him a certain sum, 6 which Judas having accepted, watched an opportunity to deliver him up without

tumult. 7 Now, this day of unleavened bread being come, on which the passover must be sacrificed, 8 Jesus sent Peter and John, saying, Go and prepare for us the passover, that we may eat it. 9 They asked him, Where shall we prepare it? 10 He answered, When you enter the city, you will meet a man carrying a pitcher of water; follow him into the house which he shall enter, 11 and say to the master of the house, The Teacher asks you, Where is the guest-chamber, where I may eat the passover with my disciples? 12 And he will show you a large upper room, furnished; make ready there. 13 So they went, and having found everything as he had told them, prepared the passover. 14 When the hour was come, he placed himself at table with the twelve Apostles, 15 and said to them, Much have I longed to eat this passover with you, 16 that I will never partake of another, until it be accomplished in the kingdom of God. 17 Then, taking a cup, he gave thanks, and said, Take this, and share it amongst you; 18 for I assure you, that I will not again drink of the product of the vine, until the Reign of God be come. 19 Then he took bread, and having given thanks, broke it, and gave it to them, saying, This is my body, which is given for you. Do this in commemoration of me. 20 He likewise gave the cup, after supper, saying, This cup is the new Institution in my blood, which is shed for you. 21 Mark, however, that the hand of him who betrays me, is on the table with mine. 22 The Son of Man is going away, as has been determined: nevertheless, alas, for that man by whom he is betrayed! 23 Then they began to inquire among themselves, which of them it could be that would do this. 24 There had been, also, a contention amongst them, which of them should be accounted the greatest. 25 And he said to them, The king of the nations exercise dominion over them; and they who oppress them, are styled benefactors. 26 But with you, it must be otherwise: nay, let the greatest amongst you be as the least; and him who governs, as he who serves. 27 For, which is greater, he who is at table, or he who serves? Is not he that is at table? Yet I am amongst you as one who serves. 28 You are they who have continued with me in my trials. 29 And I grant to you, (forasmuch as my Father has granted me a kingdom,) 30 to eat, and to drink at my table, in my kingdom, and to sit on thrones, judging the twelve tribes of Israel. 31 The Lord said, also, Simon, Simon, Satan has obtained permission to sift you as wheat; 32 but I have prayed for you, that your faith fail not; do you, therefore, when you have recovered yourself, confirm your brethren. 33 He answered, Master, I

am ready to accompany you, both to prison, and to death. **34** Jesus replied, I tell you, Peter, the cock shall not crow to-day, before you have thrice denied that you know me. **35** Then he said to them, When I sent you without purse, and bag, and shoes, did you want anything? **36** But now, said he, let him that has a purse, take it, and likewise his bag; and let him who has no sword, sell his mantle, and buy one; **37** for I tell you that this scripture, "He was ranked among malefactors," is now to be accomplished in me: for the things relating to me must be fulfilled. **38** They said, Master, here are two swords. He replied, It is enough. **39** Then he went out, and repaired, as he was wont, to the Mount of Olives, and his disciples followed him. **40** Being arrived there, he said to them, Pray that you may not yield to temptation. **41** Then, being withdrawn from them about a stone's cast; he kneeled down and prayed, **42** saying, Father, if thou wilt, take this cup away from me; nevertheless, not my will, but thine be done. **43** And there appeared to him an angel from heaven, strengthening him. **44** And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted blood to the ground. **45** Having risen from prayer, and returned to the disciples, he found them sleeping, oppressed with grief; **46** and said to them, Why do you sleep? Arise, and pray, lest the trial overcome you. **47** Before he had done speaking, he saw a multitude; and he who was called Judas, one of the twelve, walked before them, and came up to Jesus, to kiss him. **48** Jesus said to him, Judas, do you betray the Son of Man with a kiss? **49** Now, those who were with him, foreseeing what would happen, said to him, Master, shall we strike with the sword? **50** And one of them struck the servant of the high priest, and cut off his right ear. **51** Jesus said, Let this suffice; and touching his ear, he healed him. **52** Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders, who were come to apprehend him, Do you come with swords and clubs, as in pursuit of a robber? **53** While I was daily with you in the temple, you did not attempt to arrest me. But this is your hour, and the power of darkness. **54** Then they seized him, and led him away to the high priest's house. And Peter followed at a distance. **55** When they had kindled a fire in the middle of the court, and were sitting round it, Peter sat down among them. **56** And a maid servant, having observed him sitting by the fire, and viewed him attentively, said, This man also was with him. **57** But he disowned him, saying, Woman, I know him not. **58** A little while after, another seeing him, said,

You, also, are one of them. Peter answered, Man, I am not. **59** About an hour after, another averred the same thing, saying, This man was surely with him, for he is a Galilean. **60** Peter answered, Man, I know nothing of this matter. And just as he spoke the word, a cock crew. **61** Then the Lord, turning, looked upon Peter, and Peter called to mind the word which the Lord had said to him, Before the cock crew, you will disown me thrice. **62** And he went out and wept bitterly. **63** Meantime, they who had Jesus in charge, mocked and beat him; **64** and having blindfolded him, struck him on the face, and asked him, saying, Divine who it is that smote you. **65** And many other abusive things they said against him. **66** As soon as it was day, the national senate, with the chief priests and scribes, were assembled, and having caused him to be brought into their council-chamber, said to him, **67** If you be the Messiah, tell us. He answered, If I tell you, you will not believe: **68** and if put a question, you will neither answer me, nor acquit me. **69** Hereafter the Son of Man shall be seated at the right hand of Almighty God. **70** They all replied, You are, then, the Son of God? He answered, You say the truth. **71** Then they cried, What further need have we of evidence? We have heard enough ourselves, from his own mouth.

**23** And the assembly broke up, and conducted Jesus to Pilate: **2** and they accused him, saying, We found this man perverting the nation, and forbidding to give tribute to Cesar, calling himself Messiah the King. **3** Then Pilate, asking him, said, You are the King of the Jews? He answered, You say right. **4** Pilate said to the chief priests and the multitude, I find nothing criminal in this man. **5** But they became more vehement, adding, He raised sedition among the people, by the doctrine which he spread through all Judea, from Galilee, where he began, to this place. **6** When Pilate heard them mention Galilee, he asked, whether the man were a Galilean. **7** And finding that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem. **8** And Herod was very glad to see Jesus: it was what he had long desired; having heard much of him, and hoping to see him perform some miracle. **9** He, therefore, asked him many questions, but Jesus returned him no answer. **10** Yet the chief priests and the scribes, who were present, accused him with eagerness. **11** But Herod and his military train despised him: and having, in derision, arrayed him in a splendid robe, remanded him to Pilate. **12**

On that day, Pilate and Herod became friends; for, before, they had been at enmity. 13 Pilate, having convened the chief priests, the magistrates and the people, 14 said to them, You have brought this man before me, as one who excites the people to revolt; yet, having examined him in your presence, I have not found him guilty of any of those crimes of which you accuse him. 15 Neither has Herod; for I referred you to him. Be assured, then, that he has done nothing to deserve death. 16 I will therefore chastise him, and release him. 17 For it was necessary that he should release one to them at the festival. 18 Then all cried out together, Away with this man, and release to us Barabbas. 19 Now Barabbas had been imprisoned for raising sedition in the city, and for murder. 20 Pilate, willing to release Jesus, again, expostulated. 21 But they cried, saying, Crucify! crucify him! 22 A third time he repeated, Why? What evil has this man done? I do not find him guilty of any capital crime; I will therefore chastise him, and release him. 23 But they persisted, demanding, with much clamor, that he might be crucified. At last, their clamors, and those of the chief priests, prevailed: 24 and Pilate pronounced sentence, that it should be as they desired. 25 Accordingly, he released a man who had been imprisoned for sedition and murder; whom they required; and gave up Jesus to their will. 26 As they led him away, they laid hold of one Simon, a Cyrenian, coming from the country, and laid the cross on him, that he might bear it after Jesus. 27 And a great multitude followed him, amongst whom were many women, who lamented and bewailed him. 28 But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: 29 for the days are coming, in which they shall say, Happy the barren, the wombs which never bare, and the breasts which never gave suck! 30 Then they shall cry to the mountains, Fall on us; and to the hills, Cover us: 31 for if it fare thus with the green tree, how shall it fare with the dry? 32 And two malefactors were also led with him to execution. 33 When they came to the place called Calvary, they there nailed him to a cross, and the malefactors also; one at his right hand, the other at his left. 34 And Jesus said, Father, forgive them, for they know not what they do. And they parted his garments by lot. 35 While the people stood gazing, even their rulers joined them in ridiculing him, and saying, This man saved others; let him save himself, if he be the Messiah, the elect of God. 36 The soldiers likewise mocked him, coming and offering him vinegar, 37

and saying, If you be the King of the Jews, save yourself. 38 There was also an inscription over his head in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 39 Now, one of the malefactors who suffered with him, reviled him, saying, If you be the Messiah, save yourself and us. 40 The other, rebuking him, answered, Have you no fear of God, you who are undergoing the same punishment? 41 And we, indeed, justly; for we receive the due reward of our deeds: but this man has done nothing amiss. 42 And he said to Jesus, Remember me, Lord, when thou comest to thy kingdom. 43 Jesus answered, Indeed, I say to you, To-day you shall be with me in paradise. 44 And, about the sixth hour, there was darkness over all the land, which lasted till the ninth. 45 The sun was darkened, and the vail of the temple was rent in the midst. 46 And Jesus said with a loud voice, Father, into thy hands I commit my spirit; and having thus said, he expired. 47 Then, the centurion, observing what had happened, gave glory to God; saying, Assuredly, this was a righteous man. 48 Nay, all the people who were present at this spectacle, and saw what had passed, returned, beating their breasts. 49 And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things. 50 Now, there was a senator, named Joseph, a good and just man, 51 from Arimathea, a city of Judea, who had not concurred in the resolutions and proceedings of the rest; and who himself, also expected the Reign of God. 52 This man went to Pilate, and begged the body of Jesus. 53 And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, in which no man had ever been deposited. 54 Now that day was the preparation, and the Sabbath approached. 55 And the women, who had accompanied Jesus from Galilee, followed Joseph, and observed the tomb, and how the body was laid. 56 When they returned, they provided spices and ointments, and then rested the Sabbath, according to the commandment.

**24** But the first day of the week, they went by daybreak, with some others, to the tomb, carrying the spices which they had provided, 2 and found the stone rolled away from the tomb; 3 and having entered, they found not the body of the Lord Jesus. 4 While they were in perplexity on this account, behold, two men stood by them, in robes of a dazzling brightness. 5 The women being affrighted, and fixing their eyes on the ground, these said to them, Why do you seek the living among the dead? 6 He is not

here, but is risen; remember how he spoke to you, before he left Galilee, 7 saying, The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again. 8 Then they remembered his words. 9 On their return from the tomb, they reported the whole matter to the eleven, and to all the other disciples. 10 It was Mary the Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the Apostles: 11 but their account appeared to them as idle tales; they gave them no credit. 12 Peter, however, arose and ran to the tomb; and stooping down, saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened. 13 The same day, as two of the disciples were traveling to a village named Emmaus, sixty furlongs from Jerusalem, 14 they conversed together about all these events. 15 While they were conversing and reasoning, Jesus himself joined them, and went along with them. 16 But their eyes were so affected that they did not know him. 17 And he said to them, What subjects are these about which you confer together? and why are you dejected? 18 And one of them, named Cleopas, answered, Are you only a stranger in Jerusalem, and do you not know the things which have happened there so lately? 19 What things? said he. They answered, Concerning Jesus, the Nazarene, who was a prophet, powerful in word and deed, before God and all the people; 20 how our chief priests and magistrates have delivered him to be condemned to death, and have crucified him. 21 As for us, we trusted that it had been he who should have redeemed Israel. Besides all this, to-day, being the third day since these things happened, 22 some women of our company have astonished us; for having gone early to the tomb, 23 and not found his body, they came and told us that they had seen a vision of angels, who said that he is alive. 24 And some of our men went to the tomb, and found matters exactly as the women had related; but him they saw not. 25 Then he said to them, O thoughtless men, and backward to believe things which have been all predicted by the prophets! 26 Ought not the Messiah thus to suffer, and so to enter into his glory? 27 Then beginning with Moses, and proceeding through all the prophets, he explained to them all the passages relating to himself. 28 When they came near the village, whither they were traveling, he seemed as intending to go farther; 29 but they constrained him, saying, Abide with us, for it grows late, and the day is far spent. And he went to abide with them. 30 While

they were at table together, he took the loaf, and blessed and broke it, and distributed to them. 31 Then their eyes were opened, and they knew him; and he disappeared. 32 And they said one to another, Did not our hearts burn within us, while he talked with us on the road, and expounded to us the scriptures? 33 Immediately they arose and returned to Jerusalem, where they found the eleven, and the rest of their company assembled, 34 who said, The Master is actually risen, and has appeared to Simon. 35 These also recounted what had happened on the road, and how he was made known to them in breaking the loaf. 36 While they discoursed in this manner, he stood in the midst of them, and said, Peace be to you. 37 But they were amazed and affrighted, imagining that they saw a spirit. 38 And he said to them, Why are you so alarmed? And wherefore do suspicious arise in your hearts? 39 Behold my hands and my feet; it is I myself; handle me and be convinced; for a spirit has not flesh and bones as you see me have. 40 Saying this, he showed them his hands and his feet. 41 While yet they believed not, for joy and amazement, he said to them, Have you here anything to eat? 42 And they gave him a piece of broiled fish, and of a honeycomb, 43 which he took and eat in their presence. 44 And he said to them, This is what I told you while I remained with you, that all the things which are written of me in the law of Moses, and in the prophets, and in the Psalms, must be accomplished. 45 Then he opened their minds, that they might understand the scriptures; 46 and said to them, Thus it is written, and thus it behooved the Messiah to suffer, and to rise from the dead the third day; 47 and that reformation and the remission of sins should be proclaimed, in his name, among all nations, beginning at Jerusalem. 48 Now, you are witnesses of these things; 49 and behold I send you that which my Father has promised; but do you continue in this city, until you be invested with power from above. 50 He then led them out as far as Bethany, and lifted up his hands, and blessed them. 51 And while he was blessing them, he was parted from them, and carried up into heaven. 52 And having worshiped him, they returned to Jerusalem with great joy; 53 and were constantly in the temple, praising and blessing God.



# John

**1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** This was in the beginning with God. **3** All things were made by him, and without him not a single creature was made. **4** In him was life, and the life was the light of man. **5** And the light shone in darkness, but the darkness received it not. **6** A man named John, was sent from God. **7** This man came as a witness, to testify concerning the light, that through him, all might believe. **8** He was not himself the light; but came to testify concerning the light. **9** The true light was he who, coming into the world, enlightens every man. **10** He was in the world, and the world was made by him; yet the world knew him not. **11** He came to his own land, and his own people did not receive him; **12** but to as many as received him, believing in his name, he granted the privilege of being children of God; **13** who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God. **14** And the Word became incarnate, and sojourned amongst us, (and we beheld his glory, the glory as of the only begotten of the Father, ) full of favor and truth. **15** (It was concerning him John testified, when he cried, This is He of whom I said, He that comes after me, is preferred to me; for he was before me.) **16** Of his fulness we all have received, even favor for favor's sake; **17** for the law was given by Moses--the favor and the truth came by Jesus Christ. **18** No one ever saw God; it is the only begotten Son, who is in the bosom of the Father, who has made him known. **19** Now this is the testimony of John. When the Jews sent priests and Levites from Jerusalem, to ask him, Who are you? **20** he acknowledged, and denied not, but acknowledged, saying, I am not the Messiah. **21** And they asked him, Who, then? Are you Elijah? He said, I am not. Are you the prophet? He answered, No. **22** They said, Tell, then, who you are, that we may return an answer to them who sent us. What do you say of yourself? **23** He answered, I am he whose voice proclaims in the wilderness, "Make straight the way of the Lord," as said, the Prophet Isaiah. **24** Now they who were sent, were of the Pharisees. **25** And they questioned him further, Why, then, do you immerse, if you be not the Messiah, nor Elijah, nor the prophet? **26** John answered, I immerse in water, but there is one among you whom you know not. **27** It is he who comes after me, and was before me; whose shoe-string I am not worthy to loose. **28** This

happened at Bethabara, upon the Jordan, where John was immersing. **29** On the next day, John sees Jesus coming to him, and says, Behold the Lamb of God, that takes away the sin of the world. **30** This is He, concerning whom I said, After me a man comes, who is preferred to me; for he was before me. **31** As for me, I knew him not; but, that he might be made manifest to Israel, I am come immersing in water. **32** John testified further, saying, I saw the spirit descending from heaven, like a dove, and remaining upon him. **33** For my part, I should not have known him, had not He, who sent me to immerse in water, told me, Upon whom you shall see the Spirit descending, and remaining, the same is He who immerses in the Holy Spirit. **34** Having, therefore, seen this, I testify that he is the Son of God. **35** The next day, John, being with two of his disciples, **36** observed Jesus passing, and said, Behold the Lamb of God. **37** The two disciples hearing this, followed Jesus. **38** And Jesus turning about, saw them following, and said to them, What do you seek? They answered, Rabbi, (which signifies Teacher, ) where do you dwell? **39** He replied, Come, and see. They went, and saw where he dwelt, and it being about the tenth hour, abode with him that day. **40** One of the two, who, having heard John, followed Jesus, was Andrew, the brother of Simon Peter. **41** The first he met, was his own brother, Simon; to whom he said, We have found the Messiah, (a name equivalent to Christ.) **42** And he brought him to Jesus. Jesus, looking upon him, said, You are Simon, the son of Jona; you shall be called Cephas, (which denotes the same as Peter.) **43** The next day, he resolved to go to Galilee, and meeting Philip, said to him, Follow me. **44** Now Philip was of Bethsaida, the city of Andrew and Peter. **45** Philip meets Nathanael, and says to him, We have found the person described by Moses in the law, and by the prophets, Jesus, the son of Joseph, of Nazareth. **46** Nathanael says to him, Can any good thing come out of Nazareth? Philip answered, Come and see. **47** Jesus saw Nathanael coming to him, and said, concerning him, Behold an Israelite, indeed, in whom is no guile. **48** Nathanael said to him, Whence do you know me? Jesus answered, I saw you when you were under the fig tree, before Philip called you. **49** Nathanael replying, said to him, Rabbi, you are the Son of God; you are the King of Israel. **50** Jesus answered him, saying, Because I told you that I saw you under the fig tree, you believe! **51** He added, Most assuredly, I say to you, hereafter you shall see

heaven open, and the angels of God ascending from the Son of Man, and descending to him.

**2** Three days after, there was a marriage in Cana, of Galilee, and the mother of Jesus was there. **2** Jesus, also, and his disciples, were invited to the marriage. **3** The wine falling short, the mother of Jesus said to him, They have no wine. **4** Jesus answered, Woman, what have you to do with me? My time is not yet come. **5** His mother said to the servants, Do whatever he shall bid you. **6** Now there were six water pots of stone, containing two or three baths each, placed there for the Jewish rites of cleansing. **7** Jesus said to them, Fill the pots with water. And they filled them to the brim. **8** Then he said, Draw, now, and carry to the director of the feast. And they did so. **9** When the director of the feast had tasted the wine made of water, not knowing whence it was, (but the servants who drew the water knew, ) **10** he said, addressing the bridegroom, Every person presents the best wine first, and worse wine afterward, when the guests have drunk largely; but you have reserved the best till now. **11** This first miracle Jesus wrought in Cana of Galilee, displaying his glory: and his disciples believed on him. **12** Afterward, he went to Capernaum, he and his mother, and his brothers, and his disciples; but they staid not there many days. **13** And the Jewish passover being nigh, Jesus went to Jerusalem; **14** and finding changers sitting in the temple, and people who sold cattle and sheep, and doves; **15** he made a whip of cords, and drove them all out of the temple, with the sheep and cattle, scattering the coin of the changers, and oversetting their tables. **16** and he said to them, who sold doves, Take these things hence. Make not my Father's house a house of traffic. **17** (Then his disciples remembered these words of the scripture, "My zeal for thy house consumes me.") **18** Therefore, the Jews answered, and said to him, By what miracle do you show us your title to do these things? **19** Jesus answering, said to them, Destroy this temple, and I will rear it again in three days. **20** The Jews replied, Forty and six years was this temple in building; and you would rear it in three days? **21** (But, by the temple, he meant his body.) **22** When, therefore, he was risen from the dead, his disciples remembered that he had said this, and they understood the scripture, and the word which Jesus had spoken. **23** While he was at Jerusalem, during the feast of the passover, many believed on him, when they saw the miracles which he performed. **24** But Jesus did not trust himself with them, because

he knew them all. **25** He needed not to receive from others a character of any man, for he knew what was in man.

**3** Now there was a Pharisee called Nicodemus, a ruler of the Jews, **2** who came to Jesus by night, and said to him, Rabbi, we know that you are a teacher come from God; for no man can do these miracles which you do, unless God be with him. **3** Jesus answering, said to him, Most assuredly, I say to you, unless a man be born again, he can not discern the Reign of God. **4** Nicodemus replied, How can a grown man be born? Can he enter his mother's womb anew, and be born? **5** Jesus answered, Most assuredly, I say to you, unless a man be born of water and Spirit, he can not enter the kingdom of God. **6** That which is born of the flesh is flesh; that which is born of the Spirit is Spirit. **7** Wonder not, then, that I have said to you, You must be born again. **8** The Spirit breathes where he pleases, and you hear the report of him, but know not whence he comes, or whither he goes; so is every one who is born of the spirit. **9** Nicodemus answered, How can these things be? **10** Jesus replied, Are you the teacher of Israel, and know not these things? **11** Most assuredly, I say to you, we speak what we know, and testify what we have seen; yet you receive not our testimony. **12** If you understood not, when I told you earthly things, how will you understand when I tell you heavenly things? **13** For none has ascended into heaven, but he who descended from heaven; the Son of Man, whose abode is heaven. **14** As Moses placed on high the serpent in the wilderness, so must the Son of Man be placed on high; **15** that whosoever believes on him may not perish, but obtain eternal life: (αἰῶνιος γ166) **16** for God has so loved the world, as to give his own begotten Son, that whosoever believes on him, may not perish, but obtain eternal life. (αἰῶνιος γ166) **17** For God has sent his Son into the world, not to condemn the world, but that the world may be saved by him. **18** He who believes on him shall not be condemned; he who believes not, is already condemned, because he has not believed on the name of the only begotten Son of God. **19** Now this is the ground of condemnation; that light has come into the world, and men have preferred the darkness to the light, because their deeds were evil. **20** For whosoever does evil, hates the light, and shuns it, lest his deeds should be detected. **21** But he who obeys the truth, comes to the light, that it may be manifest that his actions are agreeable to God. **22**

After this, Jesus went, with his disciples, into the territory of Judea, where he remained with them, and immersed. 23 John also was immersing in Enon, near Salim, because there was much water there; and people came thither, and were immersed. 24 For John was not yet cast into prison. 25 Now John's disciples had a dispute with a Jew, about purification. 26 Then they went to John, and said to him, Rabbi, he who was with you near the Jordan, of whom you gave so great a character; he, too, immerses, and the people flock to him. 27 John answered, A man can have no power but what he derives from heaven. 28 You yourselves are witness for me, that I said, I am not the Messiah; but am sent before him. 29 The bridegroom is he who has the bride; but the friend of the bridegroom, who assists him, rejoices to hear the bridegroom's voice: this, my joy, therefore, is complete. 30 He must increase, while I decrease. 31 He who comes from above, is above all. He who is from the earth is earthly, and speaks as being from the earth. He who comes from heaven, is above all. 32 What he testifies, is what he has seen and heard; yet his testimony is not received. 33 He who receives his testimony, vouches the veracity of God. 34 for he whom God has commissioned, relates God's own words; for to him God gives not the Spirit by measure. 35 The Father loves the Son, and has subjected all things to him. 36 He who believes on the Son, has life eternal; he who rejects the Son, shall not see life: but the vengeance of God awaits him. (aiōn g165, aiōnios g166)

**4** Jesus, knowing that the Pharisees were informed that he made and immersed more disciples than John, 2 (though it was not Jesus himself, but his disciples, who immersed,) 3 left Judea, and returned to Galilee. 4 Being obliged to pass through Samaria, 5 he came to a Samaritan city, called Sychar, near the heritage which Jacob gave his son Joseph. 6 Now Jacob's well was there. And Jesus, wearied with the journey, sat down by the well, it being about the sixth hour. 7 A woman of Samaria, having come to draw water, Jesus said to her, Give me some drink, 8 (for his disciples were gone into the city to buy food;) 9 the Samaritan woman answered, How is it, that you, who are a Jew, ask drink of me, who am a Samaritan? (For the Jews have no friendly intercourse with the Samaritans.) 10 Jesus replied, If you knew the bounty of God, and who it is that says to you, Give me some drink, you would have asked him, and he would have given you living water. 11 She answered, Sir, you have no bucket, and the well is deep: whence,

then, have you the living water? 12 Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? 13 Jesus replied, Whosoever drinks of this water, will thirst again; 14 but whosoever will drink of the water which I shall give him, will never thirst more; but the water which I shall give him, will be in him a fountain, springing up to everlasting life. (aiōn g165, aiōnios g166) 15 The woman answered, Sir, give me this water, that I may never be thirsty, nor come hither to draw. 16 Jesus said to her, Go, call your husband, and come back. 17 She answered, I have no husband. Jesus replied, You say well, I have no husband; 18 for you have had five husbands; and he whom you now have, is not your husband. In this, you have spoken truth. 19 The woman said, Sir, I perceive that you are a prophet. 20 Our fathers worshiped on this mountain; and you say, that in Jerusalem is the place, where me ought to worship. 21 Jesus answered, Woman, believe me, the time approaches when you shall neither come to this mountain, nor go to Jerusalem, to worship the Father. 22 You worship what you know not, we worship what we know: for salvation is from the Jews. 23 But the time comes, or, rather, is come, when the true worshipers shall worship the Father in spirit and truth: for such are the worshipers whom the Father requires. 24 God is Spirit, and they that worship him, must worship him in spirit and truth. 25 The woman replied, I know that the Messiah comes, (that is, Christ;) when he is come, he will teach us all things. 26 Jesus said to her, I who speak to you, am he. 27 Upon this, his disciples came, and wondered that he talked with a woman; yet none of them said, What do you seek? or, Why do you talk with her? 28 Then the woman left her pitcher, and having gone into the city, said to the people, 29 Come, see a man who has told me all that I ever did. Is this not the Messiah? 30 They, accordingly, went out of the city, and came to him. 31 Meanwhile, the disciples entreating him, said, Rabbi, eat. 32 He answered, I have food to eat which you know not. 33 Then said his disciples, one to another, Has any man brought him food? 34 Jesus answered, My food is to do the will of him who sent me, and to finish his work. 35 Do you not say, After four months comes harvest? But I say, Lift up your eyes, and survey the fields; for they are already white enough for harvest. 36 The reaper receives wages, and gathers the fruits of eternal life, that both the sower and the reaper may rejoice together. (aiōnios g166) 37 For in this, the proverb is verified, One sows, and another reaps. 38 I sent you to reap that on

which you have bestowed no labor: others labored, and you get possession of their labors. 39 Now, many Samaritans of that city believed him, on the testimony of the woman, who said, He told me all that ever I did. 40 When, therefore, they came to him, they besought him to stay with them; and he staid there two days. 41 And many more believed, because of what they heard from himself; 42 and they said to the woman, It is not, now, on account of what you have reported, that we believe; for we have heard him ourselves, and know that this is truly the Saviour of the world, the Messiah. 43 After the two days, Jesus departed, and went to Galilee, 44 for he had himself declared that a prophet is not regarded in his own country. 45 Being come into Galilee, he was well received by the Galileans, who had seen all that he did at Jerusalem, during the festival; for they likewise attended the festival. 46 Then Jesus returned to Cana, of Galilee, where he had made the water wine. And there was a certain officer of the court, whose son lay sick at Capernaum, 47 who having heard that Jesus was come from Judea into Galilee, went to him, and entreated him to come and cure his son, who was dying. 48 Jesus said to him, Unless you see signs and prodigies, you will not believe. 49 The officer answered, Come, Sir, before my child die. 50 Jesus replied, Go your way. Your son is well. And the man believed the word which Jesus had spoken, and went his way. 51 As he was returning, his servants met him, and informed him that his son was well. 52 He then inquired of them the hour when he began to get better. They answered, Yesterday, at the seventh hour, the fever left him. 53 Then the father knew, that it was the same hour in which Jesus said to him, Your son is well; and he, and all his family, believed. 54 This second miracle Jesus performed, after returning from Judea to Galilee.

**5** Afterward there was a Jewish festival, and Jesus went to Jerusalem. 2 Now there is at Jerusalem, nigh the sheep gate, a bath, called, in Hebrew, Bethesda, which has five covered walks. 3 In these lay a great number of sick, blind, lame, and palsied people, waiting for the moving of the water, 4 (for a messenger at times descended into the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.) 5 Now, there was one there, who had been diseased thirty-eight years. 6 Jesus, who saw him lying, and knew that he had been long ill, said to him, Do you desire to be healed? 7 The diseased man answered, Sir, I have no person to put

me into the bath, when the water is agitated; but while I am going, another gets down before me. 8 Jesus said to him, Arise, take up your couch and walk. 9 Instantly the man was healed, and took up his couch and walked. 10 Now, that day was the Sabbath. The Jews, therefore, said to him that was cured, This is the Sabbath. It is now lawful for you to carry the couch. 11 He answered, He who healed me, said to me, Take up your couch and walk. 12 They asked him then, Who is the man that said to you, Take up your couch and walk? 13 But he that had been healed, knew who it was; for Jesus had slipped away, there being a crowd in the place. 14 Jesus, afterward, finding him in the temple, said to him, Behold, you are cured; sin no more, lest something worse befall you. 15 The man went, and told the Jews that it was Jesus who had cured him. 16 Therefore, the Jews persecuted Jesus, because he had done this on the Sabbath. 17 But Jesus answered them, My Father works until now; I also work. 18 For this reason the Jews were the more intent to kill him; because he had not only broken the Sabbath, but, by calling God his real Father, had equaled himself to God. 19 Then Jesus addressed them, saying, Most assuredly, I say to you, the Son can do nothing of himself, but as he sees the Father do: for what things soever he does, such does the Son, likewise. 20 For the Father loves the Son, and shows him all that he himself does: nay, and will show him greater works than these, which will astonish you. 21 For as the Father raises and quickens the dead, the Son also quickens whom he will: 22 for the Father judges no person, having committed the power of judging entirely to the Son, 23 that all might honor the Son; as they honor the Father. He that honors not the Son, honors not the Father, who sent him. 24 Most assuredly, I say to you, he who hears my doctrine, and believes him who sent me, has eternal life; and shall not suffer condemnation, having passed from death to life. (aiōnios g166) 25 Most assuredly, I say to you, the time comes; or, rather, is come, when the dead shall hear the voice of the Son of God; and hearing, they shall live. 26 For, as the Father has life in himself, so has he given to the Son, to have life in himself; 27 and has given him even the judicial authority, because he is a Son of Man. 28 Wonder not at this: for the time comes when all that are in their graves shall hear his voice, 29 and shall come forth. They who have done good, shall arise to enjoy life; they who have done evil, shall arise to suffer punishment. 30 I can do nothing of myself; as I hear, I judge; and my judgment is just, because I seek

not to please myself, but to please him who sent me. 31 If I alone testify concerning myself, my testimony is not to be regarded: 32 there is another who testifies concerning me; and I know that his testimony of me ought to be regarded. 33 You, yourselves, sent to John, and he bore testimony of the truth. 34 As for me, I need no human testimony; I can only urge this for your salvation. 35 He was the blazing and shining lamp; and for awhile, you were glad to enjoy his light. 36 But I have greater testimony than John's: for the works which the Father has empowered me to perform, the works themselves, which I do, testify for me, that the Father has sent me. 37 Nay, the Father, who sent me, has himself attested me. Did you never hear his voice, or see his form? 38 Or, have you forgotten his declaration, that you believe not him whom he has sent forth? 39 You search the scriptures because you think to obtain by them eternal life. Now these, also, are witnesses for me; (aiōnios g166) 40 yet you will not come to me, that you may obtain life. 41 I desire not honor from men; 42 but I know you, that you are strangers to the love of God. 43 I am come in my Father's name, and you did not receive me; if another come, in his own name, you will receive him. 44 How can you believe, while you court honor one from another, regardless of the honor which comes from God alone? 45 Do not think that I am he who will accuse you to the Father. Your accuser is Moses, in whom you confide. 46 For if you believed Moses, you would believe me: for he wrote concerning me. 47 But if you believe not his writings, how shall you believe my words?

**6** Afterward, Jesus crossed the sea of Galilee, also called of Tiberias; 2 and a great multitude followed him, because they had seen the miraculous cures which he had performed. 3 And Jesus went up on a mountain; where he sat down with his disciples. 4 Now the passover, the Jewish festival, was near. 5 Jesus, lifting up his eyes, and perceiving that a great multitude was flocking to him, said to Philip, Whence shall we buy bread to feed these people? 6 (This he said to try him; for he knew himself, what he was to do.) 7 Philip answered, Two hundred denarii would not purchase bread enough to afford every one a morsel. 8 One of his disciples, Andrew, Simon Peter's brother, said to him, 9 Here is a boy who has five barley loaves, and two small fishes; but what are they among so many? 10 Jesus said, Make the men recline. Now, there was much grass in the place. So they reclined; in number about five thousand. 11

And Jesus took the loaves, and having given thanks, distributed them to those who had reclined. He gave them also of the fishes, as much as they would. 12 When they had eat sufficiently, he said to his disciples, Gather up the fragments which remain, that nothing be lost. 13 They, therefore, gathered, and with the fragments which the people had left of the five barley loaves, they filled twelve baskets. 14 When those men had seen the miracle which Jesus had wrought they said, This is certainly the prophet who comes into the world. 15 Then Jesus, knowing that they intended to come and carry him off, to make him king, withdrew again, alone, to the mountain. 16 In the evening, his disciples went to the sea, 17 and having embarked, were passing by sea to Capernaum. It was now dark; and Jesus had not come to them. 18 And the water was raised by a tempestuous wind. 19 When they had rowed about twenty-five or thirty furlongs, they observed Jesus walking on the sea, very near the bark, and were afraid. 20 But he said to them, It is I, be not afraid. 21 Then they gladly received him into the bark; and the bark was immediately at the place whither they were going. 22 On the next day, the people who were on the seaside, knowing that there had been but one boat there, and that Jesus went not into the boat with his disciples, who went alone, 23 (other boats, however, arrived from Tiberias, nigh the place where they had eat, after the Lord had given thanks; ) 24 knowing, besides, that neither Jesus nor his disciples were there, embarked, and went to Capernaum, seeking Jesus. 25 Having found him on the opposite shore, they said to him, Rabbi, when did you come hither? 26 Jesus answered, Most assuredly, I say to you, you seek me, not because you saw miracles, but because you eat of the loaves, and were satisfied. 27 Work not for the food which perishes, but for the food which endures through eternal life, which the Son of Man will give you; for to him the Father, that is, God, has given his attestation. (aiōnios g166) 28 They asked him, therefore, What are the works which God requires us to do? 29 Jesus answered, This is the work which God requires--that you believe on him whom he has sent forth. 30 They replied, What miracles, then, do you, that seeing it, we may believe you? What do you perform? 31 Our fathers eat the manna in the desert; as it is written, "He gave them bread of heaven to eat." 32 Jesus then said to them, Most assuredly, I say to you, Moses did not give you the bread of heaven: but my Father gives you the true bread of heaven: 33 for the bread of God is that which descends from heaven, and gives life to the

world. 34 They said, therefore, to him, Master, give us always this bread. 35 Jesus answered, I am the bread of life. He who comes to me, shall never hunger; and he who believes on me, shall never thirst. 36 But, as I told you, though you have seen me, you do not believe. 37 All the Father gives me, will come to me; and him who comes to me, I will not reject. 38 For I descended from heaven to do, not my own will, but the will of him who sent me. 39 Now, this is the will of him who sent me, that I should lose none of all he has given me, but raise the whole again at the last day. 40 This is the will of him who sent me, that whoever recognizes the Son, and believes on him, should obtain eternal life, and that I should raise him again at the last day. (αἰῶνιος γ166) 41 The Jews then murmured against him, because he said, I am the bread which descended from heaven: 42 and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How, then, does he say, I descended from heaven! 43 Jesus answered, Murmur not amongst yourselves: 44 no man can come to me, unless the Father, who has sent me, draw him; and him I will raise again at the last day. 45 It is written in the prophets, "They shall be taught of God." Every one who has heard, and learned from the Father, comes to me. 46 Not that any man, except him who is from God, has seen the Father. 47 Most assuredly, I say to you, he who believes on me has eternal life. (αἰῶνιος γ166) 48 I am the bread of life. 49 Your fathers eat the manna in the desert, and died. 50 Behold the bread which descended from heaven, that whosoever eats of it may not die. 51 I am the living bread, which descended from heaven. Whosoever eats of this bread, shall live forever; and the bread that I will give, is my flesh, which I give for the life of the world. (αἰῶν γ165) 52 The Jews then debated among themselves, saying, How can this man give us his flesh to eat? 53 Jesus, therefore, said to them, Most assuredly, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you have not life in you. 54 He that eats my flesh, and drinks my blood, has eternal life; and I will raise him again at the last day: (αἰῶνιος γ166) 55 for my flesh is truly meat, and my blood is truly drink. 56 He who eats my flesh, and drinks my blood, abides in me, and I abide in him. 57 As the Father lives, who sent me; and I live by the Father; even so he, who feeds on me, shall live by me. 58 This is the bread which descended from heaven. It is not like what your fathers eat, for they died: he that eats this bread, shall live for ever. (αἰῶν γ165) 59 This discourse he spoke in the

synagogue, teaching in Capernaum. 60 Many of his disciples having heard it, said, This is hard doctrine; who can understand it? 61 Jesus, knowing in himself that his disciples murmured at it, said to them, Does this offend you? 62 What if you should see the Son of Man reascending thither, where he was before? 63 It is the Spirit that quickens; the flesh profits nothing. The words which I speak to you, are spirit and life. 64 But there are some of you who do not believe. (For Jesus knew from the beginning, who they were that did not believe, and who he was that would betray him.) 65 He added, Therefore, I said to you, that no man can come to me, unless it be given him by my Father. 66 From this time, many of his disciples withdrew, and accompanied him no longer. 67 Then said Jesus to the twelve, Will you also go away? 68 Simon Peter answered, Master, to whom should we go? You have the words of eternal life: (αἰῶνιος γ166) 69 and we believe, and know that you are the Holy One of God. 70 Jesus answered them, Have not I chosen you twelve? yet one of you is a spy. 71 He meant Judas Iscariot, son of Simon; for it was he who was to betray him, though he was one of the twelve.

**7** After this, Jesus traveled about in Galilee, for he would not reside in Judea, because the Jews sought to kill him. 2 Now, the Jewish feast of tabernacles was near. 3 His brothers, therefore, said to him, Leave this country, and go to Judea, that your disciples may also see the works which you do. 4 For whoever courts renown, does nothing in secret: since you perform such things, show yourself to the world. 5 (For not even his brothers believed on him.) 6 Jesus answered, My time is not yet come; any time will suit you. 7 The world can not hate you; but me it hates, because I disclose the wickedness of its actions. 8 Go you to this festival: I go not thither, because it is not my time. 9 Having said this, he remained in Galilee. 10 But when his brothers were gone, he also went to the festival; not publicly, but rather privately. 11 At the festival, the Jews inquired after him, and said, Where is he? 12 And there was much whispering among the people concerning him. Some said, He is a good man. Others, No; he seduces the multitude. 13 No person, however, spoke freely of him, for fear of the Jews. 14 About the middle of the festival, Jesus went into the temple, and was teaching. 15 And the Jews said with astonishment, Whence comes this man's learning, who was never taught? 16 Jesus made answer, My doctrine is not mine, but his who sent me. 17 If any one will do his will, he shall discern whether

my doctrine proceeds from God, or from myself. 18 Whosoever teaches what proceeds from himself, seeks to promote his own glory: whosoever seeks to promote the glory of him who sent him, deserves credit, and is a stranger to deceit. 19 Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me? 20 The people answered, You are possessed. Who seeks to kill you. 21 Jesus replied, I have performed one action, which surprises you all. 22 Moses instituted circumcision among you, (not that it is from Moses, but from the patriarchs, ) and you circumcise on the Sabbath. 23 If, on the Sabbath, a man receive circumcision, that the law of Moses may not be violated; are you incensed against me, because, on the Sabbath, I have cured a man, whose whole body was disabled? 24 Judge not from personal regards, but judge according to justice. 25 Then some inhabitants of Jerusalem, said, Is not this he whom they seek to kill? 26 Lo! he speaks boldly, and they say nothing to him. Do the rulers, indeed, acknowledge that this is the Messiah? 27 But we know whence this man is; whereas, when the Messiah shall come, no person will know whence he is. 28 Jesus, who was then teaching in the temple, cried, Do you know both who, and whence I am? I came not of myself. But he is true, who sent me, whom you know not. 29 As for me, I know him, because I came from him, and am commissioned by him. 30 Then they sought to apprehend him, but none laid hands on him; for his hour was not yet come. 31 Many of the people, however, believed on him, and said, When the Messiah shall come, will he do more miracles than this man does? 32 When the Pharisees heard that the people muttered such things concerning him, they and the chief priests dispatched officers to seize him. 33 Jesus, therefore, said, Yet a little while I remain with you; then I go to him who sent me. 34 You shall seek me, but shall not find me; nor be able to come where I am. 35 The Jews said, among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed Greeks, and teach the Greeks? 36 What does he mean, by saying, You shall seek me, but shall not find me, nor be able to get thither, where I shall be. 37 On the last, and greatest day of the festival, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. 38 He who believes on me, as the scripture says, shall be like a cistern, whence rivers of living waters shall flow. 39 This he spoke of the Spirit, which they who believed on him were to receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. 40

Many of the people having heard what was spoken, said, This is certainly the prophet. 41 Some said, This is the Messiah. Others, does the Messiah come from Galilee? 42 Does not the scripture say, that the Messiah will be of the posterity of David, and come from Bethlehem, the village whence David was? 43 Thus the people were divided concerning him; 44 and some of them would have seized him, but no person laid hands upon him. 45 Then the officers returned to the chief priests and Pharisees, who asked them, Wherefore have you not brought him? 46 The officers answered, Never man spoke like this man. 47 The Pharisees replied, Are you also seduced? 48 Has any of the rulers, or of the Pharisees, believed on him? 49 But this populace, which knows not the law, is accursed. 50 Nicodemus, one of themselves, (he who came to Jesus by night, ) 51 said to them, Does our law permit us to condemn a man, without hearing him, and knowing what he has done? 52 They answered him, Are you also a Galilean? Search, and you will find that prophets arise not out of Galilee. 53 Then every man went to his own house;

**8** but Jesus went to the Mount of Olives. 2 Early in the morning he returned to the temple, and all the people having come to him, he sat down and taught them. 3 Then the Scribes and Pharisees brought to him a woman, taken in adultery; and having placed her in the middle, 4 said to him, Rabbi, this woman was surprised in the act of adultery. 5 Now Moses has commanded in the law, that such should be stoned; and what do you say? 6 They said this to try him, that they might have matter for accusing him. But Jesus, having stooped down, was writing with his finger, upon the ground. 7 As they continued asking him, he raised himself, and said to them, Let him who is sinless, amongst you, throw the first stone at her. 8 Again, having stooped down, he wrote upon the ground. 9 They, hearing that, withdrew, one after another, the eldest first, till Jesus was left alone, with the woman standing in the middle. 10 Jesus, raising himself, and seeing none but the woman, said to her, Woman, where are those, your accusers? Has no person passed sentence on you? 11 She answered, No person, Sir. Jesus said to her, Neither do I pass sentence on you. Go, and sin no more. 12 Again Jesus addressed the people, saying, I am the light of the world. He who follows me, shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore retorted, You testify concerning yourself; your testimony is not to be regarded. 14

Jesus answered, Though I testify concerning myself, my testimony ought to be regarded; because I know whence I came, and whither I go. As for you, you know not whence I came, and whither I go. 15 You judge from passion; I judge no person: 16 and if I do, my judgment ought to be regarded, for I am not alone, but concur with the Father, who sent me. 17 It is a maxim in your law, that the concurrent testimony of two is credible. 18 Now I am one who testify concerning myself; the Father that sent me is another that testifies of me. 19 Then they asked him, Where is your Father? Jesus answered, You know neither me nor my Father: if you knew me, you would know my Father also. 20 These things he spoke in the treasury, as he taught in the temple, and no person seized him, his hour not being yet come. 21 Again, Jesus said to them, I am going away; you will seek me, and shall die in your sins; whither I go, you can not come. 22 Then said the Jews, Will he kill himself, that he says, Whither I go, you can not come? 23 He said to them, You are from beneath; I am from above. You are of this world; I am not of this world; 24 therefore I said, You shall die in your sins; for if you believe not that I am he, you shall die in your sins. 25 They, therefore, asked him, Who are you? Jesus answered, The same that I told you formerly. 26 I have many things to say of you, and to reprove in you: but he who sent me is worthy of belief; and I do but publish to the world what I have learned from him. 27 They did not perceive, that he meant the Father. 28 Jesus, therefore, said to them, When you shall have raised the Son of Man on high, then you shall know what I am; and that I do nothing of myself, and say nothing which the Father has not taught me. 29 And he who sent me is with me. The Father has not left me alone, because I always do what pleases him. 30 While he spoke thus, many believed on him. 31 Jesus, therefore, said to those Jews who believed on him, If you persevere in my doctrine, you are my disciples indeed. 32 And you shall know the truth: and the truth shall make you free. 33 Some made answer, We are Abraham's offspring, and were never enslaved to any man. How do you say, You shall be made free? 34 Jesus replied, Most assuredly, I say to you, whosoever commits sin is a slave of sin. 35 Now the slave abides not in the family perpetually, the Son abides perpetually. (aion g165) 36 If, therefore, the Son make you free, you will be free indeed. 37 I know that you are Abraham's offspring, yet you seek to kill me, because my doctrine has no place in you. 38 I speak what I have seen with my Father: and you

do what you have learned from your father. 39 They answered, Abraham is our Father. Jesus replied, If you were Abraham's children, you would act as Abraham acted. 40 But now you seek to kill me, a man who has told you the truth, which I received from God. Abraham acted not thus. 41 You do the deeds of your father. They answered, We were not born of fornication, We have one Father, even God. 42 Jesus replied, If God were your Father, you would love me; for I proceeded, and am come from God. I came not of myself. He sent me. 43 Why do you not understand my language? It is because you can not bear my doctrine. 44 The devil is your father, and the desires of your father you will gratify: he was a manslayer from the beginning; he swerved from the truth, because there was no veracity in him. When he tells a lie, he speaks suitably to his character; for he is a liar, and the father of lying. 45 As for me, because I speak the truth, you do not believe me. 46 Who of you convicts me of falsehood? And if I speak truth, why do you not believe me? 47 He who is of God, regards God's words. You regard them not, because you are not of God. 48 The Jews then answered, Have we not reason to say, You are a Samaritan, and have a demon? 49 Jesus replied, I have not a demon: but I honor my Father, and you dishonor me. 50 As for me, I seek not to promote my own glory; another seeks it, who judges. 51 Most assuredly, I say to you, whoever keeps my word, shall never see death. (aion g165) 52 The Jews then said to him, Now we are certain that you have a demon: Abraham is dead, and the prophets; yet you say, Whoever keeps my word, shall never taste death. (aion g165) 53 Are you greater than our Father Abraham, who is dead. The prophets also are dead: whom do you make yourself? 54 Jesus answered, If I commend myself, my commendation is nothing: it is my Father, whom you call your God, who commends me. 55 Nevertheless, you know him not; but I know him: and if I should say, I know him not, I should speak falsely like you: but I know him, and keep his word. 56 Abraham, your father, rejoiced that he should see my day; and he did see it, and was glad. 57 The Jews replied, You are not yet fifty years old, and you have seen Abraham? 58 Jesus answered, Most assuredly, I say to you, before Abraham was born, I am. 59 Then they took up stones to cast at him; but Jesus concealed himself, and went out of the temple.

9 As Jesus passed along, he saw a man who had been born blind. 2 And his disciples asked him,



saying, Rabbi, who sinned: this man, or his parents, that he was born blind? **3** Jesus answered, Neither this man nor his parents sinned. It was only that the works of God might be displayed upon him. **4** I must do the work of him who sent me, while it is day; the night comes, when no man can work. **5** While I am in the world, I am the light of the world. **6** Having said this, he spit upon the ground, and with the clay, which he made with the spittle, anointed the blind man's eyes, **7** and said to him, Go wash in the pool of Siloam, (which signifies Sent.) He went, therefore, and washed them, and returned seeing. **8** Then the neighbors, and they who had before seen him blind, said, Is not this he who sat and begged? **9** Some said, It is he; others, He is like him. He said, I am he. **10** They asked him, then, How did you receive your sight? **11** He answered, A man called Jesus, made clay and anointed my eyes, and said to me, Go to the pool of Siloam, and wash your eyes. I went accordingly, and washed them, and saw. **12** Then they asked him, Where is he? He answered, I know not. **13** Then they brought him, who had been blind, to the Pharisees; **14** (now it was on a Sabbath, that Jesus made the clay, and gave him his sight.) **15** The Pharisees likewise, therefore, asked him how he had received his sight. He answered, He put clay on my eyes, and I washed them, and now see. **16** Upon this some of the Pharisees said, This man is not from God, for he observes not the Sabbath. Others said, How can one that is a sinner perform such miracles? And they were divided among themselves. **17** Again they asked the man, who had been blind, What do you say of him, for giving you sight? He answered, He is a prophet. **18** But the Jews believed not that the man had been blind, and had received his sight; till they called his parents, **19** and asked them, Do you say, that this is your son, who was born blind? How, then, does he now see? **20** His parents answered, We know that this is our son, and that he was born blind: **21** but how he now sees, or who opened his eyes, we know not. He is of age, ask him; he will answer for himself. **22** His parents spoke thus, because they fear the Jews: for the Jews had already determined, that whosoever acknowledged Jesus to be the Messiah, should be expelled from the synagogue. **23** For this reason his parents said, He is of age, ask him. **24** A second time, therefore, they called the man, who had been born blind, and said to him, Give glory to God; we know that this man is a sinner. **25** He replied, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, I now see. **26** They said to him again, What did he do to you? How did he make you see? **27** He answered, I told you before; did you not hear? Why would you hear it repeated? Will you, also, be his disciples? **28** They reviled him and said, You are his disciple. As for us, we are disciples of Moses. **29** We know that God spoke to Moses: as for this man, we know not whence he is. **30** The man replied, This is surprising, that you know not whence he is, although he has given me sight. **31** We know that God hears not sinners; but if any man worship God, and obey him, that man he hears. **32** Never was it heard before, that any man gave sight to one born blind. (αἰὼν γ'165) **33** If this man were not from God, he could do nothing. **34** They replied, You were altogether born in sin, and do you teach us? And they cast him out. **35** Jesus heard that they had cast him out, and having met him, said to him, Do you believe on the Son of God? **36** He answered, Who is he, Sir, that I may believe on him? **37** Jesus said to him, Not only have you seen him; but it is he, who talks with you. **38** And he cried, Master, I believe; and threw himself prostrate before him. **39** And Jesus said, For judgment am I come into this world, that they who see not, may see; and that they who see, may become blind. **40** Some Pharisees, who were present, hearing this, said to him, Are we also blind? **41** Jesus answered, If you were blind, you would not have sin: but you say, We see: therefore your sin remains.

**10** Most assuredly, I say to you, he who enters not by the gate into the sheepfold, but climbs over the fence, is a thief and a robber. **2** The shepherd always enters by the gate. **3** To him, the porter opens, and the sheep obey his voice. His own sheep he calls by name, and leads out. **4** And having put out his sheep, he walks before them, and they follow him; because they know his voice. **5** They will not follow a stranger, but flee from him; because they know not the voice of strangers. **6** Jesus addressed this similitude to them, but they did not comprehend what he said. **7** He therefore added, Most assuredly, I say to you, I am the gate of the fold. **8** All who preceded me were thieves and robbers; but the sheep obeyed them not. **9** I am the gate: such as enter by me shall be safe: they shall go in and out, and find pasture. **10** The thief comes in only to steal, to slay, and to destroy. I am come that they may have life, and have it abundantly. **11** I am the good shepherd. The good shepherd gives his life for his sheep. **12** The hireling, who is not the shepherd, and to whom the sheep do not belong, when he sees the wolf coming, abandons

the sheep, and flees; and the wolf tears them, and disperses the flock. 13 The hireling flees, because he is a hireling, and cares not for the sheep. 14 I am the good shepherd. And I know my own, and am known by them, 15 (even as the Father knows me, and I know the Father; ) and I give my life for the sheep. 16 I have other sheep, besides, which are not of this fold. Them I must also bring; and they will obey my voice; and there shall be one flock, one shepherd. 17 For this the Father loves me, because I give my life, to be afterward resumed. 18 No one forces it from me: but I give it of myself. I have power to give it, and I have power to resume it. This commandment I have received from my Father. 19 Again there was a division among the Jews, occasioned by this discourse. 20 Many of them said, He has a demon, and is mad: why do you hear him? 21 Others said, These are not the words of a demonise. Can a demon give sight to the blind? 22 Afterward, when they were celebrating the feast of the dedication, at Jerusalem, 23 it being in winter; as Jesus walked in the temple, in Solomon's portico, 24 the Jews surrounding him, said to him, How long will you keep us in suspense? If you be the Messiah, tell us plainly. 25 Jesus answered, I told you; but you believed not. The works which I do in my Father's name, testify of me. 26 But you believe not, for you are not of my sheep. 27 My sheep, as I told you, obey my voice; I know them, and they follow me. 28 Besides, I give them eternal life; and they shall never perish, neither shall any one wrest them out of my hands. (αἰὼν g165, αἰῶνιος g166) 29 My Father, who gave them me, is greater than all; and none can wrest them out of my Father's hand. 30 I and the Father are one. 31 Then the Jews again took up stones to stone him. 32 Jesus said to them, Many good works I have shown you from my Father; for which of these works do you stone me? 33 The Jews answered, For a good work we do not stone you, but for blasphemy; because you, being a man, make yourself God. 34 Jesus replied, Is it not written in your law, "I said, You are gods?" 35 If the law stiled them gods, to whom the word of God was addressed, and if the language of scripture in unexceptionable; 36 do you charge him with blasphemy whom the Father has consecrated his Apostle to the world, for calling himself his Son? 37 If I do not the works of my Father, believe me not. 38 But if I do, though you believe not me, believe the works, that you may know and believe, that the Father is in me, and I am in him. 39 They then attempted again to seize him; but he escaped out of their hands, 40 and retired again toward the Jordan, and abode in

the place where John first immersed. 41 And many resorted to him, who said, John, indeed, wrought no miracle: but all that John spoke of this man, is true. 42 And many believed on him there.

**11** Now, one Lazarus, of Bethany, the village of Mary and her sister Martha, was sick. 2 (It was that Mary who anointed the Lord with balsam, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 The sisters, therefore, sent to tell Jesus, Master, lo! he whom you love, is sick. 4 Jesus hearing it, said, This sickness will not prove fatal; but conduce to the glory of God, that the Son of God may be glorified by it. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 Having, then, heard that he was sick, Jesus staid two days in the place where he was. 7 Afterward, he said to the disciples, Let us return to Judea. 8 The disciples answered, Rabbi, but very lately the Jews would have stoned you, and you would return thither? 9 Jesus replied, Are there not twelve hours in the day? If any man walk in the day, he stumbles not: because he sees the light of the world: 10 but if he walk in the night, he stumbles; because there is no light. 11 Having spoken this, he added, Our friend Lazarus sleeps; but I go to wake him. 12 Then said his disciples, Master, if he sleep, he will recover. 13 Jesus spoke of his death; but they thought that he spoke of the repose of sleep. 14 Then Jesus told them plainly, Lazarus is dead. 15 And on your account I am glad that I was not there, that you may believe; but let us go to him. 16 Then Thomas, that is, Didymus, said to his fellow disciples, Let us go, that we may die with him. 17 When Jesus came, he found that Lazarus had been already four days in the tomb. 18 Now, (Bethany being about fifteen furlongs from Jerusalem, ) 19 many of the Jews came to Martha, and Mary, to comfort them on the death of their brother. 20 Martha having heard that Jesus was coming, went and met him; but Mary remained in the house. 21 Then Martha said to Jesus, Master, if you had been here, my brother had not died. 22 But I know that even now, whatever you shall ask of God, God will give you. 23 Jesus said to her, Your brother shall rise again. 24 Martha replied, I know that he will rise at the resurrection, on the last day. 25 Jesus said to her, I am the resurrection and the life. He who believes on me, though he were dead, shall live; 26 and no man who lives and believes on me, shall ever die. Do you believe this? (αἰὼν g165) 27 She answered, Yes, Master, I believe that you are the Messiah, the Son of God, He who comes into the world. 28 Having

said this, she went and called Mary, her sister, aside, saying, The Teacher is come, and calls for you. 29 When Mary heard this, she instantly rose and went to him. 30 Now Jesus had not yet entered the village, but was in the place where Martha met him. 31 The Jews, then, who were condoling with Mary in the house, when they saw that she arose hastily, and went out, followed her, saying, She is going to the tomb to weep there. 32 Mary being come to the place where Jesus was, and seeing him, threw herself at his feet, saying, Had you be here, Master, my brother had not died. 33 When Jesus saw her weeping, and the Jews weeping, who came with her, he groaned deeply, and was troubled, 34 and said, Where have you laid him? They answered, and said, Master, come and see. 35 Jesus wept. 36 The Jews, therefore, said, Mark how he loved him. 37 But some of them said, Could not he who gave sight to the blind man, even have prevented this man's death? 38 Jesus, therefore, again, groaning, came to the tomb. It was a cave, the entrance of which was shut up with a stone. 39 Jesus said, Remove the stone. Martha, the sister of the deceased, answered, Sir, by this time, the smell is offensive, for this is the fourth day. 40 Jesus replied, Did I not say to you, If you believe, you shall see the glory of God? 41 Then they removed the stone. And Jesus, lifting up his eyes, said, Father, I thank thee that thou hast heard me. 42 As for me, I know that thou hearest me always; but I speak, for the people's sake who surround me, that they may believe that thou hast sent me. 43 After these words, raising his voice, he cried, Lazarus, come forth! 44 He who had been dead, came forth, bound hand and foot with fillets, and his face wrapped in a handkerchief. Jesus said to them, Unbind him, and let him go. 45 Many, therefore, of the Jews, who had come to Mary, and seen what he did, believed on him. 46 But some of the repaired to the Pharisees, and told them what Jesus had done. 47 Then the chief priests and the Pharisees assembled the Sanhedrim, and said, What are we doing? for this man works many miracles. 48 If we let him go on thus, every one will believe on him, and the Romans will come and destroy both our place and our nation. 49 One of them, named Caiaphas, who was high priest that year, said to them, You are utterly at a loss, 50 and do not consider, that it is better for us that one man die for the people, than that the whole nation should be ruined. 51 This he spoke, not of himself; but being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for that nation only, but that he should

assemble into one body the dispersed children of God. 53 From that day, therefore, they concerted how they might destroy him. 54 For that reason, Jesus appeared no longer publicly among the Jews, but retired to the country, near the desert, to a city called Ephraim; and continued there with his disciples. 55 Meantime, the Jewish passover approached, and many went to Jerusalem from the country, before the passover, to purify themselves. 56 These inquired after Jesus, and said, one to another, as they stood in the temple, What do you think? Will he not come to the festival? 57 Now the chief priests and the Pharisees had issued an order, that whosoever knew where he was, he should make it known, that they might apprehend him.

**12** Six days before the passover, Jesus came to Bethany, where Lazarus was, whom he had raised from the dead. 2 There they made him a supper, and Martha served: but Lazarus was one of those who were at table with him. 3 Then Mary, taking a pound of the balsam of spikenard, which was very valuable, anointed the feet of Jesus, and wiped them with her hair, so that the house was filled with the odor of the balsam. 4 On which, one of his disciples, Judas Iscariot, Simon's son, who was to betray him, said, 5 Why was not this balsam sold for three hundred denarii, which might have been given to the poor? 6 This he said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put in it. 7 Then Jesus said, Let her alone. She has reserved this to embalm me, against the day of my burial. 8 For you will always have the poor among you; but me you will not always have. 9 A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see Lazarus, whom he had raised from the dead. 10 The chief priests, therefore, determined to kill Lazarus also; 11 because he proved the occasion that many Jews forsook them, and believed on Jesus. 12 On the next day, a great multitude, who were come to the festival, hearing that Jesus was on the road to Jerusalem, 13 took branches of palm trees, and went out to meet him, crying, Hosanna! blessed be Israel's King, who comes in the name of the Lord. 14 Now Jesus having found a young ass, was riding on it, agreeably to what is written, 15 "Fear not, daughter of Zion; behold your King comes, sitting on an ass's colt." 16 These things the disciples did not understand, at first; but after Jesus was glorified, they remembered that thus

it had been written concerning him, and that thus they had done to him. 17 And the people who had been present, attested that he had called Lazarus out of the tomb, and raised him from the dead. 18 It was the rumor that he had wrought this miracle, which made the people crowd to meet him. 19 The Pharisees, therefore, said among themselves, Are you not sensible that you have no influence? Behold the world is gone after him. 20 Now, among those who came to worship at the festival, there were some Greeks. 21 These applied to Philip, of Bethsaida, in Galilee, making this request, Sir, we wish to see Jesus. 22 Philip went and told Andrew; then Andrew and Philip told Jesus. 23 Jesus answered them, saying, The time is come, when the Son of Man must be glorified. 24 Most assuredly, I say to you, when a grain of wheat is thrown into the ground, unless it die, it remains single; but if it die, it becomes very fruitful. 25 He who loves his life shall lose it; and he who hates his life in this world, shall preserve it eternally in the next. (αἰῶνιος γ166) 26 Would any man serve me? let him follow me; and where I am, there shall my servant also be. If any man serve me, my Father will reward him. 27 Now is my soul troubled, and what shall I say? Father, save me from this hour? But I came on purpose for this hour. 28 Father, glorify thy name. Then came a voice out of heaven, which said, I have both glorified, and will again glorify it. 29 The people present heard the sound, and said, It thundered: others said, An angel spoke to him. 30 Jesus said, This voice came not for my sake, but for yours. 31 Now must this world be judged. Now must the prince of this world be cast out. 32 As for me, when I shall be lifted up from the earth, I will draw all men to myself. 33 This he said, alluding to the death which he was to suffer. 34 The people answered, We have learned from the law, that the Messiah will live forever. How do you say, then, that the Son of Man must be lifted up? Who is this Son of Man? (αἰῶν γ165) 35 Jesus said to them, Yet a little while the light continues with you; walk, while you have it, lest darkness overtake you: for he that walks in darkness knows not whither he goes. 36 Confide in the light, while you enjoy it, that you may be sons of light. Having spoken these words, he withdrew himself privately from them. 37 But, though he had performed so many miracles before them, they believed not on him; 38 so that the word of the Prophet Isaiah was verified, "Lord, who has believed out report?" and, "To whom is the arm of the Lord revealed?" 39 For this reason they could not believe; Isaiah having

said, also, 40 "He has blinded their eyes, and blunted their understanding, that they might not see with their eyes, comprehend with their understanding, and be converted, that I might heal them." 41 These things said Isaiah, when he saw his glory, and spoke concerning him. 42 Nevertheless, there were several, even of the magistrates, who believed on him; but, for fear of the Pharisees, did not avow it, lest they should be expelled the synagogue; 43 for they preferred approbation of men to the approbation of God. 44 Then Jesus, raising his voice, said, He who believes on me, believes not on me only; but on him who sent me. 45 And he who beholds me, beholds him who sent me. 46 I am come a light into the world, that whosoever believes on me, may not remain in darkness. 47 And if any man hear my words, but do not observe them; it is not I, who condemn him; for I came, not to condemn the world, but to save the world. 48 He who despises me, and rejects my instructions, has that which condemns him. The doctrine which I have taught will condemn him at the last day. 49 For I have not said anything from myself; but the Father who sent me, has commanded me what I should enjoin, and what I should teach. 50 And I know, that his commandment is eternal life. Whatever, therefore, I say, I speak as the Father has given me in charge. (αἰῶνιος γ166)

**13** Jesus having perceived, before the feast of the passover, that his time to remove out of this world to his Father, was come; and having loved his own, who were in the world, he loved them to the last. 2 Now while they were at the supper, (the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him, ) 3 Jesus, though he knew that the Father had subjected everything to him, and that he came from God, and was returning to God; 4 arose from supper, and laying aside his mantle, girt himself about with a towel. 5 Then he poured water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel with which he was girded. 6 When he came to Simon Peter, Peter said to him, Master, would you wash my feet? 7 Jesus answered, At present you do not comprehend what I am doing; but you shall know hereafter. 8 Peter replied, You shall never wash my feet. Jesus answered, Unless I wash you, you can have no part with me. (αἰῶν γ165) 9 Simon Peter said to him, Master, not my feet only; but also my hands and my head. 10 Jesus replied, He who has been bathing, needs only to wash his feet; the rest of his body being

clean. **11** You are clean, but not all. For he knew who would betray him; therefore he said, You are not all clean. **12** After he had washed their feet, he put on his mantle, and replacing himself at table, said to them, Do you understand what I have been doing to you? **13** You call me the Teacher and the Master; and you say right; for so I am. **14** If I, then, the Master and the Teacher, have washed your feet; you also ought to wash one another's feet. **15** For I have given you an example, that you should do as I have done to you. **16** Most assuredly, I say to you, the servant is not greater than his master, nor is the apostle greater than he who sends him. **17** Happy are you, who know these things, provided you practice them. **18** I speak not of you all. I know whom I have chosen: but the scripture must be fulfilled, "He that eats at my table, has lifted up his heel against me." **19** I tell you this now, before it happen; that when it happens, you may believe that I am the Messiah. **20** Most assuredly, I say to you, he that receives whomsoever I send, receives me; and he that receives me, receives him who sent me. **21** After uttering these words, Jesus was troubled in spirit, and declared, saying, Most assuredly, I say to you, one of you will betray me. **22** Then the disciples looked one upon another, doubting of whom he spoke. **23** Now one of his disciples, one whom Jesus loved, was lying close to his breast: **24** Simon Peter, therefore, made a sign to him, to inquire whom he meant. **25** He, then, reclining on Jesus' bosom, said to him, Master, who is it? **26** Jesus answered, It is he to whom I shall give this morsel, after I have dipped it. And having dipped the morsel, he gave it to Judas Iscariot, the son of Simon. **27** After receiving the morsel, Satan entered into him. And Jesus said to him, What you do, do quickly. **28** But none at the table knew, why he gave this order. **29** Some imagined, because Judas had the purse, that Jesus had signified to him to buy necessaries for the festival; or, to give something to the poor. **30** When Judas had taken the morsel, he immediately went out: and it was night. **31** When he was gone, Jesus said, the Son of Man is now glorified, and God is glorified by him. **32** If God is glorified by him, God also will glorify him by himself, and that without delay. **33** My children, I have now but a little time to be with you. You will seek me, and what I said to the Jews, Whither I go, you can not come; I say at present to you. **34** A new commandment I give you, that you love one another; that as I have loved you, you also love one another. **35** By this shall all men know, that you are my disciples, if you have love one to another.

**36** Simon Peter said to him, Master, whither are you going? Jesus answered, Whither I am going, you can not follow me now; but afterward you shall follow me. **37** Peter replied, Master, why can not I follow you presently? I will lay down my life for your sake! **38** Jesus answered him, Will you lay down your life for my sake? Most assuredly, I say to you, the cock shall not crow, till you have disowned me thrice.

**14** Let not your heart be troubled; believe on God, and believe on me. **2** In my Father's house are many mansions. Were it otherwise, I would have told you. **3** I go to prepare a place for you: and after I shall have gone, and prepared a place for you; I will return and take you with me, that where I am, there you may be also. **4** And whither I am going, you know, and the way you know. **5** Thomas said to him, Master, we know not whither you are going. How, then, can we know the way? **6** Jesus answered, I am the way, and the truth, and the life; no man comes to the Father, but by me. **7** Had you known me, you would have known my Father also; and henceforth you know him, and have seen him. **8** Philip said to him, Master, show us the Father, and it will satisfy us. **9** Jesus replied, Have I been with you so long, and do you not yet know me, Philip? He that has seen me, has seen the Father. How do you say, then, Show us the Father? **10** Do you not believe that I am in the Father, and the Father in me? The words which I speak to you proceed not from myself: as to the works, it is the Father dwelling in me who does them. **11** Believe me, that I am in the Father, and the Father in me; if not on my testimony, be convinced by the works themselves. **12** Most assuredly, I say to you, he who believes on me, shall himself do such works as I do; nay, even greater than these shall he do; because I go to my Father, **13** and will do whatsoever you shall ask in my name. That the Father may be glorified in the Son, **14** whatsoever you shall ask in my name, I will do. **15** If you love me, keep my commandments; **16** and I will entreat the Father, and he will give you another Advocate, to continue with you forever; (**αἰών 9165**) **17** even the Spirit of Truth, whom the world can not receive, because it neither sees him, nor knows him; but you shall know him, because he will abide with you, and be in you. **18** I will not leave you forlorn; I will return to you. **19** Yet a little while, and the world shall see me no more; but you shall see me; because I live, you also shall live. **20** On that day you shall know that I am in my Father, and you in me; and I in you. **21** He that has my commandments, and keeps

them, he it is who loves me; and he who loves me, will be loved by my Father, and I will love him, and manifest myself to him. 22 Judas (not Iscariot) said to him, Master, wherefore will you manifest yourself to us, and not to the world? 23 Jesus answering, said to him, If a man love me, he will observe my word; and my Father will love him; and we will come to him, and dwell with him. 24 He who loves me not, disregards my words; yet the word which you hear is not mine, but the Father's, who sent me. 25 I tell you these things, while I remain with you. 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things, and remind you of all that I have told you. 27 Peace I leave you; my peace I give you; not as the world gives, do I give to you. Be not disheartened; be not intimidated. 28 You have heard me say, I go away, and will return to you. If you loved me, you would rejoice that I go to the Father; because my Father is greater than I. 29 This I tell you now, before it happens, that when it happens, you may believe. 30 I shall not, henceforth, have much conversation with you; for the prince of the world is coming, though he will find nothing in me; 31 but this must be that the world may know that I love the Father, and do whatsoever he commands me. Arise, let us go hence.

**15** I am the true vine, and my Father is the vine dresser. 2 Every barren branch in me, he lops off; every fruitful branch he cleans by pruning, to render it more fruitful. 3 As for you, you are already clean, through the instructions I have given you. 4 Abide in me, and I will abide in you; as the branch can not bear fruit of itself, unless it abide in the vine, no more can you, unless you abide in me. 5 I am the vine; you are the branches. He who abides in me, and in whom I abide, produces much fruit; for, severed from me, you can do nothing. 6 If any man abide not in me, he is cast forth like withered branches, which are gathered for fuel, and burnt. 7 If you abide in me, and my words abide in you, you may ask what you will, and it shall be granted you. 8 In this is my Father glorified, that you produce much fruit; so shall you be my disciples. 9 As the Father loves me, so do I love you: continue in my love. 10 If you keep my commandments, you shall continue in my love; as I have kept my Father's commandments, and continue in his love. 11 I give you these admonitions, that I may continue to have joy in you, and that your joy may be complete. 12 This is my commandment, that you love one another, as I love you. 13 No man has

greater love than this, to lay down his life for his friends. 14 You are my friends, if you do whatever I command you. 15 Henceforth I call you not servants; for the servant knows not what his master will do: but I name you friends; for whatever I have learned from my Father, I impart to you. 16 It is not you who have chosen me; but it is I who have chosen you, and ordained you to go and bear fruit: fruit which will prove permanent, that the Father may give you whatsoever you shall ask him in my name. 17 This I command you, that you love one another. 18 If the world hate you, consider that it hated me, before it hated you. 19 If you were of the world, the world would love its own. But because you are not of the world, I having selected you from the world, the world hates you. 20 Remember what I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have observed my word, they will also observe yours. 21 But all this treatment they will give you on my account, because they know not him who sent me. 22 If I had not come, and spoken to them, they had not had sin; but now they have no excuse for their sin. 23 He that hates me, hates my Father also. 24 If I had not done among them such works as none other ever did, they had not had sin; but now they have seen them, and yet hated both me and my Father. 25 Thus they verify that passage in their law, "They hated me without cause." 26 But when the Advocate is come, whom I will send you from the Father, the Spirit of Truth, who proceeds from the Father, he will testify concerning me. 27 And you also will testify, because you have been with me from the beginning.

**16** These things I tell you, that you may not be discouraged. 2 They will expel you from the synagogue; nay, the time is coming, when, whosoever kills you, will think he offers sacrifice to God. 3 And these things they will do, because they know not the Father nor me. 4 Of these things I warn you now, that when the time shall come, you may remember that I mentioned them to you. I did not, indeed, mention them at the beginning, because I was with you myself. 5 And now I go away to him who sent me; yet none of you ask me, Whither do you go? 6 But because of those things which I have foretold you, you are overwhelmed with grief. 7 Nevertheless, I tell you the truth; it is for your good that I depart; for if I do not depart, the Advocate will not come to you; but if I go away, I will send him to you. 8 And when he is come, he will convince the world concerning sin, and

concerning righteousness, and concerning judgment: 9 concerning sin, because they believe not on me; 10 concerning righteousness because I go to my Father, and you see me no longer; 11 concerning judgment, because the prince of this world is judged. 12 I have many things still to tell you, but you can not yet bear them. 13 But when the Spirit of Truth is come, he will conduct you into all the truth: for his words will not proceed from himself: but whatsoever he shall have heard, he will speak, and show you things to come. 14 He will glorify me: for he will take of mine and communicate to you. 15 Whatsoever is the Father's, is mine; therefore, I say that he will take of mine to communicate to you. 16 A little while you shall not see me; a little while after, you shall see me; because I go to the Father. 17 Some of the disciples said among themselves, What does he mean by this; a little while you shall not see me; a little while after, you shall see me; because I go to the Father? 18 What means this little while, of which he speaks? We do not comprehend it. 19 Jesus perceiving that they were desirous to ask him, said to them, Do you inquire among yourselves about this that I said, A little while you shall not see me; a little while after, you shall see me? 20 Most assuredly, I say to you, you will weep and lament, but the world will rejoice: you will be sorrowful, but your sorrow shall be turned into joy. 21 A woman in travail has sorrow, because her hour is come. But when her son is born, she remembers her anguish no longer; for joy that she has brought a man into the world. 22 So, you, at present, are in grief; but I will visit you again, and your hearts shall be joyful, and none shall rob you of your joy. 23 On that day, you will put no questions to me. Most assuredly, I say to you, whatsoever you shall ask the Father, in my name, he will give you. 24 Hitherto you have asked nothing in my name; ask, and you shall receive, that your joy may be complete. 25 These things I have spoken to you in figures: the time approaches when I shall no more discourse to you in figures, but instruct you plainly concerning the Father. 26 The you will ask in my name, and I say not, that I will entreat the Father for you: 27 for the Father himself loves you, because you have loved me, and believed that I came from God. 28 From the presence of the Father I cam into the world. Again, I leave the world, and return to the Father. 29 His disciples replied, Now, indeed, you speak plainly, and without a figure. 30 Now we are convinced that you know all things, and need not that any should put questions to you. By this we believe that you came forth from God. 31 Jesus answered,

Do you now believe? 32 Behold, the time comes, or rather is come, when you shall disperse, every one to his own, and shall leave me alone; yet I am not alone, because the Father is with me. 33 These things I have spoken to you, that in me you may have peace. In the world you will have tribulation. But take courage! I have overcome the world.

**17** When Jesus had ended this discourse, he said, lifting up his eyes to heaven, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; 2 as thou hast given him authority over all men, that he may bestow eternal life, on all those whom thou hast given him. (αἰῶnios g166) 3 Now this is the life eternal, to know thee the only true God, and Jesus, the Messiah, thy Apostle. (αἰῶnios g166) 4 I have glorified thee upon the earth; I have finished the work which thou gavest me to do. 5 And now, Father, glorify thou me in thy own presence, with that glory which I enjoyed with thee, before the world was. 6 I have made known thy name to the men whom thou hast given me of the world. They were thine; and thou hast given them to me; and they have kept thy word. 7 Whatsoever thou hast given me, they now know to have come from thee; 8 and that thou hast imparted to me the doctrine, which I have imparted to them. They have received it, knowing for certain, that I came forth from thee, and am commissioned by thee. 9 It is for them that I pray. I pray not for the world, but for those whom thou hast given me; because they are thine. 10 And all mine are thine, and thine mine, and I am glorified in them. 11 I continue no longer in the world; but these continue in the world, and I come to thee. Holy Father, preserve them in thy name, whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name; those whom thou hast given me, I have preserved. None of them in lost, except the son of perdition, as the scripture foretold. 13 But now that I am coming to thee, I speak these things in the world, that their joy in me may be complete. 14 I have delivered thy word to them, and the world hates them, because they are not of the world, even as I am not of the world. 15 I do not pray thee to remove them out of the world, but to preserve them from evil. 16 Of the world they are not, as I am not of the world. 17 Consecrate them by the truth; thy word is the truth. 18 As thou hast made me thy Apostle to the world, I have made them my Apostles to the world. 19 And I consecrate myself for them, that they may be consecrated through the truth. 20 Nor do I pray for

these alone, but for those also who shall believe on me through their teaching; 21 that all may be one; that as thou, Father, art in me, and I in thee, they also may be one in us, that the world may believe that thou hast sent me; 22 and that thou gavest me the glory, which I have given them; that they may be one, as we are one; 23 I in them, and thou in me, that their union may be perfected; that the world may know that thou hast sent me, and that thou lovest them, as thou lovest me. 24 Father, I would that where I shall be, those whom thou hast given me may be with me; that they may behold my glory, which thou gavest me, because thou lovedst me before the formation of the world. 25 Righteous Father, though the world knows not thee, I know thee; and these know that I have thy commission. 26 And to them I have communicated, and will communicate thy name: that I being in them, they may share in the love with which thou lovest me.

**18** When Jesus had spoken these words, he passed, with his disciples, over the brook Kidron; where was a garden, into which he entered, and his disciples. 2 Now Judas, who betrayed him, knew the place; because Jesus often resorted thither with his disciples. 3 Then Judas, having got the cohort and officers from the chief priests and the Pharisees, came thither with lanterns, and torches, and arms. 4 But Jesus, who knew all that was coming upon him, went forth, and said to them, Whom do you seek? 5 They answered him, Jesus, the Nazarene. Jesus replied, I am he. Now Judas, who betrayed him, was with them. 6 He had no sooner said to them, I am he, than they, going backward, fell to the ground. 7 He, therefore, asked them again, Whom do you seek? They said, Jesus, the Nazarene. 8 Jesus answered, I have told you, that I am he. If, therefore, you seek me, let these go away. 9 Thus was that which he had spoken verified, Of those whom thou gavest me, I have lost none. 10 Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. 11 Jesus then said to Peter, Put up the sword into the scabbard. Shall I not drink the cup which the Father has given me? 12 Then the cohort, and their commander, and the Jewish officers, apprehended Jesus; and having bound him, 13 brought him first to Annas, because he was father-in-law to Caiaphas, who was high priest that year. 14 Now it was Caiaphas, who had said in council to the Jews, It is expedient that one man die for the people. 15 Meantime Simon Peter, and another

disciple, followed Jesus. That disciple, being known to the high priest, entered his court with Jesus. 16 But Peter stood without, at the door. Therefore the other disciple, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. 17 Then the maid, the portress, said to Peter, Are not you also one of this man's disciples? He answered, I am not. 18 Now, the servants and the officers, stood near a fire, which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself. 19 Then the high priest interrogated Jesus concerning his disciples and his doctrine. 20 Jesus answered, I spoke openly to the world; I always taught in the synagogues and in the temple, whither the Jews constantly resort. I said nothing in secret. 21 Why do you examine me? Examine them who heard me teach. They know what I said. 22 When he had spoken thus, one of the officers who attended, gave him a blow, and said, Do you answer the high priest thus? 23 Jesus replied, If I have spoken amiss, show in what the wrong consists: but if well, why do you smite me? 24 Now, Annas had sent him bound to Caiaphas, the high priest. 25 As Peter stood warming himself, they asked him, Are not you also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, a kinsman to him whose ear Peter had cut off, said, Did I not see you in the garden with him? 27 Peter denied again; and immediately the cock crew. 28 Then they led Jesus from the house of Caiaphas to the pretorium: it was now morning; but the Jews entered not the pretorium, lest they should be defiled, and so not in a condition to eat the passover. 29 Pilate, therefore, went out to them, and said, Of what do you accuse this man? 30 They answered, If he were not a criminal, we would not have delivered him to you. 31 Pilate said, Then take him yourselves, and judge him according to your law. The Jews replied, We are not permitted to put any man to death. 32 And thus, what Jesus had spoken, signifying what death he should die, was accomplished. 33 Then Pilate returned to the pretorium, and having called Jesus, said to him, Are you the King of the Jews? 34 Jesus answered, Do you say this of yourself, or did others tell you concerning me? 35 Pilate replied, Am I am Jew? Your own nation, yes, the chief priests have delivered you to me. What have you done? 36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands of the Jews; but my kingdom is not hence. 37 Then



Pilate said, You are a King, then? Jesus answered, You say that I am a King. For this I was born; and for this I came into the world, to give testimony to the truth. Whosoever is of the truth, hearkens to me. **38** Pilate asked him, What is truth? and so saying, went out again to the Jews, and said to them, For my part, I find nothing culpable in this man. **39** But since it is customary that I release to you one at the passover, will you that I release to you the King of the Jews? **40** Then they all cried, saying, Not this man, but Barabbas. Now Barabbas was a robber.

**19** Then Pilate caused him to be scourged. **2** And the soldiers crowned him with a wreath of thorn, which they had platted; and having thrown a purple mantle about him, **3** said, Hail! King of the Jews! and gave him blows on the face. **4** Pilate went out again, and said to them, Lo, I bring him forth to you, that you may know that I find in him nothing culpable. **5** Jesus then went forth, wearing the crown of thorns, and the purple mantle, and Pilate said to them, Behold the man! **6** When the chief priests and the officers saw him, they cried, saying, Crucify, crucify him! Pilate said to them, Take him yourselves, and crucify him; for my part, I find no fault in him. **7** The Jews answered, We have a law, and by that law he ought to die, because he assumed the title of the Son of God. **8** When Pilate heard this, he was the more afraid; **9** and having returned to the pretorium, said to Jesus, Whence are you? But Jesus gave him no answer. **10** Then Pilate said to him, Will you not speak to me? Do you not know that I have power to crucify you, and power to release you? **11** Jesus replied, You could have no power over me, unless it were given you from above; wherefore, he who delivered me to you, has greater sin. **12** From that time Pilate sought to release him; but the Jews exclaimed, If you release this man, you are not Cesar's friend. Whoever calls himself king, opposes Cesar. **13** Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal, in a place named The Pavement; in Hebrew, Gabbatha. **14** (Now it was the preparation of the Paschal Sabbath, about the sixth hour.) And he said to the Jews, Behold your King. **15** But they cried out, Away, away with him; crucify him. Pilate said to them, Shall I crucify your King? The chief priests answered, We have no King but Cesar. **16** He delivered him, therefore, to be crucified. **17** Then they took Jesus, and led him away. And he, carrying his cross, went out to a place called The Place of Skulls, which is, in Hebrew,

Golgotha; **18** where they crucified him, and two others with him; one on each side, and Jesus in the middle. **19** Pilate also wrote a title, and put it on the cross. The words were, JESUS, THE NAZARENE, THE KING OF THE JEWS. **20** And many of the Jews read this title, (for the place where Jesus was crucified was nigh the city, ) and it was written in Hebrew, Greek, and Latin: **21** then the chief priests said to Pilate, Write not the King of the Jews; but, Who calls himself King of the Jews. **22** Pilate answered, What I have written I have written. **23** When the soldiers had nailed Jesus to the cross, they took his mantle and divided it into four parts, one to every soldier: they also took the coat, which was seamless, woven from the top throughout; **24** and said, among themselves, Let us not tear it, but determine by lot whose it shall be; by this verifying the scripture, which says, "They shared my mantle among them, and cast lots for my vesture." **25** Thus, therefore, acted the soldiers. Now, there stood near the cross of Jesus, his mother, and her sister Mary, the wife of Cleopas, and Mary the Magdalene. **26** Then Jesus, observing his mother, and the disciple whom he loved, standing by, said to his mother, Woman, behold your son. **27** Then he said to the disciple, Behold your mother. And from that hour, the disciple took her to his own house. **28** After this, Jesus, (knowing that all was now accomplished, ) that the scripture might be fulfilled, said, I thirst. **29** And there was a vessel there full of vinegar, they filled a sponge with vinegar, and, having fastened it to a twig of hyssop, held it to his mouth. **30** When Jesus had received the vinegar, he said, It is finished; and bowing his head, yielded up his spirit. **31** The Jews, therefore, lest the bodies should remain on the cross on the Sabbath, for it was the preparation, (and that Sabbath was a great day, ) besought Pilate that their legs might be broken, and the bodies might be removed. **32** Accordingly, the soldiers came, and broke the legs of the first and of the other, who were crucified with him. **33** But when they came to Jesus, and found that he was already dead, they did not break his legs. **34** But one of the soldiers with a spear, pierced his side, whence blood and water immediately issued. **35** He was an eye-witness, who attests this, and his testimony deserves credit: nay, he is conscious that he speaks truth, that you may believe. **36** For these things happened that the scripture might be verified, "None of his bones shall be broken." **37** Again, the scripture elsewhere says, "They shall look on him whom they have pierced." **38** After this, Joseph, the Arimathean, who was a

disciple of Jesus, but a concealed disciple for fear of the Jews, asked permission of Pilate to take away the body of Jesus. 39 Nicodemus also, who had formerly repaired to Jesus by night, came, and brought a mixture of myrrh and aloes, weighing about a hundred pounds. 40 These men took the body of Jesus, and wound it in linen rollers, with the spices, which is the Jewish manner of embalming. 41 Now, in the place where he was crucified, there was a garden, and in the garden a new tomb, wherein no one had ever yet been laid. 42 There they deposited Jesus, on account of the Jewish preparation, the tomb being near.

**20** The first day of the week, Mary, the Magdalene, went early to the sepulcher, while it was yet dark; and saw that the stone had been removed from the entrance. 2 Then she came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them, They have taken the Master out of the sepulcher; and we know not where they have laid him. 3 Immediately Peter went out, and the other disciple, to go to the sepulcher; 4 and both ran together, but the other disciple outran Peter, and came first to the sepulcher; 5 and stooping down, he saw the linen rollers lying, but went not in. 6 Then came Simon Peter, who followed him, and went into the sepulcher, where he observed the rollers lying; 7 and the handkerchief which had been wrapped about his head, not laid beside them, but folded up in a place by itself. 8 Then the other disciple, who came first to the sepulcher, entered also; and he saw, and believed the report. 9 For, as yet, they did not understand from the scriptures, that he was to rise from the dead. 10 Then the disciples returned to their companions. 11 But Mary stood without, near the sepulcher, weeping. As she wept, stooping down to look into the sepulcher, 12 she saw two angles in white, sitting where the body of Jesus had lain, one at the head, the other at the feet. 13 And they said to her, Woman, why do you weep? She answered, Because they have taken away my Master, and I know not where they have laid him. 14 Having said this, she turned about, and saw Jesus standing, but knew not that it was Jesus. 15 Jesus aid to her, Woman, why do you weep? Whom do you seek? She, supposing him to be the gardener, answered, Sir, if you have conveyed him hence, tell me where you have laid him, and I will take him away. 16 Jesus said to her, Mary. She, turning, said to him, Rabboni; that is, Teacher. 17 Jesus said to her, Touch me not, for I have not yet ascended to my Father; but go to my

brethren, and say to them, I ascend to my Father and your Father, to my God and your God. 18 Mary, the Magdalene, went and informed the disciples, that she had seen the Master, and that he had spoken these things to her. 19 In the evening of that day, the first of the week, Jesus came where the disciples were convened, (the doors having been shut, for the fear of the Jews,) and stood in the midst, and said to them, Peace be to you. 20 Having said this, he showed them his hand and his side. The disciples, therefore, rejoiced when they saw it was their Master. 21 Jesus said again to them, Peace be to you. As the Father has sent me, so do I send you. 22 After these words, he breathed on them, and said to them, Receive the Holy Spirit. 23 Whose sins soever you remit, are remitted to them; and whose sins soever you retain, are retained. 24 Now, Thomas, that is, Didymus, one of the twelve, was not with them, when Jesus came. 25 The other disciples, therefore, said to him, We have seen the Master. But he answered, Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hand to his side, I will not believe. 26 Eight days after, the disciples being again in the house, and Thomas with them, Jesus came, the doors having been shut, and stood in the midst and said, Peace be to you. 27 Then turning to Thomas, Reach hither your finger, he said, and look at my hands; reach also your hand, and feel my side; and be not incredulous, but believe. 28 Thomas answered, My Lord, and my God! 29 Jesus replied, Because you see me, you believe; happy they, who, having never seen, shall nevertheless believe. 30 Many other miracles Jesus likewise performed in the presence of his disciples, which are not recorded in this book. 31 But these are recorded, that you may believe that Jesus is the Messiah, the Son of God; and, that believing, you may have life through his name.

**21** Afterward, Jesus again appeared to the disciples, at the sea of Tiberias; and in this manner he appeared. 2 Simon Peter and Thomas, that is, Didymus, Nathanael of Cana, in Galilee, the sons of Zebedee, and two other disciples of Jesus, being together, 3 Simon Peter said, I am going a-fishing. They answered, We will go with you. Immediately they went, and got aboard a bark, but that night caught nothing. 4 In the morning Jesus stood on the shore; the disciples, however, knew not that it was Jesus. 5 Jesus said to them, My children, have you any victuals? They answered, No. 6 Cast the net, cried

he, on the right side of the bark, and you will find. itself could not contain the volumes that would be written. They did so, but were not able to draw it, by reason of the multitude of fishes. 7 Then that disciple whom Jesus loved, said to Peter, It is the Master. Simon Peter, hearing that it was the Master, girt on his upper garment (which was laid aside) and threw himself into the sea. 8 But the other disciples came in the boat, (for they were not farther from land than about two hundred cubits, ) dragging the net, with the fishes. 9 When they came ashore, they saw a fire burning, and a fish laid on it, and bread. 10 Jesus said to them, Bring of the fishes which you have now taken. 11 Simon Peter went back, and drew the net to land, full of large fishes, a hundred and fifty-three; and the net was not rent, notwithstanding the number. 12 Jesus said to them, Come and dine. Meantime none of the disciples ventured to ask him, Who are you? knowing that it was the Master. 13 Jesus drew near, and taking bread and fish, distributed among them. 14 This is the third time that Jesus appeared to his disciples, after his resurrection. 15 When they had dined, Jesus said to Simon Peter, Simon, son of Jonas, do you love me more than these? He answered, Yes, Lord, you know that I love you. 16 A second time he said, Simon, son of Jonas, do you love m? He answered, Yes, Lord, you know that I love you. Jesus replied, Tend my sheep. 17 A third time he said, Simon, son of Jonas, do you love me? Peter, grieved at his asking this question a third time, answered, Lord, you know all things; you know that I love you. Jesus replied, Feed my sheep. 18 Most assuredly, I say to you, in your youth you girt yourself, and went whither you would; but in your old age, you shall stretch out your hands, and another will gird you and carry you whither you would not. 19 This he spoke, signifying by what death he should glorify God. After these words, he said to him, Follow me. 20 And Peter turning about, saw the disciple, whom Jesus loved, following, (the same who, leaning on his breast at the supper, had asked who it was, that would betray him.) 21 Peter seeing him, said to Jesus, And what, Lord, shall become of this man? 22 Jesus answered, If I will that he wait my return, what is that to you? Follow me. 23 Hence arose the rumor among the brethren, that that disciple should not die; nevertheless, Jesus said not, that he should not die; but, If I will, that he wait my return, what is that to you? 24 It is this disciple, who attests these things, and wrote this account; and we know that his testimony deserves credit. 25 There were many other things also performed by Jesus, which, were they to be severally related, I imagine, the world

# Acts

**1** The former narrative I composed, O Theophilus, concerning all things which Jesus began to do and teach, **2** even to the day in which he was taken up, after he had, by the Holy Spirit, given charge to the Apostles, whom he had chosen. **3** To whom, also, he presented himself alive, after his sufferings, by many infallible proofs; being seen by them forty days, and speaking of the things concerning the kingdom of God. **4** And having assembled them together, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, you have heard from me. **5** For John, indeed, immersed in water, but you shall be immersed in the Holy Spirit, within a few days. **6** They, therefore, being assembled together, asked him, saying, Lord, wilt thou, at this time, restore the kingdom to Israel? **7** But he said to them, It is not for you to know the times or the seasons which the Father has reserved to himself. **8** But you shall receive power by the Holy Spirit coming upon you, and shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and even to the remotest parts of the earth. **9** And, having said these things, while they beheld, he was lifted up, and a cloud received him out of their sight. **10** And while they were steadfastly looking up to heaven, as he ascended, behold two men in white raiment stood near them; **11** who also said, Galileans, why do you stand gazing up to heaven? This Jesus, who is taken up from you into heaven, shall also come in the same manner as you have seen him going to heaven. **12** Then they returned to Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. **13** And when they were come into the city, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphaeus, and Simon, the Zealot, and Judas, brother of James. **14** These all unanimously persevered in prayer, with the women, and with Mary, the mother of Jesus, and with his brethren. **15** And in these days, Peter, rising up in the midst of the disciples, (now the number of persons assembled was about a hundred and twenty, ) said **16** Brethren, it was necessary this scripture should be fulfilled, which the Holy Spirit formerly spoke, by the mouth of David, with respect to Judas, who became the guide of those that apprehended Jesus: **17** (for he was numbered with us, and had obtained a part of this ministry: ) **18**

this man, therefore, purchased a field with the reward of iniquity, and falling down on his face, he burst asunder in the middle, and all his bowels gushed out: **19** and it was known to all the inhabitants of Jerusalem, so that field is called, in their language, Aceldama, that is, The Field of Blood. **20** For it is written in the book of Psalms, "Let his habitation be desolate, and let no man dwell in it": and, "Let another take his office." **21** It is necessary, therefore, that one of the men who have continued with us all the time the Lord Jesus was conversant among us, **22** commencing from his immersion by John, until the day of his assumption, should be constituted a witness with us, of his resurrection. **23** And they set up two men, Joseph, called Barsabas, who was surnamed Justus, and Matthias. **24** And they prayed, saying, Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen, **25** that he may take part of the ministry and apostleship, from which Judas fell by transgression, that he might go to his own place. **26** And they cast lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

**2** And when the day of Pentecost was fully come, they were all unanimously assembled in the same place: **2** and, on a sudden, there was a sound from heaven, as of a rushing violent wind; and it filled all the house where they were sitting. **3** And there appeared to them tongues resembling fire, distinctly separated, and it rested upon each of them, **4** and they were all filled with the Holy Spirit, and began to speak in other languages, as the Spirit gave them utterance. **5** Now there were sojourning in Jerusalem pious men; Jews from every nation under heaven; **6** and when this report came abroad, the multitude assembled, and were confounded; for every one heard them speaking in his own dialect. **7** And they were all astonished, and wondered, saying one to another, Behold! are not all these that speak, Galileans? **8** And how do we every one hear in his own native language: **9** Parthians, and Medes, and Elamites, and those that inhabit Mesopotamia, and Judea, and Cappadocia, Pontus, and Asia, **10** Phrygia, and Pamphilia, Egypt, and the parts of Africa which are about Cyrene: Roman strangers, also, both Jews and proselytes; **11** Cretes, and Arabians; we hear them speaking in our own tongues the wonderful works of God! **12** And they were all in amazement and perplexity, and said one to another, What can this mean? **13** But others, mocking, said, Surely these men are filled

with sweet wine. **14** But, Peter, standing up with the eleven, raised his voice, and said to them--Jews, and all you that sojourn in Jerusalem, let this be known to you, and attend to my words; **15** for these men are not drunk, as you suppose, since it is but the third hour of the day: **16** but this is that which was spoken by the Prophet Joel, **17** "And it shall come to pass in the last days, says God, I will pour out a portion of my Spirit upon all flesh; and your sons and daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. **18** Yes, in those days I will pour out of my Spirit upon my servants, and upon my handmaids; and they shall prophesy; **19** and I will give prodigies in heaven above, and signs in the earth beneath; blood and fire, and a cloud of smoke: **20** the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. **21** And it shall come to pass, that whosoever shall invoke the name of the Lord shall be saved." **22** Israelites, hear these words: Jesus, the Nazarene, a man recommended to you by God, by powerful operations, and wonders, and signs, which God wrought by him in the midst of you, (as you yourselves also know, ) **23** him you have apprehended, being given up by the declared counsel and foreknowledge of God, and by the hands of sinners have crucified and slain: **24** whom God raised up, having loosed the pains of death, as it was impossible that he should be held under it. **25** For David says, concerning him, "I have regarded the Lord as always before me; because he is at my right hand, that I might not be moved: **26** for this reason my heart is glad, and my tongue exults; moreover, too, my flesh shall rest in hope **27** that thou wilt not leave my soul in the unseen world, neither wilt thou permit thy Holy One to see corruption. (Hadēs 986) **28** Thou hast made me to know the ways of life; thou wilt make me full of joy with thy countenance." **29** Brethren, permit me to speak freely to you concerning the patriarch David; the he is both dead and buried, and his sepulcher is among us to this day; **30** therefore, being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins he would raise up the Messiah to sit on his throne; **31** he, foreseeing this, spoke of the resurrection of the Messiah, that his soul should not be left in the unseen world, nor his flesh see corruption. (Hadēs 986) **32** This Jesus, God has raised up, of which all we are witnesses: **33** being exalted, therefore, to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has shed forth this,

which you see and hear. **34** For David is not ascended into heaven, but he says, "The Lord said to my Lord, Sit thou at my right hand, **35** till I make thy foes thy footstool. **36** Let, therefore, all the house of Israel assuredly know, that God has made this Jesus, whom you have crucified, Lord and Messiah. **37** Now, when they heard these things, they were pierced to the heart, and said to Peter, and the rest of the Apostles, Brethren, what shall we do? **38** And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit. **39** For the promise is to you, and to your children, and to all that are afar off; as many as the Lord our God shall call. **40** And with many other words he testified, and exhorted, saying, Save yourselves from this perverse generation. **41** They, therefore, who received his word with readiness, were immersed: and there were added to the disciples that very day, about three thousand souls. **42** And they continued steadfast in the teaching, in the fellowship, in the breaking of the load, and in the prayers of the Apostles. **43** Fear also fell upon every soul, and many miracles and signs were wrought by the Apostles. **44** And all that believed were together, and had all things in common. **45** They also sold their possessions and effects, and distributed them to every one according to his necessity. **46** Moreover, they continued unanimously in the temple every day; and breaking bread from house to house, they partook of their food with joy and simplicity of heart, **47** praising God, having favor with all the people: and the Lord daily added the saved to the congregation.

**3** Now, about that time, Peter and John went up to the temple, at the hour of prayer, being the ninth hour. **2** And a certain man, who had been lame from his birth, was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple; **3** who seeing Peter and John about to go into the temple, begged to receive alms. **4** But Peter, with John, looking steadfastly upon him, said, Look on us. **5** And he fixed his eyes upon them, expecting to receive something from them. **6** But Peter said, Silver and gold I have none, but what I have I give you: in the name of Jesus Christ, the Nazarene, rise up and walk. **7** And, taking him by the right hand, he raised him up: and immediately his feet and ankle bones were strengthened. **8** And leaping up, he stood, and walked about, and entered with them into the temple,

walking, and leaping, and praising God. 9 And all the people saw him walking, and praising God; 10 and they knew him to be the same person who sat for alms at the Beautiful gate of the temple, and were filled with wonder and amazement at that which had happened to him. 11 And while he kept fast hold of Peter and John, all the people ran together to them, exceedingly astonished, in the portico called Solomon's. 12 And Peter, seeing this, answered the people, Israelites, why do you wonder at this? or why do you fix your eyes on us, as if by our own power, or piety, we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Son Jesus, whom you delivered up, and rejected in the presence of Pilate, when he was desirous to release him: 14 but you rejected the Holy and Righteous One, and desired a murderer to be granted to you; 15 and killed the Prince of Life, whom God has raised from the dead, of which we are witnesses; 16 and his name, through faith in his name, has made this man strong, whom ye see and know; yes, the faith which is by him, has given him this perfect soundness, in the presence of you all. 17 And now, brethren, I know that through ignorance you did it, as did also your rulers; 18 but those things which God foretold, by the mouth of all his prophets, that the Messiah should suffer, he has thus fulfilled. 19 Reform, therefore, and return to God, that so your sins may be blotted out; that seasons of refreshment may come from the presence of the Lord, 20 and that he may send Jesus Christ, who was before designed for you: 21 whom, indeed, heaven must retain till the time of the accomplishment of all things, which God has spoken by the mouth of all his holy prophets, from the beginning of time. (Acts 1:21-22) 22 Moses truly said, to the fathers, "A prophet like me shall the Lord your God raise up for you, from among your brethren; him shall you obey in all things, whatsoever he shall say to you: 23 and it shall come to pass, that every soul who will not obey that prophet, shall be cut off from among the people." 24 Yes, and all the prophets from Samuel, and those that succeeded, as many as have spoken, have also foretold these days. 25 You are the children of the prophets, and of the institution which God instituted with our fathers, saying to Abraham, "And in your see shall all the families of the earth be blessed." 26 To you, first, God, having raised up his Son, has sent him to bless you; in turning every one of you, from your iniquities.

4 And while they were speaking to the people, the priests, the captain of the temple guard, and the Sadducees, came upon them; 2 being grieved that they taught the people, and announced, through Jesus, the resurrection from the dead. 3 And they laid hands on them, and committed them into custody to the next day; for it was now evening. 4 But many of those who had heard the word, believed: and the number of the men was about five thousand. 5 And the next day their rulers, elders, and scribes, gathered together at Jerusalem: 6 both Annas, the high priest, and Caiaphas; also John, and Alexander, and as many as were of the high priest's kindred. 7 And having set them in the midst, they inquired, By what power, or in what name, have you done this? 8 Then Peter, full of the Holy Spirit, said to them, Rulers of the people, and elders of Israel; 9 if we are this day examined about the benefit conferred on the impotent man, by what means he is healed; 10 be it known to you all, and to all the people of Israel, that through the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead: yes, by HIM this man stands before you hale. 11 This is the stone which was set at nought by you builders, that is become the head of the corner: 12 and there is salvation in no other; for there is no other name under heaven given among men, by which we can be saved. 13 Now, when they saw the boldness of Peter and John, and understood that they were illiterate men, and in private stations in life, they were astonished, and recollected their having been with Jesus. 14 And seeing the man that was cured standing with them, they had nothing to say against it. 15 But having ordered them to withdraw out of the council, they conferred among themselves, 16 saying, What shall we do with these men? for that indeed a signal miracle has been wrought by them, is manifest to all the inhabitants of Jerusalem; and we can not deny it. 17 Nevertheless, that it may not spread any further among the people, let us charge them, with the severest threats, to speak no more to any man in this name. 18 And having called them, they charged them neither to speak nor teach any more in the name of Jesus. 19 But Peter and John, answering them, said, Whether it be just in the sight of God, to obey you rather than God, judge you: 20 for we can not but speak the things which we have seen and heard. 21 And having threatened them again, they dismissed them, on account of the people, finding nothing for which they might punish them; because all the people glorified God for that which was done;

22 for the man on whom this miracle of healing was wrought, was more than forty years old. 23 And being dismissed, they came to their own company, and related all that the chief priests and elders had said to them. 24 And when they heard it, they lifted up their voice with one accord to God, and said, Lord, thou art the God who didst make heaven and earth; and the sea, and all things that are in them: 25 who didst say by the mouth of thy servant David, "Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth set themselves, and the rulers combined together against the Lord, and against his anointed." 27 For of a truth, against thy holy Son Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the heathen, and the people of Israel, 28 have combined to do what thy hand and thy counsel marked out before to be done. 29 And now, O Lord, regard their threatenings; and give to thy servants to speak thy word with all freedom; 30 whilst thou stretchest out thy hand to heal, and signs and wonders are doing through the name of thy holy Son Jesus. 31 And while they were praying, the place in which they were assembled was shaken: and they were all filled with the Holy Spirit, and they spoke the word of God with freedom. 32 Now the heart and soul of the multitude of believers was one: nor did any one call any of his possessions his own; but all things were common among them. 33 And with great power did the Apostles give forth their testimony concerning the resurrection of the Lord Jesus: and great kindness was among them all. 34 Neither was there one indigent person among them; for as many as were proprietors of lands or houses, sold them, and brought the price of the things they sold, 35 and laid it down at the feet of the Apostles: and distribution was made to each according to his need. 36 And Joses, who, by the Apostles, was surnamed Barnabas, (which being interpreted, signifies a Son of Exhortation, ) a Levite, and by birth a Cyprian, 37 having an estate, sold it, and brought the money and laid it down at the feet of the Apostles.

**5** But a certain man, named Ananias, with Sapphira, his wife, sold an estate, 2 and secreted a part of the price, his wife also, being privy to it: and bringing a certain part, he laid it down at the feet of the Apostles. 3 But Peter said, Ananias, why has Satan filled your heart, that you should attempt to impose on the Holy Spirit, and to secrete a part of the price of the land? 4 While it remained, did it not continue yours? and when it was sold, was it not at your own

disposal? Why have you admitted this thing into your heart? You have not lied to men, but to God. 5 And Ananias, hearing these words, fell down and expired: and great fear fell on all that heard these things. 6 Then the young men arose, and bound him up, and carrying him out, they buried him. 7 After the interval of about three hours, his wife, also, not knowing what was done, came in. 8 And Peter said to her, Tell me whether you sold the land for so much. And she said, Yes, for so much. 9 Then Peter said to her, How is it that you have conspired together to tempt the Spirit of the Lord? Behold the feet of those who have been burying your husband are at the door, and they shall carry you out. 10 And immediately she fell down at his feet, and expired: and the young men coming in, found her dead, and carried her out, and buried her by her husband. 11 And great fear came on all the assembly, and on all that heard these things. 12 And many signs and wonders were done among the people by the hands of the Apostles, (and they were all unanimously in Solomon's portico; 13 and not one of the rest presumed to join himself to them, but the people magnified them: 14 and believers were more and more added to the Lord, multitudes both of men and women: ) 15 insomuch that along the streets they brought out the sick, and laid them on beds, and couches, that even the shadow of Peter, coming by, might overshadow some of them. 16 And multitudes also, out of the cities round about, came together to Jerusalem, bringing the sick, and those that were troubled with unclean spirits, who were all healed. 17 But the high priest arising, and all they that were him, being the sect of the Sadducees, were filled with zeal, 18 and laid their hands on the Apostles, and put them into the common prison. 19 But a messenger of the Lord, by night, opened the doors of the prison, and bringing them out, said, 20 Go, and presenting yourselves in the temple, speak to the people all the words of this life. 21 And hearing this, they went very early into the temple, and taught. But the high priest being come, and they that were with him, they called together the Sanhedrim, even the whole Senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, they found them not in the prison. Returning, therefore, they made their report, 23 saying, We found, indeed, the prison shut with all safety, and the keepers standing before the doors; but, having opened them, we found no one within. 24 Now, when the high priest, and the captain of the temple guard, and the chief priests heard these words, they doubted concerning them,

what this could be. **25** But one came, and told them, Behold, the men whom you put in prison, are standing in the temple, and teaching the people. **26** Then the captain went, with the officers, and brought them, (not by violence, for they feared the people, lest they should be stoned: ) **27** and when they had brought them, they set them before the Sanhedrim. And the high priest asked them, **28** saying, Did we not strictly charge you, that you should not teach in this name? and behold, you have filled Jerusalem with your doctrine, and would bring this man's blood upon us. **29** But Peter and the other Apostles answered, and said, It is necessary to obey God rather than men. **30** The God of our fathers has raised up Jesus, whom you slew, hanging him on a tree: **31** HIM has God exalted at his right hand, a Prince and Saviour, to give reformation to Israel, and remission of sins. **32** And we are witnesses of these things, and the Holy Spirit also, whom God has given to them who submit to his government. **33** And when they heard this, they were enraged, and consulted to put them to death. **34** But a certain Pharisee in the Sanhedrim, whose name was Gamaliel, a doctor of law, in great esteem among all the people, rose up, and commanded the Apostles to be taken out for a little while; **35** and he said to them, Men of Israel, take heed to yourselves what you are about to do to these men. **36** Some time ago Theudas arose, pretending himself to be a person of note: to whom a number of men, about four hundred, adhered, who was slain; and all who hearkened to him were scattered, and came to nothing. **37** After him, Judas, the Galilean, arose, in the days of the enrollment, and drew a multitude of people after him, and he was destroyed; and all who hearkened to him were dispersed. **38** And now, in the present case, I say to you, Refrain from these men, and let them alone: for if this design and work be of men, it will be defeated; **39** but if it be of God, you can not defeat them: lest, perhaps, you be found fighters against God. **40** And they yielded to him; and having called in the Apostles, and scourged them, they charged them not to speak in the name of Jesus, and dismissed them. **41** And they departed from the presence of the Sanhedrim. rejoicing that they were counted worthy to be exposed to infamy for the sake of his name. **42** And, daily, in the temple, and from house to house, they ceased not to teach and declare the good news, that Jesus is the Messiah.

**6** Now, in these days, the number of the disciples being multiplied, there arose a murmuring of the

Hellenists that is, Jews who used the Greek language against the Hebrews, because their widows were neglected in the daily ministrations. **2** And the twelve, having called the multitude of the disciples together, said, It is by no means agreeable, that we should leave the word of God to attend tables; **3** therefore, brethren, look out from among yourselves seven men of an attested character, full of spirit and wisdom, whom we may set over this business; **4** we will constantly attend to prayer, and to the ministry of the word. **5** And the speech was pleasing to all the multitude, and they elected Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nichanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; **6** whom they presented before the Apostles; and they, having prayed, laid hands on them. **7** And the word of God grew; and the number of disciples in Jerusalem was greatly multiplied; and a great multitude of the priests became obedient to the faith. **8** And Stephen, full of grace and power, wrought many miracles, and great signs among the people. **9** Then there arose some of the synagogue, which is called that of the Libertines, and of the Cyrenians, and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. **10** And they were not able to resist the wisdom and spirit with which he spoke. **11** Then they suborned men to say, We heard him speak reproachful words against Moses, and against God. **12** And they stirred up the people, and the elders, and the scribes, and setting upon him, they dragged him away with them, and brought him to the Sanhedrim. **13** And they set up false witnesses, who said, This man is incessantly speaking against this holy place, and the law: **14** for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change its customs, which Moses delivered to us. **15** And all that sat in the Sanhedrim, fixing their eyes upon him, saw his countenance like the countenance of an angel.

**7** Then the high priest said, Are these things indeed thus? **2** And he said, Brethren, and fathers, hearken: the God of glory appeared to our father Abraham, while he was in Mesopotamia, before he dwelt in Charran; **3** and said to him, "Depart from your country and from your kindred, and come into a land which I will show you." **4** Then departing from the land of the Chaldeans, he dwelt in Charran: and from thence, after his father died, he caused him to remove his habitation into this land, in which you now dwell. **5** And he gave him no inheritance in it, not so much



as the breadth of his foot: nevertheless he promised to give it for a possession to him, even to his seed after him, when he had no child. 6 And God spoke thus--that his seed should "sojourn in a foreign land, and that they should enslave and abuse them four hundred years. 7 And the nation to which they are enslaved (said God) I will judge; and afterward they shall come out, and serve me in this place." 8 And he gave him the institution of circumcision; and so he begot Isaac, and circumcised him on the eighth day: and Isaac begot Jacob, and Jacob begot the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: nevertheless, God was with him, 10 and delivered him but of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt; and he constituted him ruler over Egypt and all his house. 11 And a famine came upon all the land of Egypt and Canaan, and great affliction; and our fathers did not find sustenance. 12 But Jacob, hearing that there was corn in Egypt, sent our fathers first; 13 and the second time Joseph was made known to his brethren; and the family of Joseph was made known to Pharaoh. 14 And Joseph sent, and invited his father Jacob, and all his kindred, amounting to seventy-five souls. 15 So Jacob went down into Egypt, and died, he and our fathers: 16 and they were carried over to Sychem, and were laid in the sepulcher which Abraham purchased, for a sum of money, of the sons of Emmor, the father of Sychem. 17 And as the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt; 18 till another king arose, who knew not Joseph. 19 He, forming craft designs against our kindred, treated our fathers injuriously, by causing their infants to be exposed, that their race might perish. 20 In which time Moses was born, and was exceedingly beautiful; and he was bred up for three months in his father's house: 21 and being exposed, the daughter of Pharaoh took him up, and nourished him for her own son: 22 and Moses was educated in all the wisdom of the Egyptians: and he was mighty in his speeches and actions. 23 But when he was arrived at the full age of forty years, it came into his heart to visit his brethren, the children of Israel. 24 And beholding one of them injured, he defended him; and smiting the Egyptian, he avenged him that was oppressed. 25 And he supposed that his brethren would have understood that God would give them salvation by his hand: but they did not understand. 26 And the next day he showed himself to them, as they were quarreling, and would have persuaded them to peace, saying, Men, you are brethren; why do you injure one another? 27 But he that injured his neighbor, thrust him away, saying, Who has made you a ruler and a judge or us? 28 Will you kill me, as you did the Egyptian, yesterday? 29 Then Moses fled at this saying, and became a sojourner in the land of Midian; where he begot two sons. 30 And when forty years were fulfilled, an angel of the Lord appeared to him in a flame of fire, in a bush, in the wilderness of Mount Sinai. 31 And Moses seeing it, admired the vision: and as he drew near to behold it, the voice of the Lord came to him, saying, 32 "I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses trembled, and did not dare to behold it. 33 And the Lord said to him, "Loose your shoes from your feet; for the place in which you stand is holy ground. 34 I have surely seen the evil treatment of my people, which are in Egypt, and I have heard their groaning, and I am come down to deliver them; and now, come, I send you into Egypt." 35 This very Moses, whom they refused, saying, Who constituted you a ruler and a judge, God sent to be a ruler and a deliverer, by the hand of the angel who appeared to him in the bush. 36 He led them forth, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, for forty years. 37 This is that Moses who said to the children of Israel, "A prophet like me shall the Lord God raise up to you from among your brethren; him shall you hear." 38 This is he who was in the assembly in the wilderness, with the angel that spoke to him on Mount Sinai; and with our fathers, who received the lively oracles, to give to us. 39 To whom our fathers would not be obedient; but thrust him from them, and in their hearts returned back again to Egypt; 40 saying to Aaron, Make us gods who may march before us; for, as for this Moses, who brought us up out of the land of Egypt, we know not what is become of him. 41 And they made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their own hands. 42 So God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, "O house of Israel, did you offer victims and sacrifices to me for forty years in the wilderness? 43 And you have since taken up the tabernacle of Moloch, and the star of your God, Remphan; figures which you have made to worship: and therefore, I will carry you away beyond Babylon." 44 The tabernacle of the testimony was with our fathers in the wilderness, as he had appointed, who spoke to Moses to make it

according to the model which he had seen: 45 which, also, our fathers receiving, brought in with Joshua into the possession of the heathen; whom God drove out from before the face of our fathers, until the days of David; 46 who found favor before God, and made it his petition to find a dwelling for the God of Jacob. 47 But Solomon built him a house. 48 Yet the Most High dwells not in temples made with hands: as says the prophet: 49 "Heaven is my throne, and the earth is my footstool: what house will you build for me, says the Lord; 50 or, what is the place of my rest? Has not my hand made all these things? 51 Oh! stiff necked, and uncircumcised in heart and ears, you always resist the Holy Spirit: as your fathers did, so do you. 52 Which of the prophets did not your fathers persecute? yes, they slew those who spoke before, of the coming of that Righteous One, of whom you have now become the betrayers and murderers. 53 Who have received the law through ranks of messengers, and have not kept it. 54 And hearing these things, they were cut to the heart; and they gnashed their teeth at him. 55 But he, being full of the Holy Spirit, looking up steadfastly toward heaven, saw the glory of God, and Jesus standing at the right hand of God. 56 And he said, Behold, I see the heavens opened, and the Son of Man standing at the right hand of God. 57 But crying out with a loud voice, they stopped their ears, and rushed upon him with one accord. 58 And casting him out of the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul. 59 And they stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit. 60 And bending his knees, he cried with a loud voice, O Lord, charge not this sin to their account. And when he had said this he fell asleep.

**8** And Saul was well pleased with his slaughter. And at that time there was a great persecution against the congregation in Jerusalem; and they were all dispersed through the regions of Judea, and Samaria, except the Apostles. 2 And devout men carried away Stephen, and made great lamentation for him. 3 But Saul made havoc of the congregation, entering into houses, and dragging men and whom, whom he committed to prison. 4 Nevertheless, they who were dispersed, went about declaring the glad tidings of the word. 5 Then came Philip to the city of Samaria, and announced the Messiah to them. 6 And the people unanimously attended to the things that were spoken by Philip; as they heard them, and saw the miracles which he performed. 7 For, unclean spirits, which had

possessed many, crying with a loud voice, came out of them; and many, who were paralytic and lame, were healed. 8 And there was great joy in that city. 9 But there was a certain man named Simon, who had, before, in that city, used magic, and astonished the nation of Samaria; pretending himself to be some extraordinary person: 10 to whom they all paid regard, from the least to the greatest, saying, This man is the great power of God. 11 And they paid regard to him; because he had, for a long time, astonished them with his enchantments. 12 But when they gave credit to Philip, declaring the glad tidings concerning the kingdom of God, and the name of Jesus Christ: they were immersed, both men and women. 13 And Simon himself also believed; and being immersed, he kept near to Philip, beholding with amazement, the great and powerful miracles which were done. 14 Now when the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent them Peter and John; 15 who, going down, prayed for them, that they might receive the Holy Spirit. 16 (For he was not yet fallen on any of them; only, they were immersed into the name of the Lord Jesus.) 17 Then they laid hands on them, and they received the Holy Spirit. 18 Now when Simon saw that the Holy Spirit was given by the imposition of the Apostles' hands, he offered them money, 19 saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. 20 But Peter said to him, Let your money go with you to destruction, since you have thought that the free gift of God might be purchased with money. 21 You have no part nor lot in this matter; for your heart is not upright in the sight of God. 22 Reform, therefore, from this your wickedness; and beg of God, if, indeed, the thought of your heart may be forgiven you; 23 for I perceive that you are in the gall of bitterness, and bond of iniquity. 24 And Simon answered, and said, Make your supplications to the Lord on my behalf; that none of these things which you have spoken, may come upon me. 25 Now when they had borne their testimony, and had spoke the word of the Lord, they turned back for Jerusalem; and declared the glad tidings in many villages of the Samaritans. 26 And a messenger of the Lord spoke to Philip, saying, Arise, and go toward the south, by the way that goes down from Jerusalem to Gaza, which is desert. 27 And he arose, and took his journey; and, behold, a certain Ethiopian officer, a grandee of Candace, the queen of the Ethiopians, that was over all her treasure, who had come to worship at Jerusalem, 28 was returning, and sat in

his chariot, reading the Prophet Isaiah. 29 And the Spirit said to Philip, Approach, and join yourself to this chariot. 30 And Philip, running up, heard him read in the Prophet Isaiah, and said, Do you understand what you are reading? 31 And he said, How can I, unless some one should guide me? And he requested Philip that he would come up and sit with him. 32 Now the passage of scripture which he was reading, was this, "He was brought to the slaughter, as a sheep; and as a lamb before its shearer, is dumb; so he opened not his mouth. 33 In his humiliation his condemnation was extorted; and who shall describe his generation? for his life is cut off from the earth." 34 The officer answering Philip, said, I beseech you, of whom does the prophet say this? --of himself, or of some other person? 35 Then Philip opened his mouth, and beginning from the scripture, told him the glad tidings concerning Jesus. 36 And as they went along the way, they came to a certain water, and the officer said, Behold, water; what hinders my being immersed? 38 And he ordered the chariot to stop, and they both went down into the water, both Philip and the officer; and he immersed him. 39 And when they were come up out of the water, the Spirit of the Lord suddenly conveyed away Philip, and the officer saw him no more: so he went on his way rejoicing. 40 But Philip was found at Azotus; and going on thence, he proclaimed the glad tidings in all the cities, till he came to Cesarea.

**9** But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest, and petitioned for letters from him to the synagogues at Damascus; that, if he found any of that way, whether they were men or women, he might bring them bound to Jerusalem. 3 And as he was proceeding on his journey, and was come near to Damascus, on a sudden, a light from heaven shone around him; 4 and he fell to the ground, and heard a voice saying to him, Saul, Saul, why do you persecute me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom you persecute: 6 but arise, and go into the city, and you shall be told what you must do. 7 And the men who traveled with him, stood astonished; hearing, indeed, the voice, but seeing no one. 8 Then Saul arose from the earth; and, though his eyes were open, he saw no man; but they led him by the hand, and brought him to Damascus. 9 And he was three days without sight, and did neither eat nor drink. 10 Now there was a certain disciple at Damascus, whose name

was Ananias; and the Lord said to him in a vision, Ananias! And he said, Behold, I am here, Lord. 11 And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for a man of Tarsus, whose name is Saul; for, behold, he is praying to me; 12 and he has seen in a vision, a man whose name is Ananias, coming in and laying his hand upon him, that he might recover his sight. 13 Then Ananias answered, Lord, I have heard by many concerning this man, how much evil he has done to thy saints at Jerusalem; 14 and here he has authority from the chief priests to bind all that invoke thy name. 15 But the Lord said to him, Go your way; for this man is to me a chosen vessel, to bear my name before nations, and kings, and the children of Israel: 16 for I will show him how many things he must suffer for my name. 17 Then Ananias went, and entered into the house; and laying his hands upon him, he said, Brother Saul, the Lord, even Jesus, who appeared to you on the way, as you came, has sent me; that you might receive your sight, and be filled with the Holy Spirit. 18 And immediately there fell from his eyes something like scales; and he recovered his sight, and arose, and was immersed: 19 and having received food, he was strengthened, and for several days remained with the disciples at Damascus. 20 And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. 21 And all that heard him were astonished, and said, Is not this he who, in Jerusalem, spread desolation among them who called on his name; and came hither on purpose to carry such bound to the chief priests? 22 But Saul became stronger, and confounded the Jews that dwelt at Damascus, evincing that this is the Messiah. 23 And, after many days, the Jews conspired to kill him: 24 but their design was made known to Saul; and they watched the gates, day and night, to murder him. 25 But the disciples took him by night, and let him down by the wall in a basket. 26 And when he was come to Jerusalem, he attempted to associate with the disciples; but they feared him, not believing that he was a disciple. 27 But Barnabas, taking him, brought him to the Apostles, and related to them how he had seen the Lord in the way; and that he had spoken to him, and how he had preached boldly, at Damascus, in the name of Jesus. 28 And he was with them, coming in, and going out, at Jerusalem; and speaking boldly in the name of the Lord Jesus. 29 And he spoke, and disputed with the Hellenists; but they attempted to kill him: 30 and the brethren, being informed of it, conducted him to Cesarea, and

sent him away to Tarsus. **31** Then the congregations though all Judea, and Galilee, and Samaria, being edified, had rest; and walking in the fear of the Lord, and in the admonition of the Holy Spirit, were multiplied. **32** Now it came to pass, that Peter, making a tour through all the congregations, came also to the saints that dwelt at Lydda. **33** And he found there a certain man, whose name was Eneas, who has a palsy, and had kept his bed eight years. **34** And Peter said to him, Eneas, Jesus, the Messiah, heals you; arise, and make your bed. And he arose immediately. **35** And all the inhabitants of Lydda and Saron saw him, and turned to the Lord. **36** And there was at Joppa, a certain female disciple, named Tabitha, who, by interpretation, is called Dorcas; and she was full of good works, and alm-deeds, which she did. **37** And it came to pass in those days, that she was sick, and died. And when they had washed her, they laid her in an upper chamber. **38** And as Lydda was near to Joppa, the disciples, hearing that Peter was there, sent two men to him, entreating him that he would not delay to come to them. **39** And Peter arose, and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping; and showing the coats and mantles, which Dorcas made, while she was with them. **40** And Peter putting them all out, kneeled down, and prayed; and turning to the body, he said, Tabitha, arise! And she opened her eyes, and seeing Peter, sat up. **41** And giving her his hand, he raised her up; and having called the saints and widows, he presented her alive. **42** And this was known throughout all Joppa, and many believed in the Lord. **43** And he continued many days at Joppa, in the house of one Simon, a tanner.

**10** Now there was a certain man in Cesarea, named Cornelius, a centurion that called the Italian Band, **2** a man of piety, and one that feared God, with all his house; giving, also, much alms to the people, and praying to God continually. **3** He evidently saw, in a vision, about the ninth hour of the day, a messenger of God coming in to him, and saying to him, Cornelius! **4** And having fixed his eyes upon him, he was afraid, and said, What is it, Lord? And he said to him, Your prayers and your alms are come up, as a memorial before God. **5** And now send men to Joppa and bring hither Simon, whose surname is Peter: **6** he lodges with one Simon, a tanner, whose house is by the seaside. **7** As soon as the messenger, who spoke to Cornelius, was gone, he called two of his domestics, and a pious soldier, of them that waited

upon him; **8** and having related to them all these things, he sent them to Joppa. **9** On the next day, while they were on their journey, and drew near the city, Peter went up to the top of the house to pray, about the sixth hour. **10** And he was hungry, and would have taken a little refreshment; but while they were preparing, he fell into an ecstasy; **11** and he saw heaven opened, and something descending like a great sheet, fastened at the four corners, and let down to the earth: **12** in which there were all sorts of things, even four-footed animals of the earth, and wild beasts, and reptiles, and fowls of the air. **13** And there came a voice to him, Rise, Peter, kill, and eat. **14** But Peter said, By no means, Lord; for I have never eat anything which is common or unclean. **15** And the voice said to him again, the second time, Those things which God has cleansed, do not you call common. **16** And this was done three times, and the sheet was taken up again into heaven. **17** While Peter was pondering in himself, what the vision, which he had seen, might import; behold, the men, who were sent from Cornelius, having inquired out the house of Simon, stood at the door; **18** and calling, they asked, if Simon, whose surname was Peter, lodged there. **19** Now, as Peter was reflecting on this vision; the Spirit said to him, Behold, three men are inquiring for you: **20** arise, therefore, go down, and go with them without hesitation; for I have sent them. **21** Then Peter went down to the men, who were sent to him from Cornelius, and said, Behold, I am the man whom you seek; what is the cause of your coming? **22** And they said, Cornelius, the centurion, a righteous man, who fears God, and has a character attested by all the Jewish people, has been instructed, by a holy messenger, to send for you to his house, and to hear words from you. **23** Having, therefore, called them in, he entertained them, and the next day set out with them: and some of the brethren, who were of Joppa, went with him. **24** And the next day they entered into Cesarea; and Cornelius was waiting for them, having called together his relations and intimate friends. **25** Now, as Peter was coming in, Cornelius met him, and prostrating himself at his feet, made obeisance. **26** But Peter raised him up, saying, Arise; I also am a man. **27** And discoursing with him, he went in, and found many gathered together. **28** And he said to them, You know that it is unlawful for a man that is a Jew to join with, or to come into the house of, one of another nation; nevertheless, God has shown me that I am to call no man common or unclean. **29** Wherefore, when I was sent for, I came without debate: I ask,

therefore, on what account you have sent for me? **30** And Cornelius said, Four days ago, I was fasting till this hour; and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright raiment, **31** and said, Cornelius, your prayer is heard, and your alms are remembered before God: **32** send, therefore, to Joppa, and call hither Simon, whose surname is Peter; he lodges in the house of one Simon, a tanner, by the seaside; who, when he is come, shall speak to you. **33** Immediately, therefore, I sent to you, and you have done well in coming. Now, therefore, we are all here present before God, to hear all things which God has given to you in charge. **34** Then Peter, opening his mouth, said, Of a truth, I perceive that God is no respecter of persons; **35** but, in every nation, he that fears him, and works of righteousness, is acceptable to him. **36** This is that message which he sent to the children of Israel; proclaiming the glad tidings of peace by Jesus Christ, who is Lord of all. **37** You know the report there was, through all Judea, which began from Galilee, after the immersion which John preached, **38** concerning Jesus of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all who were oppressed by the devil; for God was with him. **39** And we are witnesses of all things which he did, both in the region of the Jews, and in Jerusalem: whom they slew, hanging him on a tree. **40** This very person God raised up, on the third day, and granted him to become manifest; **41** not to all the people, but to witnesses before appointed by God, even to us, who have eat and drunk with him after he arose from the dead. **42** And he has given in charge to us to proclaim to the people, and to testify that it is he who is appointed by God, to be the judge of the living and the dead. **43** To him all the prophets bear witness, that every one who believes on him, shall receive forgiveness of sins by his name. **44** While Peter was yet speaking these words, the Holy Spirit fell upon all who were hearing the word: **45** and they of the circumcision, who believed, as many as came with Peter, were astonished that the gift of the Spirit was poured out upon the Gentiles also: **46** for they heard them speaking in diverse languages, and glorifying God. **47** Then Peter answered, Can any one forbid water, that these persons should not be immersed, who have received the Holy Spirit as well as we? **48** And he ordered them to be immersed in the name of the Lord. And they entreated him to continue with them several days.

**11** Now the Apostles and brethren who were in Jerusalem, heard, that the Gentiles also had received the word of God. **2** And when Peter was come up to Jerusalem, they who were of the circumcision contended with him, **3** saying, You did go in to men who were uncircumcised, and did eat with them. **4** And Peter beginning, opened to them the matter in order, saying, **5** I was praying in the city of Joppa; and, in a trance, I saw a vision, something like a great sheet descending from heaven, let down by the four corners, and it came close to me: **6** and looking attentively upon it, I observed, and saw four-footed creatures of the earth, and wild beasts, and reptiles, and fowls of the air: **7** and I heard a voice saying to me, Arise, Peter, kill, and eat: **8** but I said, By no means, Lord; for nothing common or unclean has ever entered into my mouth. **9** And the voice answered me the second time from heaven, Those things which God has cleansed, do not you call common. **10** And this was done three times. And all the things were drawn up again into heaven. **11** And behold, at that instant, three men were come to the house in which I was, sent from Cesarea to me. **12** And the Spirit commanded me to go with them, without any scruple: and these six brethren also went along with me. And we entered into the man's house: **13** and he told us how he had seen a messenger standing in his house, and saying to him, Send to Joppa, and bring hither Simon, whose surname is Peter; **14** who shall speak words to you, by which you and all your family shall be saved. **15** And as I began to speak, the Holy Spirit fell upon them, as as on us at the beginning. **16** And I remembered the word of the Lord, how he said, John immersed in water; but you shall be immersed in the Holy Spirit. **17** Since, therefore, God gave to them the same gift as he did to us, who had believed on the Lord Jesus Christ, what was I, that I should be able to obstruct God? **18** And when they heard these things, they acquiesced, and glorified God; saying, God has, then, given to the Gentile also reformation to life. **19** Now, indeed, those who had been dispersed, on account of the distress which arose about Stephen, had traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews only. **20** Yet some of the, being men of Cyprus, and Cyrene; when they came to Antioch, spoke to the Greeks, announcing the glad tidings concerning the Lord Jesus. **21** And the hand of the Lord was with them, and a great number believed, and turned to the Lord. **22** And the report concerning them came to the ears of the congregation that was

at Jerusalem; and they sent Barnabas, to go as far as Antioch. 23 Who, when he was come, and beheld the favor of God, rejoiced, and exhorted them all to adhere to the Lord, with full determination of heart; 24 for he was a good man, and full of the Holy Spirit, and of faith: and a considerable number were added to the Lord. 25 Then Barnabas went to Tarsus, to seek Saul; 26 and finding him, he brought him to Antioch. And it came to pass, that they assembled with the congregation, for a whole year, and taught considerable numbers; and the disciples were first named Christians at Antioch. 27 And in these days prophets came from Jerusalem to Antioch. 28 And one of them, whose name was Agabus, stood up, and signified by the Spirit, that there should be a great famine over all the land: which came to pass in the days of Claudius. 29 And the disciples determined, that, according to the respective abilities of each, they should send to the assistance of the brethren who dwelt in Judea. 30 And this they did, sending it to the elders, by the hands of Barnabas and Saul.

**12** Now, about that time, Herod, the king, laid hands on some of the congregation, to afflict them. 2 And he slew James, the brother of John, with the sword. 3 And as he saw that this was acceptable to the Jews, he went on to seize Peter also: and it was in the days of unleavened bread; 4 and having seized him, he put him in prison, delivering him to the custody of four quaternions of soldiers, intending, after the passover, to bring him out to the people. 5 In the meantime, therefore, Peter was kept in the prison; but earnest and continued prayer was made to God on his account, by the congregation. 6 And when Herod was ready to have brought him out, even that very night, Peter was sleeping between two soldiers, bound with two chains; and the guards before the door were keeping the prison. 7 And, behold, a messenger of the Lord presented himself, and a light shone in the house; giving Peter a blow on the side, he awoke him, saying, Arise quickly: and his chains fell off from his hands. 8 And the messenger said to him, Gird yourself, and bind on your sandals; and he did so. And he said to him, Throw your mantle round you, and follow me. 9 And going out he followed him; and he did not know that what was done by the messenger was real; but supposed that he had seen a vision. 10 And passing through the first and second watch, they came to the iron gate that leads into the city; which opened to them of its own accord. And going out, they went through one street, and immediately the

messenger departed from him. 11 And Peter, being come to himself, said, Now I know truly, that the Lord has sent his messenger, and has delivered me from the hand of Herod, and from all the expectations of the Jewish people. 12 And recollecting, he came to the house of Mary, the mother of John, who was surnamed Mark; where many were gathered together, praying. 13 And as Peter knocked at the door of the outer gate, a maiden, whose name was Rose, went to inquire who was there. 14 And knowing Peter's voice, transported with joy, she did not open the gate: but running in, told them that Peter was standing at the gate. 15 And they said to her, You are distracted: but she confidently affirmed that it was so. 16 But Peter continued knocking; and when she opened the door, they saw him, and were astonished. 17 And he made a sign to them with his hand to be silent; and related to them how the Lord had conducted him out of prison. And he said, Inform James and the brethren of these things: and departing, he went to another place. 18 And as soon as it was day, there was no small tumult among the soldiers, what was become of Peter. 19 And Herod searching for him, and not finding him, examined the keeper, and ordered them to be led away to execution. and passing from Judea to Cesarea, he abode there. 20 And he was highly incensed against the Tyrians and Sidonians; but they unanimously came before him; and gaining Blastus, the king's chamberlain, to their interest, they begged for peace; because their country was nourished by that of the king. 21 And upon a set day, Herod, being arrayed in a royal habit, and seated upon the throne, made an oration to them. 22 And the people cried out, It is the voice of a God, and not of a man! 23 But immediately a messenger of the Lord smote him, because he did not give glory to God: and being eaten with worms, he expired. 24 And the word of God grew and was multiplied. 25 And Barnabas and Saul, having fulfilled their ministry, returned from Jerusalem; bringing along with them John, whose surname was Mark.

**13** Now, there were in the congregation that was at Antioch, certain prophets and teachers; particularly, Barnabas, and Simeon, who was called Niger, and Lucius, the Cyrenian, and Manaen, who was educated with Herod, the tetrarch, and Saul. 2 And as they were ministering to the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul, for the work to which I have called them. 3 And having fasted and prayed, and laid hands on them;

they dismissed them. 4 They, therefore, being sent by the Holy Spirit, departed to Seleucia; and from thence they sailed to Cyprus; 5 and being arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John for their attendant. 6 And having traversed the island, as far as Paphos, they found a certain Jew, a magician and false prophet, whose name was Barjesus; 7 who was with the proconsul Sergius Paulus, a prudent man; who calling for Barnabas and Saul desired to hear the word of God. 8 But Elymas, the magician, (for that was his name, when translated, ) withstood them, endeavoring to turn away the proconsul from the faith. 9 Then Saul, (who is also called Paul, ) being filled with the Holy Spirit, and looking steadfastly upon him, 10 said, O! full of all deceit, and of all wickedness! child of the devil! enemy of all righteousness! will you not cease to pervert the right ways of the Lord? 11 And, behold, now the hand of the Lord is upon you, and you shall be blind, and not see the sun for a time. And, immediately, a mist and darkness fell upon him; and going about, he sought some to lead him by the hand. 12 Then the proconsul, seeing what was done, believed; being struck with the doctrine of the Lord. 13 And loosing from Paphos, they who were with Paul, came to Perga, in Pamphylia; but John withdrew himself from them, and returned to Jerusalem. 14 Nevertheless, they, going on from Perga, came to Antioch, in Pisidia: and entering into the synagogue on the Sabbath day, they sat down. 15 And after the reading of the law and the prophets; the rulers of the synagogue sent to them, saying, Brethren, if you have any word of exhortation to the people, speak it. 16 Then Paul stood up, and waiving his hand, said, Men of Israel, and you that fear God, hearken. 17 The God of this people chose our fathers, and raised the people while sojourning in the land of Egypt; and led them out of it with an uplifted arm. 18 And for a space of about forty years, he endured their behavior in the wilderness. 19 And having cast out seven nations in the land of Canaan, he distributed their country to them for an inheritance. 20 And after these transactions, which lasted about four hundred and fifty years' he gave them judges, till Samuel the prophet. 21 And, from that time, they desired a king: and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the term of forty years. 22 And, having removed him, he raised up to them David, for a king; whom also he extolled, and said, "I have found David, the son of Jesse, a man according to my own heart, who shall do all my will." 23 Of this man's seed, according to the promise, God raised up to Israel, Jesus, the Saviour; 24 John having, to introduce his appearance, before he preached the immersion of reformation to all the people of Israel. 25 And when John was fulfilling his course, he said, Whom do you imagine me to be? I am not He; but behold, there comes one after me, the shoes of whose feet I am not worthy to loose. 26 Brethren, children of the family of Abraham, and those among you that fear God; to you is the word of this salvation sent: 27 for the inhabitants of Jerusalem; and their rulers, not knowing him, nor the sayings of the prophets, which are read every Sabbath day; have fulfilled them in condemning him. 28 And though they could find no cause of death in him; yet they requested Pilate that he might be executed. 29 And when they had accomplished all things that were written concerning him; taking him down from the cross, they laid him in a tomb. 30 But God raised him up from the dead: 31 and he appeared for several days to those that came up with him from Galilee to Jerusalem, who are his witnesses to the people. 32 And we bring you good tidings, that the very promise which was made to the fathers, 33 God has accomplished to us, their children, in raising up Jesus: as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee." 34 And because he has raised him from the dead, no more to return to corruption, he has spoken thus, "I will give you the sure mercies of David." 35 Wherefore, also, in another place he says, "Thou wilt not permit thy Holy One to see corruption." 36 Now David, having served his own generation according to the will of God; fell asleep, and was gathered to his fathers, and saw corruption. 37 But he whom God raised up, did not see corruption. 38 Be it known, therefore, to you, brethren, that by Him remission of sins is proclaimed to you: 39 and by Him, every one that believes is justified from all things; from which you could not be justified by the law of Moses. 40 See to it, therefore, that what is spoken in the prophets may not come upon you: 41 "Behold, you despisers, and wonder, and perish: for I perform a work in your days; a work which you will not believe, though one should distinctly declare it to you." 42 Now, when going out, they requested that these words might be spoken to them, on the following Sabbath. 43 And when the synagogue was broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to persevere in the favor of God. 44 And, on the following Sabbath, almost the whole

city was gathered together, to hear the word of God. **45** But the Jews, seeing the multitudes, were filled with zeal; and opposed the things which were spoken by Paul, contradicting and reviling. **46** Then Paul and Barnabas, with great freedom of speech, said, It was necessary, that the word of God should first be spoken to you; but since you thrust it away from you, and judge yourselves unworthy of eternal life; behold, we turn to the Gentiles. (αἰῶνιος γ166) **47** For so the Lord has charged us, saying, "I have set you for a light of the Gentiles, that you should be for salvation to the ends of the earth." **48** And the Gentiles hearing this, rejoiced, and glorified the word of the Lord: and as many as were disposed for eternal life, believed. (αἰῶνιος γ166) **49** And the word of the Lord was published throughout all that region. **50** But the Jews stirred up some devout women of considerable rank, and the magistrates of the city; and raised a persecution against Paul and Barnabas, and drove them out of their territories. **51** And they shook off the dust of their feet against them, and came to Iconium. **52** But the disciples were filled with joy, and with the Holy Spirit.

**14** And it came to pass at Iconium, that they went both together into the synagogue of the Jews, and spoke in such a manner that a great multitude, both of the Jews and of the Greeks, believed. **2** But the unbelieving Jews stirred up the minds of the Gentiles, and filled them with malignity against the brethren. **3** They, however, staid there a considerable time, speaking boldly for the Lord; who gave attestation to the word of his grace, and granted signs and miracles to be done by their hands. **4** So the multitude of the city was divided; and some were with the Jews, and others with the Apostles. **5** But, as a violent attempt was made, both by the Gentiles and Jews, with their rulers, to assault and stone them; **6** they, having received intelligence of it, fled to Lystra, and Derbe, cities of Lycaonia, and to the adjacent country: **7** and there they declared the glad tidings. **8** Now, there was a certain man at Lystra, disabled in his feet; so lame, from his birth, that he had never walked. **9** This man heard Paul speaking, who, fixing his eyes upon him, and perceiving that he had faith to be healed; **10** said, with a loud voice, Stand upright on your feet. And he leaped up, and walked. **11** And the multitude, seeing what Paul had done, lifted up their voices, saying, in the Lycaonian language, The gods are descended to us in the likeness of men. **12** And Barnabas they called Jupiter, and Paul, Mercury,

because he was the chief speaker. **13** And the priest of Jupiter, whose image was before the city, brought oxen, with garlands, to the gates; and would, with the multitude, have offered sacrifice to them. **14** But the Apostles, Barnabas and Paul, hearing of it, rent their mantles, and ran in among the multitude, crying out, **15** and saying, Men, why do you these things? We are your fellow-mortals, and are declaring the glad tidings to you, that you may turn from these vanities to the living God; who made the heaven, and the earth, and the sea, and all living things which are in them: **16** who, in former generations, permitted all the nations to walk in their own ways; **17** though he did not leave himself without witness, doing good, and giving us showers of rain from heaven, and fruitful seasons, filling our hearts with food and gladness. **18** And, saying these things, they, with difficulty, restrained the people from sacrificing to them. **19** But Jews came thither from Antioch and Iconium, and persuaded the multitude; and having stoned Paul, they dragged him out of the city, supposing him to be dead. **20** But, as the disciples were gathered about him, he rose up, and entered into the city; and the next day he departed, with Barnabas, to Derbe. **21** And having declared the gospel to that city, and made a considerable number of disciples; they returned to Lystra, and to Iconium, and to Antioch, **22** confirming the souls of the disciples; exhorting them to continue in the faith, and testifying that it is necessary we should enter into the kingdom of God through many tribulations. **23** And when they had constituted elders for them, in every congregation, having prayed to God, with fasting; they committed them to the Lord, in whom they had believed. **24** And passing through Pisidia, they came to Pamphylia. **25** And having spoken the word in Perga, they went down to Attalia. **26** And they sailed thence to Antioch, whence they had been recommended to the grace of God, for that work which they had accomplished. **27** And when they were come thither, and had gathered the congregation together, they related what God had done with them, and how he had opened the door of faith to the Gentiles. **28** And they spent a considerable time there with the disciples.

**15** In the meantime, some, who came down from Judea, taught the brethren, Except you be circumcised, according to the manner of Moses, you can not be saved. **2** There being, therefore, a contention, and no small debate with them, on the part of Paul and Barnabas; they resolved that Paul



and Barnabas, and some others of their number, should go up to the Apostles and elders at Jerusalem, about this question. 3 They, therefore, being brought forward on their journey, by the congregation, went through Phenicia and Samaria, relating the conversion of the Gentiles; and they occasioned great joy to all the brethren. 4 And being arrived at Jerusalem, they were received by the congregation, and by the Apostles and elders: and they related what things God had done with them. 5 But some of the sect of the Pharisees that believed, rose up and said, that it was necessary to circumcise them, and to charge them to keep the law of Moses. 6 And the Apostles and elders were gathered together to consult upon this affair. 7 And after much debate, Peter rose up and said to them, Brethren, you know that, some considerable time since, God among us, chose, that the Gentiles, by my mouth, should hear the word of the gospel, and believe. 8 And God, who knows the heart, bore witness to them, giving them the Holy Spirit, even as he did to us: 9 and made no distinction between us and them, having purified their hearts by faith. 10 Now, therefore, why do you tempt God by imposing on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? 11 But we believe that we are saved by the grace of the Lord Jesus, in the same manner as they. 12 And the whole multitude kept silence, and attended to Barnabas and Paul; relating what signs and wonders God had done among the heathen, by them. 13 Then after they had done speaking, James answered, saying, Brethren, hearken to me. 14 Simeon has been relating how God first looked down on the Gentiles, to take from among them a people for his name. 15 And the words of the prophets harmonize with this; as it is written, 16 "After this, I will return, and will rebuild the tabernacle of David, which is fallen down; yes, I will rebuild its ruins, and set it upright again: 17 that the remainder of men may seek the Lord, even all the heathen upon whom my name is called, 18 says the Lord," who does all these things, known to him from the beginning. (αἰῶν γ165) 19 Wherefore, my judgment is not to disquiet those who, from among the Gentiles, are converted to God; 20 but to write to them, that they abstain from the pollutions of idols, and from fornication, and from that which is strangled, and from blood. 21 For Moses has, from ancient generations, those who preach him, in every city, being read in the synagogues every Sabbath day. 22 Then it seemed good to the Apostles and elders, and all the congregation, to send to Antioch, with Paul and Barnabas, chosen men from among themselves, namely, Judas, surnamed Barsabas, and Silas, men of principal account among the brethren; 23 writing by their hands these things: The Apostles, and elders, and brethren, to the brethren from among the Gentiles in Antioch, and Syria, and Cilicia, greeting: 24 Forasmuch as we have been informed that, some going out from among us, to whom we gave no commission, have troubled you with discourses, unsettling your minds, saying, that you must be circumcised, and keep the law: 25 we, being unanimously assembled, have thought proper to send you chosen men, with out beloved Barnabas and Paul; 26 men that have exposed their lives for the name of our Lord Jesus Christ. 27 We have, therefore, sent Judas and Silas, who will also tell you by word of mouth, the same things. 28 For it has seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these necessary things; 29 that you abstain from things offered to idols, and from blood, and from anything strangled, and from fornication: from which you will do well to keep yourselves. Farewell. 30 They, therefore, being dismissed, came to Antioch; and assembling the multitude, delivered the epistle. 31 And when they had read it, they rejoiced for the consolation it brought. 32 And Judas and Silas, being also prophets themselves; in a copious discourse, exhorted and strengthened the brethren. 33 And, having made some stay, they were dismissed with peace from the brethren to the Apostles. 34 But Silas thought proper to continue there. 35 Paul also, and Barnabas, with many others, continued at Antioch; teaching and declaring the good word of the Lord. 36 And, after some days, Paul said to Barnabas, Let us return and visit the brethren in all the cities in which we have published the word of the Lord; and see how they do. 37 And Barnabas determined to take along with them John, surnamed Mark. 38 But Peter did not think proper to take with them that person who had withdrawn himself from them from Pamphylia; and went not with them to the work. 39 There was, therefore, a sharp fit of anger, so that they separated from each other; and Barnabas, taking Mark along with him, sailed to Cyprus. 40 But Paul made choice of Silas, and departed; being commended to the grace of God, by the brethren. 41 And he went through Syria and Cilicia confirming the congregations; 16 and came to Derbe and Lystra; and, behold, a certain disciple was there, whose name was

Timothy, the son of a believing Jewess, but of a Grecian father; 2 who had an honorable character given by the brethren in Lystra and Iconium. 3 Him Paul would have to go forth with him: and took and circumcised him, on account of the Jews who were in those places: for they all knew his father, that he was a Greek. 4 And as they passed through the cities, they delivered to their custody the decrees, which were determined by the Apostles and elders that were at Jerusalem. 5 The congregations, therefore, were confirmed in the faith, and increased in number daily. 6 And they went through Phrygia, and the region of Galatia, and being forbidden by the Holy Spirit to speak the word in Asia; 7 when they were come to Mysia, they attempted to go to Bithynia; but the spirit did not permit them. 8 And passing by Mysia, they went down to Troas. 9 And a vision appeared to Paul in the night: There stood a certain Macedonia, entreating him, and saying, Come over to Macedonia, and help us. 10 And as soon as he had seen this vision, we immediately endeavored to go to Macedonia; assuredly inferring, that the Lord had called us to declare the gospel to them. 11 Setting sail, therefore, from Troas, we ran directly to Samothracia; and the next day to Neapolis; 12 and came thence to Philippi, which is a city of the first part of Macedonia, a colony: and we continued in this city for some days. 13 And on the Sabbath day we went out of the city to the side of the river, according to the custom, where was an oratory; and sitting down, we spoke to the women that were assembled there. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshiper of God, heard the discourse: whose heart the Lord opened to attend to the things which were spoken by Paul. 15 And when she was immersed, with her family, she entreated us, saying, If you have judged me to be faithful to the Lord, enter into my house, and continue there. And she compelled us. 16 Now it came to pass, that as we were going to the oratory, we were met by a certain maid-servant that had a spirit of divination, who brought her owners much gain by prophesying: 17 the same, following after Paul and us, cried out, These men are the servants of the Most High God, who declare to you the way of salvation. 18 And this she did for several days. But Paul, being grieved, turned and said to the spirit, I charge you, in the name of Jesus Christ, to go out of her. And it went out that very hour. 19 But when her owners saw that the hope of their gain was gone; laying hold of Paul and Silas, they dragged them to the market place, to the magistrates: 20 and having brought them to the generals of the army, they said, These men, who are Jews, mightily disturb our city; 21 and teach customs, which it is not lawful for us to receive and practice, being Romans. 22 And the populace rose up together against them; and the generals tearing off their garments, commanded them to be beaten with rods. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. 24 Who, having received such a strict charge, threw them into the inner prison, and secured their feet fast in the stocks. 25 But at midnight, Paul and Silas having prayed, sung a hymn to God: and the prisoners heard them. 26 And, on a sudden, there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the bonds of all the prisoners were loosed. 27 And the jailor, awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing that the prisoners were fled. 28 But Paul cried out, with a loud voice, saying, Do yourself no harm, for we are all here. 29 And he called for lights, and sprung in; and, being in a tremor, fell down before Paul and Silas; 30 and, bringing them out, he said, O Sirs, what must I do to be saved? 31 And they said, Believe in the Lord Jesus Christ, and you shall be saved, and your house. 32 And they spoke to him the word of the Lord, and to all that were in his house. 33 And taking them, that very hour of the night, he washed their stripes; and was immediately immersed, himself, and all his. 34 And having brought them into his house, he spread the table before them: and believing in the God, with all his house, he was transported with joy. 35 And when it was day, the magistrates sent the sergeants, saying, Dismiss those men. 36 And the keeper of the prison told these things to Paul, The generals have sent that you may be dismissed; now, therefore, go out, and pursue your journey in peace. 37 But Paul said to them, They have beaten us, who are Romans, publicly and uncondemned, and have cast us into prison; and do they now thrust us out privately? By no means: but let them come themselves, and conduct us out. 38 And the sergeants reported these words to the generals. And when they had heard that they were Romans, they were afraid: 39 and they came and comforted them; and conducting them out, requested that they would depart from the city. 40 And coming out of the prison, they entered into the house of Lydia:

and when they had seen the brethren, they comforted them, and departed.

**17** And taking their journey through Amphipolis and Apollonia, they came to Thessalonica; where there was a synagogue of the Jews. **2** And according to Paul's custom, he entered in among them, and discoursed to them for three Sabbaths from the scriptures; **3** opening them, and evidently showing that the Messiah ought to suffer, and to rise from the dead; and that this is the Messiah, even Jesus, whom I declare to you. **4** And some of them believed, and adhered to Paul and Silas; besides, a considerable number of the devout Greeks, and not a few of the principal women. **5** But the unbelieving Jews, filled with zeal, gathered together some mean and profligate fellows, and making a mob, threw the city into a tumult; and assaulting the house of Jason, endeavored to bring them out to the people. **6** But not finding them, they dragged Jason, and some of the brethren to the magistrates of the city, crying out, These men, that have turned the world upside down, are come hither, also; **7** and Jason has privately received them. And all these men act contrary to the decrees of Cesar, saying that there is another king, one Jesus. **8** And they alarmed the multitude and the magistrates of the city, when they heard these things. **9** And having taken security of Jason, and the rest, they dismissed them. **10** But the brethren immediately sent away Paul and Silas, by night, to Berea: and when they came thither, they went into the synagogue of the Jews. **11** Now these were of a more noble disposition than those of Thessalonica: for they received the word with all readiness of mind, daily examining the scriptures, whether those things were so. **12** Many of them, therefore, believed; both of the Grecian women of considerable rank, and of the men not a few. **13** But as soon as some of the Jews of Thessalonica understood that the word of God was announced by Paul at Berea, they came thither, also, exciting the populace. **14** And then immediately the brethren sent away Paul, as if he were to go by sea. But Silas and Timothy continued there. **15** And they that conducted Paul, brought him as far as Athens: and having received an order for Silas and Timothy, that they should come to him as soon as possible, they set out. **16** Now, while Paul was waiting for them at Athens, his spirit within him was strongly moved when he beheld the city enslaved to idolatry. **17** He therefore reasoned with the Jews and proselytes in the synagogue; and in the forum, daily, with those who

met with him. **18** Then some of the Epicurean and Stoic philosophers opposed him. Others said, What would this babler say? And others, he seems to be a proclaimer of foreign deities; because he declared to them the good news concerning Jesus and the resurrection. **19** And they took him and conducted him to the Areopagus, saying, May we know what this new doctrine is, which is spoken by you? **20** for you bring some strange things to our ears; we would, therefore, know what these things mean. **21** For all the Athenians, and the strangers that sojourned among them spent their leisure in nothing else but in telling or hearing news. **22** Paul, therefore, standing up in the middle of Areopagus, said, Athenians, I perceive that you are exceedingly addicted to the worship of demons. **23** For, as I passed along, and beheld the objects of your worship, I found an altar with this inscription, To the Unknown God: Him, therefore, you ignorantly worship, I announce to you. **24** The God who made the world, and all things that are in it, being the Lord of heaven and earth, dwells not in temples made with hands: **25** Neither is he served by human hands, as if he stood in need of anything; he himself giving to all, life, and breath, and all things. **26** And he has made of one blood, the whole race of men, to inhabit all the face of the earth; having marked out the times previously arranged in order, and the boundaries of their habitations: **27** that they might seek after the Lord, if possibly they might feel after him, and find him; though he be not far from every one of us: **28** for in him we live, and are moved, and do exist; as some of your own poets have said--"For we his offspring are." **29** We, therefore, being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone, wrought by the art and contrivance of man. **30** For though God overlooked the times of ignorance, he now makes proclamation to all men, everywhere, to reform; **31** because he has appointed a day, in which he will judge the world righteously, by that Man whom he has ordained: of which he has given assurance to all men, by raising him from the dead. **32** And when they heard of the resurrection of the dead, some made a jest of it, and others said, We will hear you again upon this subject. **33** And this Paul went out of the midst of them. **34** Nevertheless, some men adhered to him, and believed: among whom was Dionysius, the Areopagite; also a woman, whose name was Damaris; and others with them.

**18** After these things, Paul departed from Athens and came to Corinth; 2 and finding a certain Jew, named Aquila, a native of Pontus, lately come from Italy, with Priscilla, his wife, (because Claudius Cesar had commanded all the Jews to depart from Rome, ) he went to them. 3 And as he was of the same trade, he continued with them, and wrought; for by trade they were tent-makers. 4 But he reasoned in the synagogue every Sabbath day, and persuaded the Jews and the Greeks. 5 And as soon as Silas and Timothy came from Macedonia, Paul was impelled by the Spirit, and testified to the Jews that Jesus was the Messiah. 6 But when they set themselves in opposition, and reviled, he shook his garment, and said to them, Let your blood be upon your own head! I am pure. From henceforth I will go to the Gentiles. 7 And going out thence, he went into the house of one called Justus, a worshiper of God, whose house was adjoining the synagogue. 8 Now, Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, hearing, believed; and were immersed. 9 But the Lord said to Paul, in a vision by night, Fear not, but speak, and do not keep silence; 10 for I am with you, and no man shall fall on you, to injure you; for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them. 12 But when Gallio was proconsul of Achaia, the Jews made an assault upon Paul, with one consent, and brought him before the tribunal, 13 saying, This fellow persuades men to worship God contrary to the law. 14 And when Paul would have opened his mouth, Gallio said to the the Jews, If it were an act of injustice, or mischievous licentiousness, O Jews! it were reasonable I should bear with you. 15 But if it be a question concerning words, and names, and the law which is among you, you see to it yourselves; for I will be no judge of these matters. 16 And he drove them away from the tribunal. 17 And all the Greeks laid hold on Sosthenes, the ruler of the synagogue, and beat him before the tribunal; but Gallio did not concern himself at all about the matter. 18 And Paul still continued there for a considerable time, and then taking leave of the brethren, sailed thence for Syria, and with him Priscilla and Aquila; having shaved his head at Cenchrea, for he had a vow. 19 And he arrived at Ephesus, and there he left them; but he himself entered into the synagogue, and reasoned with the Jews. 20 And though they entreated him to have staid longer with them, he did not consent: 21 but he took his leave of them, saying, It is necessary

for me, all means, to celebrate the approaching feast at Jerusalem; but I will return to you again, God willing. And he set sail from Ephesus. 22 And landing at Cesarea, he went up; and having saluted the congregation, he went down to Antioch. 23 and having saluted the congregation, he went down to Antioch. And having spent some time there, he departed, going through the country of Galatia and Phrygia, in a regular manner confirming all the disciples. 24 Now, a certain Jew, whose name was Apollos, a native of Alexandria, an eloquent man, and powerful in the scriptures, came to Ephesus. 25 This person was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught them things of the Lord with great accuracy, being only acquainted with the immersion of John. 26 And he began to speak boldly in the synagogue. And Aquila and Priscilla hearing him, took him aside, and explained to him the way of God in a more perfect manner. 27 And when he intended to go over to Achaia, the brethren wrote to the disciples, exhorting them to receive him. And being arrived there, by his gift he greatly helped those who had believed. 28 For he strenuously debated with the Jews in public, showing by the scriptures, that Jesus is the Messiah.

**19** Now it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and finding there some disciples, 2 he said to them, Have you, on your believing, received the Holy Spirit? And they replied to him, No; we have not so much as heard whether the Holy Spirit is received. 3 And he said to them, Into what, then, were you immersed? And they said, Into John's immersion. 4 And Paul said, John, indeed, administered the immersion of reformation, telling the people that they should believe in Him that was to come after him: that is, in Jesus. 5 And hearing this, they were immersed into the name of the Lord Jesus. 6 And Paul, laying his hands, on them, the Holy Spirit came upon them; and they spoke with tongues, and prophesied. 7 And they were, in all, about twelve men. 8 And he went into the synagogue, and discoursed with boldness, disputing for the space of three months, and evincing the things which related to the kingdom of God. 9 But as some were hardened, and would not believe, speaking reproachfully of this way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this was done for the space of two years, so that all the inhabitants

of Asia, both Jews and Greeks, heard the word of the Lord. 11 And God wrought extraordinary miracles by the hands of Paul: 12 so that handkerchiefs, or aprons, were carried from his body to those who were sick, and the diseases removed from them, and the evil spirits came out. 13 And some of the strolling Jews, who were exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying, We adjure you by Jesus, whom Paul preaches. 14 And there were seven sons of one Sceva, a Jewish chief priest, who did this. 15 But the evil spirit answering, said, Jesus I know, and Paul I know; but who are you? 16 And the man in whom the evil spirit was, sprung upon them, and getting master of them prevailed against them, so that they fled out of the house, naked and wounded. 17 And this was known to all the Jews, and Greeks also dwelling at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. 18 And many of them, who believed, came and confessed, and made a declaration of their deeds. 19 And a considerable number of those who had curious arts, bringing their books together, burnt them before all: and they computed the value of them, and found it fifty thousand pieces of silver: 20 so powerfully did the word of the Lord grow, and prevail. 21 Now when these things were fulfilled, Paul proposed in spirit, that, passing through Macedonia and Achaia, he would go to Jerusalem, saying, After I have been there, it is necessary for me also to see Rome. 22 And sending two of those that ministered to him, Timothy and Erastus, into Macedonia, he himself staid some time in Asia. 23 And there happened, about that time, no small tumult concerning that way. 24 For a man whose name was Demetrius, a silversmith, by making silver shrines of Diana, procured no small gain to the artificers: 25 whom he gathered together, with the workmen employed about the business, and said, Men, you know that our maintenance arises from this manufacture; 26 and you see and hear that this Paul has persuaded great numbers of people, not only of Ephesus, but almost of all Asia, and has turned them aside, saying that they are not deities which are made with hands; 27 so that there is danger, not only that this occupation of ours should be depreciated, but also that the people of the great goddess Diana should be despised, and her grandeur destroyed; whom all Asia and the world worship. 28 And hearing this, they were filled with rage; and cried out, saying, Great is Diana of the Ephesians! 29 And the whole city was filled with confusion; and they rushed with one accord into the theater, dragging thither Gaius and Aristarchus, Macedonians, Paul's fellow-travelers. 30 And when Paul would have gone in to the people, the disciples would not permit him. 31 And some, too, the principal officers of Asia, as they had a friendship for him, sent to him, and desired that he would not venture himself into the theater. 32 Some, therefore, were crying one thing, and some another; for the congregation was confused, and the greater part did not know for what they were come together. 33 And they thrust forth forward Alexander, from amongst the multitude, the Jews urging him on. And Alexander, beckoning with his hand, would have made a defense to the people. 34 But when they knew that he was a Jew, one voice arose from them all, crying out, for about the space of two hours, Great is Diana of the Ephesians! 35 But the chancellor, having pacified the people, said Ephesians, what man is there that does not know that the city of the Ephesians is devoted to the great Diana, and to the image that fell down from Jupiter. 36 Since, then, these things are incontestable, it is necessary for you to be quiet, and to do nothing in a precipitate manner; 37 for you have brought these men, who are neither robbers of temples, nor blasphemers of your goddess. 38 If, therefore, Demetrius, and the artificers that are with him, have a charge against any one, courts are held; and there are the proconsuls; let them implead together. 39 But if you are inquiring anything concerning other matters, it shall be determined in a legal congregation. 40 And, indeed, we are in danger of being called in question for the insurrection which has happened this day, as there is no cause by which we can account for this concourse. 41 And when he had said these things, he dismissed the congregation.

**20** Now, after the tumult was ceased, Paul, calling the disciples to him: and embracing them, departed to go into Macedonia. 2 And going through those parts, and having exhorted them with much discourse, he came into Greece. 3 And when he had continued there three months, as an ambush was laid for him by the Jews, when he was about to embark for Syria, he thought it advisable to return by Macedonia. 4 And Sopater, the Berean, accompanied him as far as Asia; and of the Thessalonians, Aristarchus and Secundus; and Gaius, of Derbe, and Timothy: and of the Asiatics, Tychicus and Trophimus. 5 These, going before, staid for us at Troas. 6 And we set sail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we

continued seven days. 7 And on the first day of the week, when the disciples met together to break bread, Paul, being about to depart on the morrow, discoursed to them, and continued his speech until midnight. 8 And there were many lamps in the upper room, in which we were assembled; 9 and a certain young man, whose name was Eutychus, sitting in a window, fell into a profound sleep: and as Paul continued his discourse a long time, he was so overpowered with sleep that he fell down from the third story, and was taken up dead. 10 And Paul went down, and fell upon him, and taking him in his arms, said, Do not make any disturbance, for his life is in him. 11 And going up again, and having broken bread, and eaten, he conversed a considerable time, even till break of day, and so departed. 12 And they brought the youth alive, and were not a little comforted. 13 But we went before into the ship, and sailed to Assos, where we are to take up Paul, for so he had appointed, choosing himself to go on foot. 14 And as soon as he joined us at Assos, we took him in, and came to Mitylene, 15 And sailing thence, we came the next day over against Chios; and the day following, we touched at Samos, and having staid at Trogyllium, we came the day after to Miletus. 16 For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he earnestly endeavored, if it were possible for him, to be at Jerusalem on the day of Pentecost. 17 But, sending to Ephesus, from Miletus, he called thither the elders of the congregation. 18 And when they were come to him, he said to them, You know how I have been conversant among you all the time, from the first day in which I entered into Asia, 19 serving the Lord, with all humility, and with tears, and trials which befell me by the ambushes of the Jews: 20 and how I have suppressed nothing that was advantageous, not neglecting to announce to you, and to teach you publicly and privately; 21 testifying both to the Jews and Greeks, reformation with respect to God, and faith with respect to our Lord Jesus Christ. 22 And now, behold, I am going to Jerusalem, bound by the Spirit, not knowing the things that shall befall me there: 23 except that the Holy Spirit testifies in every city, saying that bonds and afflictions await me. 24 But I make no account of any of these things, nor do I regard even life itself; so that I may but joyfully finish my course, and the ministry which I have received of the Lord Jesus, even to testify the good news of the favor of God. 25 And now, behold, I know that you all, with whom I have conversed, proclaiming the kingdom of God,

shall not see my face any more. 26 Wherefore, I testify to you this day, that I am clear from the blood of all men. 27 For I have not declined to declare to you all the counsel of God. 28 Therefore, take heed to yourselves, and to the whole flock over which the Holy Spirit has constituted you overseers; to feed the congregation of the Lord, which he has redeemed with his own blood. 29 For I know this, that after my departure, grievous wolves will enter in among you, having no mercy on the flock. 30 Yes, from among your own selves men shall arise, speaking perverse things, to draw away disciples after them. 31 Watch, therefore, remembering that for the space of three years, I ceased not to warn every one, night and day, with tears. 32 And now, brethren, I recommend you to God, and to the word of his favor, who is able to edify you, and to give you an inheritance among all that are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yes, you yourselves know, that these hands ministered to my necessities, and to those that were with me. 35 I have showed you all things; how, that thus laboring, you ought to assist the infirm, and to remember the words of the Lord Jesus, that he himself said, It is much happier to give than to receive. 36 And having said these things, he kneeled down and prayed with them all. 37 And there was great lamentation among them all: and falling upon Paul's neck, they kissed him; 38 especially grieving for that word which he spoke, that they should see his face no more. And they conducted him to the ship.

**21** Now, as soon as we had withdrawn from them, and had set sail, we came with a direct course to Coos, and the next day to Rhodes, and from thence to Patara. 2 And finding a ship passing over Phenicia, we went aboard, and set sail. 3 And coming within sight of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload its freight. 4 And we continued there several days, finding disciples, who told Paul, by the Spirit, not to go up to Jerusalem. 5 But when we had finished these seven days, we departed, and went our way, and they all attended us out of the city, with their wives and children; and, kneeling down on the seashore, we prayed. 6 And having embraced each other, we went on board the ship; and they returned back to their own houses. 7 And finishing our course, we came from Tyre to Ptolemais, and embracing the brethren, we continued with them one day. 8 And on the next day we departed, and came to Cesarea, and entering into the house of Philip, the evangelist, who

was one of the seven, we lodged with him. **9** Now he had four virgin daughters, who were prophetesses. **10** And as we continued there many days, a certain prophet, whose name was Agabus, came down from Judea: **11** and coming to us, he took up Paul's girdle, and binding his own hands and feet, he said, Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man whose girdle this is, and deliver him into the hands of the Gentiles. **12** And when we heard these things, both we, and the inhabitants of that place, entreated him, that he would not go up to Jerusalem. **13** But Paul answered, What do you mean, thus weeping, and breaking my heart? for I am ready, not only to be bound; but also to die at Jerusalem, for the name of the Lord Jesus. **14** And when he would not be persuaded, we ceased; saying, The will of the Lord be done. **15** And after these days, making up our baggage, we went up to Jerusalem. **16** And some of the disciples also from Cesarea, went along with us, and brought us to one Mnason, a Cyprian, and old disciple, with whom we should lodge. **17** And when we were arrived at Jerusalem, the brethren received us with pleasure. **18** And the next day Paul entered in with us to James; and all the elders were present. **19** And having embraced them, he gave them a particular account of those things which God had done among the Gentiles by his ministry. **20** And when they heard it, they glorified God, and said to him, Brother, you see how many myriads of believing Jews there are: and they are all zealous for the law. **21** Now, they have been informed of you, that you teach all the Jews, which are among the Gentiles, to apostatize from Moses, saying, that they ought not to circumcise their children, nor to walk according to the customs. **22** What is it then? The multitude must, by all means, come together; for they will hear that you are come. **23** Therefore, do this that we say to you: there are with us four men who have a vow upon them; **24** take them, and purify yourself with them, and be at charges for them, that they may shave their heads: and all will know that there is nothing in those things which they have heard of you; but that you yourself walk regularly, keeping the law. **25** As for the believing Gentiles, we have written, determining that they should observe none of these things; except it be to keep themselves from what is offered to idols, and from blood, and from that which is strangled, and from fornication. **26** Then Paul took the men, and the next day, being purified with them, entered into the temple, declaring the accomplishment of the days of purification, till an offering should be offered for

every one of them. **27** But as the seven days were about to be accomplished, the Jews that were from Asia, seeing him in the temple, threw all the populace into confusion, and laid hands upon him, **28** crying out, Israelites, help! This is the man that everywhere teaches all men contrary to the people, and to the law, and to this place; and has even brought Greeks into the temple, and polluted this holy place. **29** (For they had been seen Trophimus, the Ephesian, in the city with him, whom they imagined that Paul had brought into the temple.) **30** And the whole city was moved, and there was a concourse of the people; and laying hold of Paul, they dragged him out of the temple: and immediately the gates were shut. **31** And when they went about to kill him, word was brought to the commander of the cohort, that all Jerusalem was in confusion: **32** who immediately took soldiers, and centurions, and ran in among them. And when they saw the commander and the soldiers, they ceased from beating Paul. **33** Then the commander drew near, and took him; and ordered him to be bound with two chains, and inquired who he was, and what he had done. **34** And some among the multitude cried out one thing, and some another: and as he could not know the certainty, by reason of the tumult, he commanded him to be carried into the castle. **35** But when he was upon the stairs, it came to pass that he was borne by the soldiers, because of the violence of the crowd. **36** For the multitude of the people followed, crying out, Away with him! **37** But as Paul was going to be brought into the castle, he said to the commander, May I be allowed to speak to you? And he said, Can you speak Greek? **38** Are you not that Egyptian, who did, before these days, stir up a sedition, and led out into the wilderness four thousand murderers? **39** But Paul said, I am indeed a Jew, of Tarsus, in Cilicia, a citizen of no inconsiderable city; and I entreat you, permit me to speak to the people. **40** And on his giving permission, Paul standing on the stairs, beckoned with his hand to the people; and when there was a great silence, he addressed them in the Hebrew dialect, saying:

**22** Brethren and fathers, hear my apology, which I make to you now. **2** And when they heard, that he addressed them in the Hebrew dialect, they rather kept silence; **3** and he said, I am, indeed, a Jew, born at Tarsus, in Cilicia, but educated in this city, at the feet of Gamaliel, accurately instructed in the law of our fathers; being zealous for God, as you all are at this day: **4** who persecuted this way to the death;

binding both men and women, and delivering them into prisons: 5 as also the high priest is my witness, and all the national senate: from whom also having received letters to the brethren, I went to Damascus; to bring those that were there bound, to Jerusalem, that they might be punished. 6 And it came to pass, that as I was on my journey, and was come nigh to Damascus, about noon, on a sudden a great light from heaven shone about me; 7 and I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me? 8 But I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom you persecute. 9 And they that were with me saw the light, indeed, and were terrified; but they did not distinctly hear the voice of him that spoke to me. 10 And I said, Lord, what shall I do? And the Lord said to me, Arise, and go to Damascus, and there it shall be told you of all things, which are appointed for you to do. 11 And as I could not see, by reason of the glory of that light; being led by those that were with me, I came to Damascus. 12 And one Ananias, a pious man according to the law, who had an honorable character amongst all the Jews at Damascus, 13 coming to me, and standing by me, said to me, Brother Saul, look up. And in that very hour, I looked up on him. 14 And he said, The God of our fathers, has chosen you to know his will, and to see that righteous person, and to hear a voice from his mouth: 15 because you shall be his witness, to all men, of those things, which you have seen and heard. 16 And now, why do you delay? Arise, and be immersed, and wash away your sins, invoking his name. 17 And it came to pass, that when I was returned to Jerusalem, and was praying in the temple, I was in a trance: 18 and I saw him, saying to me, Make haste, and depart quickly from Jerusalem; for they will not receive your testimony concerning me. 19 And I said, Lord, they know I was imprisoning, and scourging in the synagogues, them that believed in thee; 20 and when the blood of Stephen thy martyr was shed, I also was standing by, and consenting, and kept the garments of those who slew him. 21 And he said to me, Go your way, for I will send you afar off to the Gentiles-- 22 And they heard him to this word, and they lifted up their voices, saying, Away with this fellow from the earth, for it is not fit that he should live. 23 And as they were crying out, and were rending their garments, and casting dust into the air, 24 the commander ordered that he should be brought into the castle, saying, that he should be put to the question by scourging, that he might know for what

cause, they raised such an outcry against him. 25 And as they binding him with thongs, Paul said to the centurion, who stood by, Is it lawful for you to scourge a man, who is Roman, and uncondemned. 26 And the centurion hearing this, went and addressed the commander, saying, What are you about to do? for this man is a Roman. 27 And the commander came, and said to him, Tell me, are you a Roman? And he said, Yes. 28 And the commander answered, I obtained this freedom with a considerable sum of money. And Paul replied, But I was free born. 29 They, therefore, who were about to have put him to the question, immediately departed from him: and the commander was afraid, when he knew that he was a Roman, and because he had bound him. 30 And on the next day, desiring to know certainly of what he was accused by the Jews, he loosed him; and commanded the chief priests, and all the Sanhedrim, to come together; and bringing Paul down, he set him before them.

**23** And Paul, looking attentively on the Sanhedrim, said, Brethren, I have, even to this day, lived in all good conscience toward God-- 2 And Ananias, the high priest, commanded those that stood by him, to strike him on the mouth. 3 Then Paul said to him, God is about to strike you, you whited wall! For do you sit to judge me according to the law, and yet, in violation of the law, command me to be struck? 4 But they, that stood by, said, Do you revile the high priest of God? 5 And Paul said, Brethren, I was not aware that it was the high priest; for it is written, "You shall not speak evil of the ruler of your people." 6 Then Paul, perceiving that the one part was Sadducees, and the other Pharisees, cried out, in the Sanhedrim, Brethren, I am a Pharisee, the son of a Pharisee; for the hope and resurrection of the dead, I am brought into judgment. 7 And on speaking this, there was a contention between the Pharisees and the Sadducees; and the multitude was divided. 8 For the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. 9 And there was a great clamor; and the scribes who were on the side of the Pharisees, arose and contended, saying, We find no evil in this man; but if a spirit, or an angel has spoken to him, let us not fight against God. 10 And as a great disturbance arose, the commander, fearing lest Paul should be torn in pieces by them, ordered the soldiers to go down, and take him by force from the midst of them, and to bring him into the castle. 11 And in the following night, the



Lord, standing by him, said, Be of good courage, Paul; for as you have testified the things concerning me in Jerusalem, so you must also bear testimony in Rome. 12 And when it was day, some of the Jews, entering into a conspiracy, bound themselves with a curse; saying, that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty, who had made this agreement. 14 And they came to the chief priests and elders, and said, We have bound ourselves m by a solemn anathema, not to taste anything till we have slain Paul: 15 now, therefore, do you, with the Sanhedrim, signify to the commander, that he bring him down to you, as if you would more accurately discuss what relates to him; and we are ready to kill him, before he can come near you. 16 But Paul's sister's son, hearing of the ambush, came, and entering into the castle, told Paul. 17 And Paul, calling one of the centurions to him, said, Conduct this young man to the commander, for he has something to tell him. 18 He, therefore, took and led him to the commander, and said, Paul, the prisoner, calling me to him, desired that I would bring to you this young man, who has something to tell you. 19 And the commander, taking him by the hand, and leading him into a retired place, inquired of him, What is it that you have to tell me? 20 And he said, The Jews have agreed together to ask you, that you bring down Paul to-morrow to the Sanhedrim, as if they would inquire something more accurately concerning him. 21 But do not be prevailed on by them; for there are more than forty of them, that lie in ambush for him, who have bound themselves by a curse, neither to eat nor drink, till they have killed him; and they are now ready, expecting this promise from you. 22 The commander, therefore, dismissed the young man, with a charge, Be sure you tell no man, that you have discovered these things to me. 23 And he called too him two of the centurions, and said, Prepare two hundred soldiers, to go to Cesarea; and seventy horsemen, and two hundred spearmen; by the third hour of the night; 24 and provide beasts to set Paul upon, and conduct him in safety to Felix, the governor. 25 And he wrote an epistle, the contents of which are in this copy: 26 Claudius Lysias, to his excellency, Felix, the governor, sends greeting: 27 This man was seized by the Jews, and had like to have been slain by them; when I came with a party of soldiers, and rescued him: and I have since learned, that he is a Roman. 28 And, desiring to know the crime of which they accused him, I brought him before the Sanhedrim, 29 whom I found to be accused

concerning questions of their law, but to have nothing charged upon him worthy of death, or of bonds. 30 But when it was signified to me, that an ambush would be laid for the man, by the Jews, I immediately sent him to you, commanding his accusers also to declare before you, what they have against him. Farewell. 31 The soldiers, therefore, as it was commanded them, taking up Paul, brought him by night to Antipatris. 32 And the next day they returned to the castle, leaving the horsemen to go with him: 33 who, entering into Cesarea, and delivering the epistle to the governor, presented Paul also before him. 34 And when he had read the letter, he asked of what province he was: and being informed that he was of Cilicia, 35 I will hear you, said he, when your accusers are also come. And he commanded him to be kept in Herod's pretorium.

**24** And, after five days, the high, Ananias, came down, with the elders, and a certain orator, named Tertullus: and they made their appearance before the governor, against Paul. 2 And he being called, Tertullus began to accuse him, saying, As we enjoy great peace by your means, and as illustrious deeds are happily done to this nation, by your prudent administration; 3 we accept it always, and in all places, most noble Felix, with all thankfulness. 4 But, that I may not further trouble you, I beseech you to hear us briefly, with your usual candor. 5 for we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world; and a ringleader of the sect of the Nazarenes: 6 who has attempted to profane the temple; and whom we apprehended, and would have judged according to our law; 7 but Lysias, the commander, coming upon us with a great force, took him away out of our hands, 8 commanding his accusers to come to you; by which means, you may yourself, on examination, know the certainty of all these things, of which we accuse him. 9 And the Jews also gave their assent, saying, that these things were so. 10 Then Paul, after the governor had made a signal to him to speak, answered, Knowing that you, O Felix! have been for several years a judge to this nation, I answer for myself with the more cheerfulness; 11 since you may know that it is no more than twelve days since I went up to worship at Jerusalem; 12 and they neither found me disputing with any man in the temple, nor making any insurrection among the people, either in the synagogues, or in the city: 13 nor can they produce any proof of the things concerning which they now accuse me. 14 But this I confess to you,

that after the way which they call a sect, so worship I the God of our fathers; believing all things which are written in the law, and in the prophets; 15 having hope toward God, of that which they themselves also expect, that there shall be a resurrection of the dead, both of the just and of the unjust. 16 And upon this account, I exercise myself to have always a conscience without offense toward God, and toward men. 17 Now, after several years, I came to bring alms to my nation, and offerings: 18 upon which some Asiatic Jews found me purified in the temple; neither with multitude nor with tumult; 19 who ought to have been present before you, and to accuse me, if they had anything against me: 20 or let these themselves say, if, when I stood before the Sanhedrim, 21 they found any crime in me; unless it be with relation to this one word, which I expressed, when I stood among them--that, for the resurrection of the dead, I am judged by you this day. 22 And when Felix heard these things, he put them off, saying, After I have been more accurately informed concerning this way, when Lysias, the commander, comes down, I will take cognizance of the affair between you. 23 And he commanded the centurion to keep Paul, and let him have liberty, and to hinder none of his friends from assisting him, or coming to him. 24 And, after some days, Felix, coming the Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ. 25 And he reasoned concerning righteousness and temperance, and judgment to come, Felix, trembling, answered, Go your way for this time, and I will take some future opportunity to call for you. 26 And he hoped, also, that money would be given him by Paul, that he might be set at liberty: and, therefore, he sent the more frequently for him, and discoursed with him. 27 Now, after two years were ended, Felix was succeeded by Portius Festus; and Felix, willing to ingratiate himself with the Jews, left Paul a prisoner.

**25** When Festus, therefore, was come into the province, after three days, he went up from Cesarea to Jerusalem; 2 and the high priest, and the chief among the Jews, appeared before him against Paul, and entreated him 3 that he would send for him to Jerusalem; laying an ambush to kill him by the way. 4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly set out for that place: 5 therefore, said he, Let those of you who are able, go down with me; and if there be anything criminal in this man, let them accuse him.

6 And, having continued among them more than ten days, he went down to Cesarea; and the next day, sitting down on the tribunal, he commanded Paul to be brought. 7 And when he appeared, the Jews, who came down from Jerusalem, stood round about, bringing many heavy accusations against Paul, which they were not able to prove; 8 while he answered for himself--Neither against the laws of the Jews, nor against the temple, nor against Cesar, have I committed any offense at all. 9 But Festus, willing to ingratiate himself with the Jews, answered Paul, and said, Will you go up to Jerusalem, and there be judged before me, concerning these things? 10 But Paul said, I am standing at Cesar's tribunal, where I ought to be judged. I have done no wrong to the Jews, as you know perfectly well. 11 For, if, indeed, I have done wrong, or have committed anything worthy of death, I refuse not to die; but if there is no fact of which they accuse me, no man can give me up to gratify them! I appeal to Cesar. 12 Then Festus, having spoken with the council, answered, Have you appealed to Cesar? To Cesar you shall go. 13 And when some days were passed, King Agrippa, and Bernice, came to Cesarea, to pay their respects to Festus. 14 And as they continued there many days, Festus laid before the king the case of Paul, saying, There is a certain man, left in bonds by Felix; 15 concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews, informed me, desiring judgment against him. 16 To whom I answered, that it is not the custom of the Romans to give up any man, till he that is accused have the accusers face to face, and be allowed an opportunity of making his defense, as to the crime laid to his charge. 17 When, therefore, they were come hither, I, without any delay, sat down on the tribunal next day, and commanded the man to be brought forth. 18 Against whom, when the accusers stood up, they brought no charge of such things as I supposed; 19 but had certain questions against him, relating to their own religion, and about one Jesus, that was dead, whom Paul affirmed to be alive. 20 But as I was dubious of the question relating to him, I said, that if he were willing, he should go to Jerusalem, and there be judged of these things. 21 But Paul, appealing to be kept to the hearing of his majesty, I commanded him to be kept till I could send him to Cesar. 22 Then Agrippa said to Festus, I also would willingly hear the man myself. And he said, To-morrow you shall hear him. 23 The next day, therefore, Agrippa and Bernice, coming with great pomp, and entering into

the place of audience, with the commanders and principal men of the city; at the command of Festus, Paul was brought forth. **24** And Festus said, King Agrippa, and all you who are present with us! you see this man, concerning whom all the multitude of the Jews have pleaded with me, both at Jerusalem, and here, crying out that he ought not to live any longer. **25** But I could not apprehend him to have done anything worthy of death; yet, as he himself has appealed to his majesty, I have determined to send him. **26** Concerning whom I have nothing certain to write to my master: wherefore, I have brought him out before you all; and especially before you, King Agrippa! that, after examination taken, I may have something to write: **27** for it seems to me absurd, to send a prisoner, and not to signify the crimes alleged against him.

**26** Then Agrippa said to Paul, It is granted to you to speak for yourself. Then Paul, stretching forth his hand, made his defense. **2** I esteem myself happy, King Agrippa, that I am this day to make my defense before you, concerning all those things of which I am accused by the Jews; **3** especially as you are acquainted with all the customs and questions among the Jews: wherefore, I entreat you, that you will hear me with patience. **4** The manner of my life, from my youth, which, from the beginning, was spent among my own nation, in Jerusalem, is known to all the Jews; **5** who knew me from the first, (if they would testify,) that, according to the strictest sect of our religion, I lived a Pharisee. **6** And now I stand in judgment for the hope of that promise, which was made by God to our fathers: **7** to which promise, our twelve tribes, worshiping continually, night and day, hope to attain: concerning which hope, King Agrippa, I am accused by the Jews. **8** Why should it be judged an incredible thing, by you, that God should raise the dead? **9** I, indeed, thought with myself, that I ought to do many things contrary to the name of Jesus, the Nazarene. **10** Which, accordingly, I did in Jerusalem; and I shut up many of the saints in prison, having received authority from the chief priests. And when some of them were killed, I gave my vote against them: **11** and frequently punishing them in all the synagogues, I compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even to foreign cities. **12** With this view, I was going to Damascus, with authority and commission from the chief priests; **13** at mid-day, on the road, King Agrippa, I saw a light from heaven, exceeding

the splendor of the sun, shining about me, and those who traveled with me. **14** And when we were all fallen down to the earth, I heard a voice speaking to me, and saying, in the Hebrew language, Saul, Saul, why do you persecute me? It is hard for you to kick against the goads. **15** And I said, Who art thou, Lord? And he said, I am Jesus, whom you persecute. **16** But arise, and stand upon your feet, for to this purpose I have appeared to you, to ordain you a minister and a witness, both of the things which you have seen, and of those which I will hereafter show you: **17** delivering you from the people, and from the Gentiles; to whom I now send you-- **18** to open their eyes, to turn them from darkness to light, and from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and an inheritance amongst the sanctified, through faith in me. **19** From that time, King Agrippa, I was not disobedient to the heavenly vision: **20** but declared, first to them at Damascus, and at Jerusalem, and through all the country of Judea; and then to the Gentiles, that they should reform, and return to God, performing deeds worthy of reformation. **21** On account of these things, the Jews seizing me in the temple, attempted to have killed me with their own hands. **22** Having, therefore, obtained help from God, I continue, till this day, testifying both to small and great, saying nothing but what the prophets and Moses have declared would be; **23** that the Messiah would be a sufferer-- would be first of a resurrection from the dead-- would give light to the people, and to the Gentiles. **24** And as he was thus making his defense, Festus said, with a loud voice, Paul, you are distracted: much learning drives you to madness. **25** But he replied, I am not mad, most noble Festus, but utter the words of truth and soberness. **26** For the king knows of these things; to whom, also, I speak with freedom: for I am persuaded none of these things are hid from him, for this was not done in a corner. **27** King Agrippa! do you believe the prophets? I know that you believe. **28** Then Agrippa said to Paul, You almost persuade me to be a Christian. **29** And Paul said, I would to God that, not only you, but also all that hear me this day, were both almost and altogether such as I am, except these chains. **30** And as he said this, the king arose, and the governor, and Bernice, and those who sat with them. **31** And when they had retired, they spoke one with another, saying, This man has done nothing worthy of death, or of bonds. **32** And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Cesar.

**27** And as it was determined that we should set sail into Italy, they delivered Paul, and some other prisoners, to a centurion of the Augustan Band, whose name was Julius. **2** And going on board a ship of Adramyttis, we weighed anchor, intending to sail by the coasts of Asia; Aristarchus, a Macedonian, of Thessalonica, being with us. **3** And the next day we reached Sidon: and Julius, treating Paul with great humanity, permitted him to go to his friends, and to enjoy the benefit of their care. **4** And weighing anchor thence, we sailed under Cyprus, because the winds were contrary. **5** And sailing through the sea over against Cilicia and Pamphylia, we came to Myra, a city of Lycia. **6** And there, the centurion, finding a ship of Alexandria, bound for Italy, put us on board of it. **7** And when we had sailed slowly for several days, and were hardly got over against Cnidus, the wind now permitting us; we sailed under Crete, over against Salmone: **8** and passing it with difficulty, we came to a certain place called the Fair Havens, in the neighborhood of which, was the city of Lasea. **9** And, as much time was spent, and sailing was now hazardous, because the fast was already over, Paul exhorted them, **10** saying to them, Sirs, I perceive that this voyage will be attended with injury and great damage, not only to the lading and to the ship, but also to our lives. **11** But the centurion paid greater regard to the pilot, and the master of the vessel, than to those things which were spoken by Paul. **12** And as the haven was not commodious to winter in, the greater part advised to set sail from thence, if they might possibly reach Phenice, to winter there; **13** which is a haven of Crete, looking to the southwest and northwest: and as the south wind blew gently, supposing they were secure of their purpose, they weighed anchor, and sailed on close to Crete. **14** But not long after, there arose against her a tempestuous wind, which is called Euroclydon. **15** And as the ship was violently hurried away, and was not able to bear up against the wind, we gave her up, and were driven. **16** An running under a certain island, called Claudia, we were hardly able to get masters of the boat: **17** which, when they had hoisted up, they used helps, undergirding the ship: and fearing, lest they should fall upon the quicksands, they struck sail, and so were driven. **18** And we were exceedingly tossed by the storm, the next day they lightened the ship: **19** and the third day we cast out, with our own hands, the tackling of the ship. **20** Now, as neither sun nor stars appeared for several days, and no small tempest pressed upon us, all remainder of hope that we might be delivered, was taken away. **21** And when there was great want of food, then Paul, standing in the midst of them, said, Sirs, you ought to have hearkened to me, and not to have loosed from Crete, and incurred this injury and loss. **22** Nevertheless, even now I exhort you to be of good courage: for there shall be no loss of any life among you; but only of the ship. **23** For there appeared to me this night, an angel of the God whose I am, and whom I worship, **24** saying, Fear not, Paul; you must be presented before Cesar; and, behold, God has given you all them that sail with you. **25** Wherefore, take courage, men; for I trust in God that it shall be so, even as it was told me. **26** But we must be cast upon a certain island. **27** And when the fourteenth night was come, as we were tossed up and down in the Adriatic sea, the mariners suspected, about midnight that they drew near to some land; **28** and sounding, they found it twenty fathoms: and having gone a little way from thence, and sounding again, they found it fifteen fathoms. **29** And fearing lest they should fall upon some rocky shore, they cast four anchors out of the stern, and wished that the day would break. **30** But when the mariners endeavored to flee out of the ship, and had let down the boat into the sea, under pretense that they were about to carry out anchors from the ship-head; **31** Paul said to the centurion and the soldiers, Unless these continue in the ship, you can not be saved. **32** Then the soldiers cut off the cords of the boat, and let it fall off. **33** And while the day was coming on, Paul exhorted them all to take some food, saying, To-day, whilst waiting for this fourteenth day, you continue fasting, having taken nothing. **34** I exhort you, therefore, to take a refreshment; for this is conducive to your safety: for not a hair shall fall from the head of any of you. **35** And when he had spoke thus, and had taken bread, he gave thanks to God, before them all; and having broken it, he began to eat. **36** And being all encouraged, they also took some food. **37** And we were in the ship, in all two hundred and seventy-six souls. **38** And being satisfied with food, they lightened the ship; and cast the corn into the sea. **39** And when it was day, they did not know the land: but they perceived a certain creek, with a shore, into which they determined, if they were able, to force the ship. **40** And having cut off the anchors, leaving them in the sea, they, at the same time, loosing the rudder bands, and hoisting up the mainsail to the wind, pressed toward the shore. **41** But falling on a place where two seas met, they ran the ship aground, and the fore part stuck fast,

and remained immovable, while the hinder part was broken by the force of the waves. 42 And the counsel of the soldiers was, that they should kill the prisoners, lest any one should swim away, and escape. 43 But the centurion, being desirous to save Paul, hindered them from their purpose, and commanded those that could swim, to throw themselves out first, into the sea, and get away to land: 44 and the remainder, some upon planks, and others upon some of the things of the ship. And so it happened that they all got safe to land.

**28** And being got safe to land, they then knew that the island was called Melita. 2 And the barbarians treated us with uncommon humanity; for having kindled a fire, they brought us all to it, because of the present rain, and because of the cold. 3 Now, as Paul was gathering up a bundle of sticks, and laying them on the fire, a viper coming out of the heat, fastened upon his hand. 4 And as soon as the barbarians saw the fierce animal hanging on his hand, they said one to another, This man is certainly a murderer, whom justice has not permitted to live, though he be saved from the sea. 5 But he, shaking off the fierce animal into the fire, suffered no evil. 6 However, they expected that he should have swollen, or suddenly have fallen down dead: and having waited a considerable time, and seeing no mischief befall him, changing their minds, they said he was a god. 7 And in the neighborhood of that place, there was the estate of the chief of the island, whose name was Publius; who, having received us into his house, entertained us in a courteous manner for three days. 8 And so it was, that the father of Publius, being seized with a fever and bloody flux, was confined to his bed: to whom Paul going in, and having prayed, laid his hands on him, and healed him. 9 Now, therefore, when this miracle was wrought, the rest also, who had disorders, in the island, came, and were healed. 10 Who also honored us with great honors; and when we departed, put on board such things as were necessary. 11 And after three months, we departed in a ship of Alexandria, that had wintered in the island, whose sign was Castor and Pollux. 12 And being arrived at Syracuse, we continued there three days. 13 From thence we coasted round, and came over against Rhegium. And after one day the south wind arising, we came, in two days, to Puteoli: 14 where we found brethren, and were entreated to stay with them seven days: and so we went for Rome. 15 And from thence, the brethren, having heard of our

affairs, came out to meet us, as far as Apii Forum, and the Three Taverns: whom, when Paul saw, he thanked God, and took courage. 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the band: but Paul was permitted to dwell apart, in a house of his own, with a soldier that guarded him. 17 And it came to pass, that, after three days, Paul called together those that were the chief of the Jews. And when they were come together, he said to them, Brethren, though I have done nothing contrary to the people, nor to our paternal customs, yet I was delivered a prisoner, from Jerusalem, into the hands of the Romans; 18 who, having examined me, were willing to have set me at liberty, as there was no cause of death in me. 19 But when the Jews opposed, I was obliged to appeal to Cesar; not as having anything of which to accuse my own nation. 20 For this reason, therefore, I entreated, that I might see and speak with you; for on account of the hope of Israel, I am bound with this chain. 21 And they said to him, We have neither received letters from Judea concerning you; nor have any of the brethren, that have come hither, related, or said, any evil concerning you. 22 But we desire to hear from you, what you think; for as concerning this sect, we know that it everywhere spoken against. 23 And having appointed him a day, many came to him at his lodging; to whom he expounded, testifying the kingdom of God, and persuading them of the things that relate to Jesus; both from the law of Moses and the prophets, from morning till evening. 24 And some were persuaded by the things which were spoken; and some believed not. 25 And disagreeing with each other, they broke up the assembly: Paul saying this one word, Surely, well did the Holy Spirit speak, by Isaiah the prophet, to our fathers, 26 when he said, "Go to this people and say, Hearing you will hear, and will not understand; and seeing you will see, and will not perceive: 27 for the heart of this people is become gross, and with their ears they hear heavily; and they have drawn their eyes together, 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." 28 Therefore be it known to you, that the salvation of God is sent to the Gentiles, and they will hear it. 29 And when he had said these things, the Jews departed, having great debates among themselves. 30 But Paul continued two whole years in his own hired house, and received all who came to him; 31 announcing the kingdom of God, and teaching

those things which relate to the Lord Jesus Christ,  
with all freedom of speech, and without any restraint.

# Romans

**1** Paul, a servant of Jesus Christ, a called Apostle, set apart for the gospel of God, **2** (which he formerly announced by his prophets, in the Sacred Writings, ) **3** concerning his Son, Jesus Christ our Lord; descended from David, as to his flesh, **4** and constituted the Son of God, with power, as to his holy spiritual nature, after his resurrection from the dead: **5** by whom we have received favor, even the apostolic office, for the obedience of faith among all nations, for his name's sake: **6** among whom are you, also, called of Jesus Christ: **7** To all who are in Rome, beloved of God, called saints; favor be to you, and peace from God our Father, and the Lord Jesus Christ. **8** First of all, I thank my God, through the Lord Jesus Christ, for you all, that your faith is published in all the world. **9** For God is my witness, whom I serve sincerely in the gospel of his Son, that continually I make mention of you; **10** always in my prayers, requesting that, by some means, now at length, I may have a prosperous journey, (God willing, ) to come to you. **11** For I greatly desire to see you, that I may impart to you some spiritual gift, that you may be established; **12** and that I may be comforted, together with you, through the mutual faith both of you and me. **13** Now, brethren, I would not have you ignorant, that I often purposed to come to you, thought I have, as yet been hindered; that I might have some fruit among you also, even as among the other Gentiles. **14** I am a debtor, both to the Greeks and to the barbarians; both to the wise and to the unwise. **15** Therefore, I am willing, according to my ability, to declare the glad tidings, even to you who are in Rome. **16** For I am not ashamed of the gospel; because it is the power of God for salvation, to every one who believes; to the Jew first, and also to the Greek. **17** For in it the justification of God by faith is revealed, in order to faith; as it is written, "Now the just by faith, shall live." **18** Besides the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who suppress the truth by unrighteousness. **19** Because that which may be known of God is manifest among them, for God has manifested it to them: **20** (for his invisible attributes, even his eternal power and divinity, since the creation of the world, are very evident; being known by his works: ) so that they are inexcusable. (αἰδιος g126) **21** Because, though they knew God, they did not glorify him as God, neither gave him thanks; but became foolish by

their own reasonings, and their inconsiderate heart was darkened. **22** Professing to be wise men, they became fools: **23** for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, or four-footed beasts, and of reptiles. **24** Therefore, also, God, through the lusts of their own hearts, delivered them over to uncleanness, to dishonor their own bodies among themselves. **25** Who changed the truth concerning God, into a lie, and worshiped and served the creature, rather than the Creator, who is forever blessed. Amen. (αἰὼν g165) **26** For this, God delivered them over to shameful passions; for even their females changed the natural use unto what is contrary to nature. **27** In like manner, also, the males, leaving the natural use of the female, burned in their lust toward one another, males with males, working out that which is shameful, and receiving in themselves that recompense of their error which was due. **28** And as they did not like to acknowledge God, God delivered them over to an undiscerning mind, to work those things which are not suitable; **29** being filled with all injustice, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, bad habits, whisperers, **30** revilers, haters of God, insolent, proud, boasters, inventors of evil pleasure, disobedient to parents, **31** impudent, covenant breakers, without natural affection, implacable, unmerciful. **32** Some, who clearly understand the law of God, (that they who practice such things are worthy of death, ) not only do these things, but even commend those who practice them.

**2** Wherefore, you are inexcusable, O man! whosoever you are, who condemn: for in condemning another, you pass sentence upon yourself; because you, who condemn, practice the same things. **2** Besides, we know that the sentence of God is according to truth, upon them who commit such things. **3** And do you think this, O man, who condemn those who practice such things, and yet do the same, that you shall escape the sentence of God? **4** Or do you despise the riches of his goodness and forbearance and long-suffering; not acknowledging that the goodness of God invites you to a reformation? **5** But according to your obdurate and impenitent heart, you treasure up to yourself wrath, against a day of wrath and revelation of the righteous judgment of God; **6** who will render to every one according to his works: **7** eternal life, indeed, to them who, by perseverance in well-doing, seek

glory, honor, and immortality: (aīōnios g166) 8 but anger and wrath to them who are contentious, and obey not the truth, but obey unrighteousness. 9 Affliction and great distress shall come upon every soul of man who works evil; first of the Jews, and also of the Greek. 10 But glory, honor, and peace to every one who works good: first to the Jews, and also to the Greek. 11 For there is no respect of persons with God. 12 As many, therefore, as have sinned without law, shall also perish without law; and as many as have sinned under law, shall be condemned by law: 13 for not those who hear the law are just before God; but those who obey the law, shall be justified. 14 When, therefore, the Gentiles, who have not a law, do by nature the things of the law, are a law to themselves: 15 who show plainly the work of the law, written on their hearts; their conscience bearing witness, and also their reasonings between one another, when they accuse or excuse each other. 16 In the day when God will judge the hidden things of men by Jesus Christ, according to my gospel. 17 If, now, you are called a Jew, and rest in the law, and boast in God, 18 and know his will, and approve the things that are excellent, being instructed by the law; 19 and boast that you yourselves are a guide of the blind, a light of them who are in darkness, 20 and instructor of the foolish, a teacher of babes, having the representation of knowledge and of truth in the law: 21 you, then, who teach another; do you not teach yourself? You who proclaim, Do not steal; do you steal? 22 You who command, Do not commit adultery; do you commit adultery? You who abhor idols; do you rob temples? 23 You who boast in the law; by the breaking of the law, do you dishonor God? 24 For it is written, "The name of God is evil spoken of among the Gentiles, through you." 25 Now circumcision indeed profits, if you practice law; but if you be a transgressor of law, your circumcision has become uncircumcision. 26 And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for circumcision? 27 And will not the uncircumcision which by nature fulfills the law, condemn you, a transgressor of law, though in possession of the scriptures and circumcision? 28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh: 29 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.

**3** What is the pre-eminence of the Jew, then? or what profit is there of circumcision? 2 Much, in every respect: chiefly, indeed, because they were intrusted with the Oracles of God. 3 For, what if some did not believe--will not their unbelief destroy the faithfulness of God? 4 By no means. But let God be true, and every man a liar; as it is written, "That thou mayest be justified in thy sayings, and mayest overcome when thou judgest." 5 But if our unrighteousness display the justice of God, what shall we say? Is not God unjust, who inflicts vengeance? (I speak after the manner of men.) 6 By no means: otherwise, how shall God judge the world? 7 Still, if the truth of God has, through my lie, more abounded to his glory, why am I also yet condemned as a sinner - 8 and not because we have done evil that good may come, as we are slandered, and as some affirm that we teach--whose condemnation is just? 9 What then? Do we excel? Not at all. For we have before proved both Jews and Gentiles to be all under sin. 10 As it is written, "Surely there is none righteous; no, not one. 11 There is none that understands; there is none that seeks after God. 12 They are all gone out of the way: they are together become unprofitable. There is none that does good; there is not so much as one. 13 Their throat is an open sepulcher: with their tongues they have used deceit; the poison of asps is under their lips: 14 their mouth is full of cursing and bitterness. 15 Their feet are swift to shed blood. 16 Destruction and misery lurk in their paths; 17 but the path of peace they have not known. 18 There is no fear of God before their eyes." 19 Now we know that whatever things the law says, it says to them who are under the law: that every mouth may be stopped, and that all the world may be liable to punishment before God. 20 Wherefore, by works of law there shall no flesh be justified in his sight; because through law is the knowledge of sin. 21 But now, a justification which is of God, without law, is exhibited, attested by the law and the prophets: 22 even a justification which is of God, through faith in Jesus Christ, for all, and upon all, who believe; for there is no difference. 23 For all, having sinned and come short of the glory of God, 24 are justified freely by his favor, through the redemption which is by Christ Jesus: 25 whom God has set forth a propitiatory, through faith in his blood, for a demonstration of his own justice, in passing by the sins which were before committed, through the forbearance of God: 26 for a demonstration, also, of his justice in the present time, in order that he may be just, when justifying him, who is of the faith of Jesus.



27 Where, then, is boasting? It is excluded. By what law? of works? No: but by the law of faith. 28 We conclude, then, that by faith man is justified, without works of law. 29 Is he the God of the Jews only, and not of the Gentiles, also? Yes, of the Gentiles, also. 30 Seeing there is one God, he will justify the circumcision by faith, and the uncircumcision through the faith. 31 Do we, then, make law useless through the faith? By no means: but we establish law.

**4** What do we then say that Abraham our father obtained by the flesh? 2 for if Abraham were justified by works, he might boast; but not before God. 3 For what says the scripture? "And Abraham believed God, and it was counted to him for righteousness." 4 Now, to him who works, the reward is not counted as a favor, but as a debt. 5 But to him who does not work, but believes on him who justifies the ungodly, his faith is counted for righteousness. 6 In like manner, also, David describes the blessedness of the man to whom God counts righteousness without works: saying, 7 "Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not count sin." 9 Does this blessedness come, then, on the circumcision only, or on the uncircumcision, also? for we affirm that faith was counted to Abraham for righteousness. 10 How, then, was it counted? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the mark of circumcision as a seal of the righteousness of the faith, which he had whilst uncircumcised; that he might be the father of all uncircumcised believers, that righteousness might be counted even to them. 12 And a father to the circumcised, who are not only circumcised, but who also walk in the footsteps of the faith of our father Abraham, which he had whilst in uncircumcision. 13 For the promise to Abraham, that he should be the heir of a world, was not to him, nor to his seed, through law; but through a righteousness of faith. 14 For if they who are of law are heirs; faith is rendered vain, and the promise is made of no effect. 15 Farther, the law works out wrath; but where law is not, there is no transgression. 16 For this reason, it is through faith that it might be by favor, that the promise might 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: 17 (as it is written, "Surely a father of many nations have I constituted you,") in the presence of him whom he believed, even of God,

who makes alive the dead, and calls things which exist not, as though they existed. 18 He, contrary to hope, believed with hope, that he should be a father of many nations, according to what was spoken, "So shall your seed be." 19 And not being weak in faith, he did not consider his own body now dead, being about a hundred years old; neither the deadness of Sarah's womb. 20 Therefore, against the promise of God, through unbelief, he did not dispute; but was strong in faith, giving glory to God. 21 And was fully persuaded that what was promised, he was able to perform. 22 Therefore, also, it was counted to him for righteousness. 23 Now it was not written for his sake only, that it was so counted, 24 even to those who believe on him who raised up Jesus, our Lord, from the dead; 25 who was delivered for our offenses, and was raised up again for our justification.

**5** Wherefore, being justified by faith, we have peace with God, through our Lord Jesus Christ-- 2 through whom we have had introduction, also, by faith, into this favor in which we stand, and rejoice in the hope of the glory of God: 3 and not only so, but we rejoice even in afflictions; knowing that affliction produces patience; 4 and patience, approbation; and approbation, hope. 5 And this hope makes not ashamed: because the love of God is diffused in our hearts by the Holy Spirit, that is given us. 6 Besides, we being yet weak, in the appointed time Christ died for the ungodly. 7 Now, scarcely for a just man will one die, though for a good man one would, perhaps, even dare to die. 8 But God recommends his love to us; because, while we were yet sinner, Christ died for us. 9 Much more, then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, being enemies, we were reconciled to God through the death of his Son; much more, being reconciled, we shall be saved by his life. 11 And not only so, but we even rejoice in God, through our Lord Jesus Christ, though whom we have now received reconciliation. 12 Wherefore, as sin entered into the world by one man, in whom all sinned, and by sin, death: thus death came upon all men. 13 (For sin was in the world until the law: but sin is not imputed, when there is no law. 14 Yet death reigned from Adam to Moses, even over them who had not sinned, in the manner of Adam's transgression, who is a type of him that was to come. 15 But not as the offense, so also is the free gift: for if by the offense of the one, the many died; much more the favor of God, and the gift by favor, which is of the one man, Jesus Christ,

has abounded to the many. 16 And not as through one who sinner, is the free gift: for the sentence was from one to condemnation; but the free gift is from many offenses to justification. 17 For if by the offense of the one, death reigned by the one; much more shall they who receive the abundance of favor, and of the gift of justification, reign in life, by the one--Jesus Christ.) 18 Now, therefore, as through one offense, the sentence came upon all men to condemnation: so, also, by one act of obedience, the sentence came upon all men to justification of life. 19 For, as through the disobedience of the one, the many were constituted sinners; so, by the obedience of the one, the many shall be constituted righteous. 20 Moreover, the law supervened, that the offense might abound; but where sin abounded, favor superabounded-- 21 that as sin reigned by death, so, also, favor might reign by justification to eternal life, through Jesus Christ our Lord. (aiōnios g166)

**6** What do we say, then? Shall we continue in sin, that favor may abound? 2 By no means. How shall we, who have died to sin, continue to live in it? 3 Do you not know, that as many as have been immersed into Jesus Christ, have been immersed into his death? 4 We have been buried, then, together with him, by the immersion into death: that like as Christ was raised from the dead by the glory of the Father; so we also shall walk in newness of life. 5 For if we have been planted together in the likeness of his death; we shall then, also, certainly be in the likeness of his resurrection. 6 Knowing this, that our old man has been crucified with him, that the body of sin might be destroyed, that we should not any longer serve sin: 7 for he that has died is released from sin. 8 Moreover, if we have died with Christ, we believe that we shall also live with him. 9 Knowing that Christ, having been raised from the dead, dies not again; death has no longer dominion over him: 10 for that he has died, he has died for sin once: but that he lives, he lives for God. 11 So reckon yourselves also dead, indeed, to sin; but alive to God, by Jesus Christ. 12 Let not sin, therefore, reign in your mortal body, by obeying it. 13 Neither present your members as instruments of unrighteousness, to sin; but present yourselves to God, as alive from the dead; and your members as instruments of righteousness, to God. 14 Besides, sin shall not have dominion over you: for you are not under law, but under favor. 15 What then do we say? Shall we sin, because we are not under law, but under favor? 16 Do you not know,

that to whom you present yourselves servants, by obedience; his servants you are whom you thus obey; whether of sin into death, or of obedience into righteousness? 17 But, thanks to God, that though you were the servants of sin; yet you have heartily obeyed that model of doctrine to which you have been given up. 18 And being made free from sin, you have become the servants of righteousness. 19 (I speak after the manner of men, because of the infirmity of your flesh.) Wherefore, as you have presented your members servants to uncleanness, and to iniquity, to work iniquity; so present now your members, servants to righteousness, to work holiness. 20 For when you were servants of sin, you were free from righteousness. 21 And what fruit had you, then, from these things of which you are now ashamed? for the reward of these things is death. 22 But now, being set free from sin, and having become servants of God, you have your fruit to holiness: and the end, everlasting life. (aiōnios g166) 23 For the wages of sin is death: but the gracious gift of God is everlasting life, by Christ Jesus our Lord. (aiōnios g166)

**7** Do you not know, brethren, (for I speak to them who know law, ) that the law has dominion over a man as long as he lives? 2 For the married woman is bound, by law, to her husband as long as he lives; but if the husband be dead, she is released from the law of her husband. 3 If, then, indeed, while her husband lives, she be married to another, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is not an adulteress, though married to another husband. 4 Thus, my brethren, you also have become dead to the law, by the body of Christ, that you may be married to another, who rose from the dead, that we may bring forth fruit to God. 5 For when we were in the flesh, our sinful passions which were through the law, wrought effectually in our members, to bring forth fruit to death. 6 But now, having died with Christ, we are released from the law, by which we were held in bondage; so that we may serve God in newness of spirit, and not in oldness of the letter. 7 What shall we say, then? Is the law sin? By no means. Indeed, I had not known sin, except by the law. For I had not known even inordinate desire, unless the law had said, "You shall not lust." 8 But sin, taking occasion by the commandment, wrought in me all manner of inordinate desire: for without the law sin is dead. 9 For I was alive, once, without the law: but when the commandment came, sin revived, but I died. 10 Yes, the commandment which was for live,

the very same was found to be death to me. **11** For sin, taking occasion by the commandment, deceived me, and by it slew me. **12** Wherefore, the law is holy, and the commandment holy, just, and good. **13** Has, then, that which is good become death to me? By no means. But sin becomes death, in order that it might manifest itself, causing death to me by that which is good: so that sin, (through the commandment, ) might be an exceedingly great sinner. **14** Besides, we know that the law is spiritual: but I am carnal, sold under sin. **15** For that which I do, I do not approve; since it is not what I desire that I do: but I do that which I hate. **16** If, now, I do that which I do not desire, I consent to the law that it is good. **17** But now it is no longer I myself who do this; but sin which dwells in me. **18** For I know that in me, that is, in my flesh, there dwells no good thing: for to desire what is good, is easy for me; but to do it, I find difficult. **19** For the good which I desire, that I do not: but the evil which I desire not, that I do. **20** Now, if I do that which I do not desire, it is no longer I who do it; but sin, which dwells in me. **21** I find, then, that it is a law to me, when desirous to do good, that evil is near me. **22** For I take pleasure in the law of God, as to the inner man: **23** but I perceive another law, in my members, warring against the law of my mind, and making me a captive to the law of sin, which is in my members. **24** Wretched man that I am! who shall deliver me from this body of death? **25** I thank God, through Jesus Christ our Lord! Wherefore, then, indeed, I myself serve, with my mind, the law of God; but with the flesh, the law of sin.

**8** There is, then, no condemnation, now, to those who are in Christ Jesus. **2** For the law of the Spirit of Life by Christ Jesus, has freed me from the law of sin, and of death. **3** For what the law could not accomplish in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, accomplished; and by an offering for sin, condemned sin in the flesh. **4** That the righteousness of the law might be fulfilled by us, who walk not according to the flesh, but according to the Spirit. **5** Now, they who live according to the flesh, mind the things of the flesh; and they who live according to the Spirit, the things of the Spirit. **6** But the mind of the flesh is death; and the mind of the Spirit is life and peace: **7** because the mind of the flesh is enmity toward God: for, to the law of God it is not subject; neither, indeed, can be. **8** Those, then, who are in the flesh, can not please God. **9** Now, you are not in the flesh, but in the Spirit; because the Spirit of God dwells in you. But, if any

one have not the Spirit of Christ, he is none of his. **10** And if Christ be in you, the body, indeed, is dead, with respect to sin; but the Spirit is life, with respect to righteousness. **11** For, if the Spirit of him, who raised up Jesus from the dead, dwell in you; he who raised up Christ from the dead, will make even your mortal bodies alive, through his Spirit, who dwells in you. **12** Well, then, brethren, we are not debtors to the flesh, to live according to the flesh, you shall die; but if, through the Spirit, you put to death the deeds of the body, you shall live. **14** Because, as many as are led by the Spirit of God, these are the sons of God. **15** For you have not received the spirit of bondage, again, to fear; but you have received the spirit of adoption, by which we cry, Abba, Father. **16** Also this spirit bears witness, together with our spirit, that we are children of God. **17** And if children, then heirs; heirs, indeed, of God, and joint heirs with Christ; if, indeed, we suffer with him, that with him also we may be glorified. **18** However, I esteem not the sufferings of the present time, as worthy of comparison with the glory, which is hereafter to be revealed in us. **19** For the earnest expectation of the creature, is waiting for the revelation of the sons of God. **20** For the creature was subjected to frailty, (not of its own choice, but by him who has subjected it, ) in hope, **21** that it may be liberated, from the bondage of a perishing state, and brought into the glorious liberty of the sons of God. **22** Besides, we know, that the whole creation sigh together, and travail in anguish till the present time. **23** And not only they, but ourselves also, who have the first fruit of the Spirit; even we ourselves, groan within ourselves, waiting for the adoption; namely, the redemption of our body. **24** For even we are saved by hope. Now, hope that is attained, is not hope; for who can hope for that which he enjoys? **25** But if we hope for that which we do not enjoy, then, with patience, we wait for it. **26** In like manner, also, the Spirit helps our infirmities; for we know not what we should pray for, as we ought; however, the Spirit himself intercedes for us, in sighs, which can not be uttered. **27** But he who searches the hearts, knows the mind of the Spirit; that, according to the will of God, he makes intercession for the saints. **28** Besides, we know, that all things work together for good, to them who love God; to them, who are called according to his purpose. **29** For, whom he foreknew, he also predestinated to be conformed to the image of his Son; that he might be the first born among many brethren. **30** Moreover, whom he

predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. **31** What shall we say, then, to these things? Since God is for us, who can be against us? **32** He, certainly, who spared not his own Son, but delivered him up for us all; how will he not, with him, also, graciously give us all things? **33** Who will bring an accusation against the elect of God? Is it God who justifies them? **34** Who is he, who condemns them? It is Christ, who died; or rather, who has risen: who also, is at the right hand of God; and who makes intercession for us? **35** Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, "Truly, for thy sake, we are put to death all the day long; we are accounted as sheep for the slaughter." **37** Nay, in all these things, we do more than overcome, through him who has loved us. **38** For I am persuaded, that neither death, nor life; neither angels, nor principalities; nor powers; neither things present, nor to come; **39** neither height, nor depth; nor any created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**9** I speak the truth in Christ, I do not speak falsely, my conscience bearing me witness, in the Holy Spirit, **2** that I have great grief and unceasing anguish, in my heart, **3** for my brethren, --my kinsmen, according to the flesh; (for I also was, myself, wishing to be accursed from Christ: ) **4** who are Israelites; whose are the adoption, and the glory, and the covenants, and the giving of the law, and the rites of service, and the promises; **5** whose are the fathers; and from whom the Messiah descended, according to the flesh; who is over all, God blessed forever. Amen. (αἰὼν γ165)  
**6** Now, it is not to be supposed that the promise of God has failed; for all the descendants of Israel are not Israel. **7** Neither are they all children because they are the seed of Abraham; but "In Isaac shall your seed be called." **8** That is, the children of the flesh are not the children of God; but the children of the promise are counted for seed. **9** For the word of promise was this, "According to this time, I will come, and Sarah shall have a son." **10** And not only this, but Rebecca, also, having conceived twins, by one, even Isaac our father; **11** (they, indeed, not being yet born; neither having done any good or evil; that the purpose of God might stand, by an election; not on account of works, but of him who calls: ) **12** it was said to her, "The elder shall serve the younger"; **13**

as it is written, "Jacob I have loved, but Esau I have slighted." **14** What shall we, then, say? Is there not injustice with God? **15** By no means. For he says to Moses, "I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." **16** So, then, it is not of him who wills, nor of him who runs; but of God, who shows mercy. **17** Besides, the scripture says to Pharaoh, "Even for this same purpose I have roused you up; that I might show, in you, my power; and that my name might be published through all the earth." **18** Well, then, he has mercy on whom he will; and whom he will, he hardens. **19** But you will say to me, Why does he still find fault, for who has resisted his will? **20** Nay, but, O man, who are you, who reply against God? Shall the thing formed, say to him who formed it, Why have you made me thus? **21** Has not the potter a just power over the clay, to make of the same lump one vessel to honor, and another to dishonor? **22** Yet God, willing to show his wrath, and make know his power, did bear, with much long-suffering, the vessels of wrath, fitted for destruction. **23** And that he might make known the riches of his glory, on the vessels of mercy, which he had before prepared for glory: **24** even us, whom he has called; not of the Jews only, but also of the Gentiles. **25** Even as he says, by Hosea, "They shall be called my people, who were not my people; and she beloved, who was not beloved. **26** And it shall come to pass, in the place where it was said to them, You are not my people; there they shall be called, Sons of the living God." **27** Besides, Isaiah cries, concerning Israel, "Through the number of the children of Israel be as the sand of the sea, only a remnant shall be saved. **28** For he was about to complete and hasten his work in righteousness; for a short work will the Lord make upon this land." **29** And, as Isaiah has said before, "Unless the Lord of hosts had left us a seed, we should have become as Sodom, and been made like to Gomorrah." **30** What shall we say, then, that the Gentiles, who did not seek after justification, have attained justification, even a justification which is by faith? **31** But Israel, who followed a law of justification, have not attained to a law of justification. **32** Why? Because they sought it not by faith; but, as it were, by works of law: for they stumbled, at the stone of stumbling. **33** As it is written, "Behold, I place in Zion a stone of stumbling, and a rock of offense; and whosoever believes on it, shall not be ashamed."

**10** Brethren, indeed my heart's desire and prayer to God for them, is, that they may be saved. **2** For I testify to God for them, that they have a zeal for God; but not according to knowledge; **3** for being ignorant of God's justification, and seeking to establish their own, they have not submitted to the justification which is of God. **4** For Christ is the end of the law for justification to every believer. **5** Now Moses describes the justification which is by the law, that "the man who does these things shall live by them." **6** But the justification which is by faith speaks thus: Say not in your heart, Who shall ascend into heaven? that is, to bring Christ down. **7** Or, Who shall descend into the abyss? that is, to bring up Christ from the dead. (*Abyssos* **g12**) **8** But what does it say? (The word is near you--in your mouth, and in your heart; that is, the word of faith which we preach: ) **9** that if you will openly confess with your mouth, that Jesus is Lord, and believe with your heart that God raised him from the dead, you shall be saved. **10** (For with your heart man believes to justification: and with your mouth confession is made to salvation.) **11** For the scripture says, "No one, who believes on him, shall be ashamed." **12** Indeed, there is no distinction either of Jew or of Greek: for the same Lord of all, is right toward all who call upon him. **13** "For whoever will call on the name of the Lord shall be saved." **14** But how shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear, without a proclaimer? **15** and how shall proclaim, unless they be sent? as it is written, "How beautiful are the feet of them, who bring the joyful message of peace--of them, who bring the joyful news of good things!" **16** Nevertheless, all have not obeyed the gospel; for Isaiah says, "Lord, who has believed our report?" **17** (So, then, faith comes by hearing, and hearing by the word of God.) **18** But I ask, have they not heard? Yes, indeed, "Their sound has gone out to all the earth, and their words to the ends of the world." **19** I ask again, has not Israel known? First, Moses says, "I will provoke you to jealousy by that, which is no nation; --by a foolish nation I will enrage you." **20** Besides, Isaiah is very bold when he says, "I am found by them, who did not seek me: I am shown to them, who did not ask for me." **21** But concerning Israel he says, "All the day long, have I stretched forth my hand to a disobedient and rebelling people."

**11** I say, then, has God cast off his people? By no means. For, even I am an Israelite, of the seed

of Abraham, of the tribe of Benjamin. **2** God has not cast off his people whom formerly he acknowledged. Do you not know, what the scripture says to Elijah; when he complains to God against Israel, saying, **3** "Lord, they have killed thy prophets, and have digged down thy altars, and I am let alone, and they seek my life?" **4** But what says the answer to God to him? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal." **5** So, then, even at this present time, there is a remnant according to an election by favor. **6** And if by favor, it is no more of works: otherwise favor is no more favor. **7** What then? The thing Israel earnestly seeks, that he has not obtained. But the election has obtained it, and the rest are blinded. **8** As it is written, "God has given them a spirit of deep sleep; eyes not seeing, and ears not hearing, until this present day." **9** And David says, "Let their table be for a snare, and a trap, and a stumbling block, and a recompense to them. **10** Let their eyes be darkened, so as not to see; and let them bow down their back continually. **11** I ask, then, have they stumbled, that they may fall? By no means. But, through their fall, salvation is given to the Gentiles, to excite them to emulation. **12** Now, if the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles; how much more their fullness? **13** Now, I speak to you, Gentiles, (and inasmuch as I am the Apostle to the Gentiles, I do honor to my ministry, ) **14** if by any means I may excite to emulation my kindred, and may save some of them. **15** For, if the casting away of them be the reconciling of the world; what will the receiving of them be, but life from the dead? **16** Moreover, if the first fruit be holy, the mass is also holy; and if the root be holy, so are the branches. **17** Now, if some of the branches were broken off, and you who are a wild olive, are ingrafted among them, and are become a joint partaker of the root and fatness of the olive; **18** boast not against the branches: but if you boast, still, you bear not the root, but the root you. **19** You will say, however, The branches were broken off, that I might be grafted in. **20** True: by unbelief they were broken off, and you by faith, stand. Be not high-minded, but fear. **21** For, if God spared not the natural branches; perhaps, neither will he spare you. **22** Behold, then, the goodness and severity of God! Toward them who fell, severity: but toward you, goodness, if you continue in his goodness: otherwise, you also shall be cut off. **23** And even they, if they continued not in unbelief, shall be grafted in: for God is able to graft them in again. **24** For if you were cut

off from the olive, by nature wild, and were contrary to nature, grafted into the good olive; how much rather shall those who are the natural branches, be grafted into their own olive? **25** For, brethren, that you may not be, wise in your own conceits, I would not have you ignorant of this secret, that blindness, in part, has happened to Israel, till the fullness of the Gentiles come in. **26** And so all Israel shall be saved; as it is written, "The deliverer shall come out of Zion, and shall turn away ungodliness from Jacob. **27** For this is my covenant with them, when I shall take away their sins." **28** With respect to the gospel, indeed, they are enemies, on your account: but with respect to the election, they are beloved on account of the fathers. **29** For the free gifts and calling of God are without repentance. **30** Besides, as you, in times past, have disobeyed God, yet now have obtained mercy through their disobedience; **31** even so these, also, have no disobeyed, that through your mercy, they also may obtain mercy. **32** For God has shut up together all for disobedience, that he might have mercy upon all. (ελεεσθ̅ g1653) **33** Oh that depth of the riches and of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! **34** For who has known the mind of the Lord? or who has been his counsellor? **35** or who has first given to him, and it shall be recompensed to him again? **36** For, from him, and by him, and to him, are all things: to him be the glory forever. Amen. (αι̅ον̅ g165)

**12** Wherefore, brethren, I beseech you, by the tender mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. **2** And be not conformed to this world, but be transformed by the renewal of your mind; that you may approve the will of God, which is good, and acceptable, and perfect. (αι̅ον̅ g165) **3** Also, by the favor which is given to me, I charge every one of you not to think more highly of himself than he ought to think; but to think modestly, as God has distributed to every one a portion of his faith. **4** For, as in one body we have many members, but all the members have not the same office; **5** so we, the many, are one body under Christ, and individually members of one another. **6** Having, then, gifts, differing according to the favor which is given to us--if prophecy act according to the measure of faith-- **7** if a ministerial office, in that office--if one is a teacher, in teaching-- **8** and the exhorter, in exhortation. Let him who distributes act with disinterestedness--him that presides, with assiduity--him that shows mercy,

with cheerfulness. **9** Let love be without hypocrisy. Abhor the evil--adhere closely to the good. **10** In brotherly love, be tenderly affectionate to one another--in honor, prefer one another. **11** In business, be not slothful. Be fervent in spirit-- constant in serving the Lord. **12** Be joyful in hope, patient in affliction, steadfastly persevering in prayer. **13** Communicate to the necessities of the saints. Follow hospitality to strangers. **14** Bless them who persecute you--bless, and curse not. **15** Rejoice with them who rejoice, and weep with them who weep. **16** Be of the same disposition toward one another. Do not care for high things; but accommodate yourselves to those which are humble. Be not wise in your own conceits. **17** To no one return evil for evil. Seek after things honorable in the sight of all men. **18** What relates to you is, live in peace with all men, if possible. **19** Beloved, do not avenge yourselves, but give place to the wrath of God; for it is written, "Vengeance belongs to me; I will repay, says the Lord." **20** Therefore, if your enemy hunger, give him food: if he thirst, give him drink: for by doing this, you will heap coals of fire on his head. **21** Be not overcome by evil, but overcome evil with good.

**13** Let every soul be subject to the higher powers. For there is no power but from God; and those that exist are placed under God. **2** Wherefore, he who sets himself in opposition to the power, resists the ordinance of God: and they who resist shall procure punishment to themselves. **3** For rulers are not a terror to good works, but to evil. Would you, then, not be afraid of the power? Do that which is good, and you shall have praise of the same. **4** For the ruler is a servant of God for good to you. But if you do that which is evil, be afraid; because he does not bear the sword in vain. For he is a servant of God, a revenger to inflict wrath on him who works evil. **5** Wherefore, it is necessary for you to be subject, not only on account of punishment, but also on account of conscience. **6** For this reason, therefore, you pay taxes also to them, because they are public ministers of God, attending continually to this very business. **7** Render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor. **8** Owe no man anything, unless to love one another. For he who loves another, has fulfilled the law. **9** For this, "You shall not commit adultery, You shall not kill, You shall not covet"; and if there be any other commandment, it is summed up in this precept, namely, "You shall love your neighbor as

yourself." 10 Love works no evil to one's neighbor: therefore, love the the fulfilling of the law. 11 Further, knowing the season, that it is now the hour for us to awake out of sleep. (For now our salvation is nearer than when we believed: 12 the night is far advanced, and the day is at hand.) Let us, therefore, put off the works of darkness, and let us put on the armor of light. 13 Let us walk about decently, as in the day, not in revelings and drunkenness; not in chamberings and lasciviousness; not in strife and envy. 14 But put on the Lord Jesus Christ, and make no provision for the lusts of the flesh.

**14** Receive him who is weak in the faith, without regard to differences of opinions. 2 One, indeed, believes he may eat everything; but he who is weak eats herbs only. 3 Let not him who eats, despise him who eats not; and let not him who eats not, condemn him who eats: for God has received him. 4 Who are you that condemn another man's servant? By his own master he stands or falls; and he shall be made to stand, for God is able to make him stand. 5 One, indeed, thinks one day more holy than another: but another thinks every day alike. Let every one be convinced in his own mind. 6 He who observes the day, observe it to the Lord; and he who does not observe the day to the Lord, does not observe it: he who eats, eats to the Lord, for he gives God thanks. 7 For none of us lives to himself, and none of us dies to himself. 8 But whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live, therefore, or die, we are the Lord's. 9 For to this end, Christ both dies and rose, and lives again, that he might rule over both the dead and the living. 10 But you, why do you condemn your brother? and you, also, why do you despise your brother? for we shall all be placed before the judgment seat of Christ. 11 For it is written, "As I live, says the Lord, surely every knee shall bow to me, and every tongue shall confess to God." 12 Well, then, every one of us shall give an account of himself to God. 13 Let us, therefore, no more judge one another; but let us decide, rather, not to lay an occasion of stumbling before a brother, or a cause of falling. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; yet, to him who accounts anything to be unclean, to that man it is unclean. 15 Now, if your brother be hurt through your meat, you no longer walk as love requires. Do not destroy him with your meat for whom Christ died. 16 Let not your good, then, be an evil spoken of. 17 For the Reign of God is not meat and

drink; but righteousness and peace, and joy, in the Holy Spirit. 18 And he who, by these things, serves Christ, is acceptable to God, and approved by men. 19 Well, then, let us strive after peace, and mutual edification. 20 Do not, for the sake of meat, destroy the work of God. All meats, indeed, are clean; but that meat is hurtful to the man who eats to occasion stumbling. 21 It is good neither to eat flesh, nor to drink wine, nor to do anything by which your brother is made to stumble, or to fall, or is weakened. 22 You have faith: keep it to yourself, in the sight of God. Happy is he who does not condemn himself in what he approves. 23 For he who discerns a difference, between meats is condemned, if he eat; because he eats not from faith: for what is not from faith is sin.

**15** We, then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves. 2 Wherefore, let every one of us please his neighbor, as far as it is good for edification. 3 For even Christ sought not his own pleasure: but, as it is written, "The reproaches of them who reproached you, have fallen on me." 4 Now whatever things were before written, were written for our instruction: that through the patience and admonition of the scriptures, we might have hope. 5 Now, may the God who gives patience and admonition, give to you mutual unity of sentiment, according to Christ Jesus. 6 That with one mind, and with one voice, you may glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore, cordially receive one another; even as Christ also has received us to the glory of God. 8 Now, I affirm that Jesus Christ became a minister of the circumcision on account of the truth of God, in order to confirm the promises made to the fathers; 9 and that the Gentiles might praise God on account of mercy: as it is written, "For this cause I will glorify thee among the Gentiles, and sing to thy name." 10 And again he says, "Rejoice, you Gentiles, with his people." 11 And again, "Praise the Lord, all you Gentiles; and extol him, all you people." 12 And again, Isaiah says, to be a leader of the Gentiles; upon him shall the Gentiles place their hope." 13 Now, may the God of hope fill you with all joy, and peace, in believing; in order that you may abound in that hope, through the power of the Holy Spirit. 14 However, my brethren, I myself am persuaded concerning you, that you also are full of goodness, being filled with all knowledge; able, also, to instruct one another. 15 But, I have written the more boldly to you, brethren; partly, as calling things to your remembrance through the favor which is given me

of God. **16** In order to my being a minister of Jesus Christ, among the Gentiles, ministering the gospel of God, that there might be an offering of the Gentiles most acceptable; being sanctified by the Holy Spirit. **17** I have, therefore, glorifying, through Christ Jesus, with respect to things pertaining to God. **18** But, I will not dare to speak anything of what Christ has not wrought; but, of what he has wrought, by me, in order to the obedience of the Gentiles in word and deed; **19** by the power of signs and wonders, and by the power of the Holy Spirit: so that from Jerusalem, and round about, as far as Illyricum, I have fully declared the gospel of Christ; **20** and so, also, that I was strongly desirous to declare the gospel where Christ was not named, that I might not build on another's foundation. **21** But, as it is written, "They shall see, to whom nothing has been told concerning him; and they who have not heard, shall understand." **22** For which reason, also, I have been greatly hindered from coming to you. **23** But now, having no more place in these parts, and having for many years a strong desire to come to you, **24** whensoever I go toward Spain, I hope, as I pass on, to see you, and to be brought on my way thither by you, when I shall first, in some measure, be satisfied with your company. **25** But now I go to Jerusalem, ministering to the saints; **26** for Macedonia and Achaia have been pleased to make some contribution for the poor of the saints who are in Jerusalem. **27** They have been pleased, indeed; and their debtors they are: for if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in temporal things. **28** Wherefore, having finished this affair, and having sealed to them this fruit, I will go from thence by you into Spain. **29** And I know when I come to you, I shall come in the fullness of the blessing of Christ. **30** Now, I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that you strive together with me, by prayers for me to God; **31** that I may be delivered from the disobedient in Judea; and that my service, which I am performing for Jerusalem, may be acceptable to the saints: **32** that in joy I may come to you, through the will of God, and may be refreshed among you. **33** Now may the God of peace be with you all. Amen.

**16** I recommend to you Phebe, our sister, who is a deaconess of the congregation at Cenchræa, **2** that you may receive her in the Lord, as becomes saints, and assist her, in whatever business she may have need of you: for, indeed, she has been a helper

of many, and especially of me. **3** Salute Priscilla and Aquila, my fellow-laborers in Christ Jesus. **4** These persons, for my life, laid down their own neck; to whom not only I give thanks, but even all the congregations of the Gentiles. **5** Likewise, salute the congregation which is in their house. Salute Epenetus, my beloved, who is the first fruit of Asia to Christ. **6** Salute Mary, who labored much for us. **7** Salute Andronicus, and Junias, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, and who were in Christ before me. **8** Salute Amplias, my beloved in the Lord. **9** Salute Urbanas, our fellow-laborer in Christ, and Stachys, my beloved. **10** Salute Appelles, the approved in Christ. Salute those who are of the family of Aristobulus. **11** Salute Herodion, my kinsman. Salute those of the family of Narcissus, who are in the Lord. **12** Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord. **13** Salute Rufus, the chosen in the Lord, and her who is the mother both of him and of me. **14** Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. **15** Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them. **16** Salute one another with a holy kiss. The congregations of Christ salute you. **17** Now, I beseech you, brethren, mark them who make separations and occasions of falling, contrary to the doctrine which you have learned; and avoid them. **18** For they who are such, do not serve out Lord Jesus, but their own belly; and by flattery and fair speeches, deceive the hearts of the simple. **19** Now your obedience is reported to all men. I therefore rejoice on your account; nevertheless, I wish you, indeed, to be wise with respect to good; and simple with respect to evil. **20** May the God of peace bruise Satan under your feet soon! The favor of our Lord Jesus Christ be with you. **21** Timothy, my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. **22** I, Tertius, who wrote this letter, salute you in the Lord. **23** Gaius, my host, and of the whole congregation, salutes you. Erastus, the chamberlain of the city, salutes you, and Quartus, your brother. **24** The favor of our Lord Jesus Christ be with you all! Amen. **25** Now to Him who is able to establish you according to my gospel, and the proclamation of Jesus Christ, according to the revelation of the secret, concealed in the times of the ages, (aiōnios g166) **26** (but is now made manifest by the prophetic writings, and by the commandment of the eternal God is made known to all the Gentiles, in order to the obedience of faith: ) (aiōnios g166) **27** to



the wise God alone, through Jesus Christ, to whom  
be the glory forever. Amen. (αἰὼν ᾠ165)

# 1 Corinthians

**1** Paul, a called Apostle of Jesus Christ, by the will of God, and Sosthenes, the brother, **2** to the congregation of God which is in Corinth, sanctified by Christ Jesus, called saints; with all, in every place, who invoke the name of our Lord Jesus Christ, both their Lord and ours: **3** favor and peace be with you from God our Father, and from the Lord Jesus Christ. **4** I give thanks to my God always in respect of you; on account of the favor of God, which was given to you through Jesus Christ; **5** that you were enriched with every gift, by him; even with all speech, and all knowledge, **6** just as the testimony of Christ was confirmed among you: **7** so that you come behind in no gift, waiting for the full manifestation of our Lord Jesus Christ; **8** who will confirm you till the end, without accusation in the day of our Lord Jesus Christ. **9** God is faithful, by whom you have been called into the fellowship of his Son Jesus Christ our Lord. **10** Now, brethren, I beseech you by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfectly united in the same mind, and in the same judgment. **11** For it has been declared to me concerning you, my brethren, by some of the family of Chloe, that there are contentions among you. **12** And I mention this, that each of you says, I, indeed, am of Paul, and I of Apollos, and I of Cephas, and I of Christ. **13** Is Christ divided? Was Paul crucified for you? or were you immersed into the name of Paul? **14** I give thanks to God that I immersed none of you except Crispus and Gaius; **15** lest any one should say that I immersed into my own name. **16** And I immersed also the family of Stephanus: besides, I know not whether I immersed any other. **17** For Christ did not send me to immerse, but to proclaim the glad tidings; not, however, with wisdom of speech, that the cross of Christ might not be deprived of its efficacy. **18** For this doctrine (the doctrine of the cross) is, indeed, foolishness to the destroyed; but to us, who are saved, it is the power of God. **19** Therefore, it is written, "I will destroy the wisdom of the wise, and will set aside the knowledge of the prudent." **20** Where is the wise man? where the scribe? where the disputers of this world? Has not God shown the wisdom of this world to be folly? (aiōn g165) **21** For, when, in the wisdom of God, the world, through wisdom, knew not God, it pleased God, through the foolishness of this proclamation, to save them who believe. **22** And

though the Jews demand a sign, and the Greeks seek wisdom; **23** yet we proclaim a crucified Christ: to the Jews, indeed, a stumbling block, and to the Greeks foolishness: **24** but to them who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God. **25** Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. **26** For you see the calling of you, brethren, that not many wise men after the flesh, not many mighty, not many noble; **27** but God has chosen the foolish of the world to put the wise to shame; and the weak God has chosen to put the strong to shame; **28** the ignoble of the world, and the despised, God has chosen; nay, those that are nothing, to reduce to nothing those that are; **29** that not flesh might boast in his presence. **30** Of him, therefore, you are in Christ Jesus, who is become to us wisdom from God, justification, also, and sanctification, and redemption. **31** So that, as it is written, "Let him who boasts, boast in the Lord."

**2** Now, when I came to you, brethren, I came not with excellency of speech, and of wisdom, declaring to you the testimony of God. **2** For I determined to make known nothing among you but Jesus Christ, and him crucified. **3** And I, in weakness and in fear, and in much trembling, was with you. **4** My discourse, also, and my proclamation, were not with persuasive words of human wisdom; but with the demonstration of the Spirit, and of power. **5** That your faith might not stand in the wisdom of men, but in the power of God. **6** However, we speak wisdom among the perfect: but not the wisdom of this world; neither of the rulers of this world, who are to be brought to nothing. (aiōn g165) **7** But we speak the mysterious wisdom of God, which has been till now concealed; which God declared before the time of the ages, should be spoken to our glory. (aiōn g165) **8** Which none of the rulers of this world knew: for if they had known it, they would not have crucified the Lord of glory. (aiōn g165) **9** For, as it is written, "Those things eye has not seen, and ear has not heard, and into the heart of man have not entered, which God has prepared for them who love him." **10** But God has revealed them to us by his Spirit; for the Spirit searches all things, even the deep things of God. **11** For who, of men, knows the thoughts of a man, except the spirit of man which is in him: so, also, the thoughts of God no man knows, but the Spirit of God. **12** Now, we have received, not the spirit of the world, but the Spirit which comes from God, that we might know the things which are gifted to us by God. **13** Which

things, also, we speak, not in words, taught by human wisdom; but in words taught by the Spirit, explaining spiritual things in spiritual words. **14** Now, an animal man receives not the thing of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually examined. **15** But the spiritual man examines, indeed, all things, yet he is examined by no one. **16** For what animal man has known the mind of the Lord, who will instruct him? But we have the mind of Christ.

**3** Now, I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ. **2** Milk I gave you--not meat; for you were not then able to receive it: nay, neither yet now are you able, because you are still fleshly. **3** For, whereas, among you, envying, and strife, and divisions subsist; are you not fleshly, and walk after the manner of men? **4** Besides, while one says, I, indeed, am of Paul; and another, I of Apollos, are you not fleshly? **5** For who is Paul, and who is Apollos; but ministers, by whom you have believed, even as the Lord has given to each? **6** I have planted, Apollos has watered; but God has made to grow. **7** So that neither the planter is anything, nor the waterer; but God, who makes to grow. **8** However, the planter and the waterer are one, and each shall receive his proper reward, according to his proper labor. **9** Wherefore, we are joint laborers, employed by God. You are God's field; you are God's building. **10** According to the favor of God, which is given to me as a skillful architect, I have laid the foundation, and another builds upon it. But let every one take heed how he builds on it. **11** For other foundation no one can lay, except what is laid, which is Jesus Christ. **12** Now if any one build on this foundation, gold, silver, precious stones, wood, hay, stubble; **13** every one's work shall be made manifest: for the say will make it plain, because it is revealed by fire; and so the fire will try every one's work, of what sort it is. **14** If the work of any one remain, which he has built upon the foundation: he shall receive a reward. **15** If the work of any one shall be burnt, he will suffer loss: himself, however, shall be saved, yet so as through a fire. **16** Do you not know that you are the temple of God, and that the Spirit of God dwells among you? **17** If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which temple you are. **18** Let no one deceive himself. If any one among you think to be wise in this age, let him become a fool, that he may be wise. (αἰῶν **g165**) **19** For the wisdom of this world is foolishness

with God; for it is written, "He entangled the wise in their own craftiness." **20** And again, "The Lord knows the reasonings of the wise, that they are vain." **21** Wherefore, let no man boast in men; for all things are yours: **22** whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come--all are yours; **23** and you are Christ's, and Christ is God's.

**4** So, then, let a man consider us as servants only of Christ, and stewards of the secrets of God. **2** Now, it is required in stewards, that every one be found faithful. **3** Therefore, to me it is a very small matter that I be condemned by you, or by human judgment, seeing I do not condemn myself. **4** For I am conscious to myself of no fault. However, I am not by this justified; but he who judges me is the Lord. **5** Wherefore, do not, before the time, pass any judgment, till the Lord come; who both will bring to light the hidden things of darkness, and lay open the counsels of the hearts; and then praise shall be to every one from God. **6** Now, these things, brethren, I have figuratively applied to myself, and Apollos, for your sakes, that by us you may learn not to esteem teachers above what has been written, that no one of you may, on account of one teacher, be puffed up against another. **7** Besides, who makes you to differ? For what have you which you did not receive? And now, if you did receive it, why do you boast as not receiving it? **8** Now you are filled! now you are become rich! you have reigned without it! and I wish, indeed, you had reigned, that we also might reign with you. **9** For I think that God has set forth us, the Apostles, last, as persons appointed to death; because we are made a spectacle to the world, even to angels, and to men. **10** We are fools on account of Christ; but you are wise in Christ: we are weak, but you are strong: you are honored, but we are despised. **11** To the present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, **12** and labor, working with our own hands: when reviled, we bless: when persecuted, we bear: **13** when defamed, we beseech: when we are become as the purgations of the world, the filth of all things until now. **14** I write not these things to shame you; but, as my beloved children, I instruct you. **15** For, though you have ten thousand teachers in Christ, yet you have not many fathers; for, to Christ Jesus, through the gospel, I have begotten you. **16** Wherefore, I beseech you, be imitators of me. **17** For this purpose I have sent to you Timothy, who is my

beloved son, and faithful in the Lord: he will put you in mind of my ways, which are in Christ, even as I teach everywhere, in every congregation. **18** Now, some are puffed up, as if I were not coming to you. **19** But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power. **20** For the Reign of God is not in word, but in power. **21** What do you incline? Shall I come to you with a rod, or in love, and in the spirit of meekness?

**5** It is generally reported that there is incest among you; and such incest as is not even among the heathens--that one has his father's wife. **2** And you are puffed up, and have not rather bewailed, so that he who has done this work might be taken from among you. **3** Wherefore, I, indeed, as absent in the body yet present in spirit, have already, as present, judged him who committed this act. **4** My sentence is this: You being assembled, my spirit also being with you; in the name of the Lord Jesus Christ, with the power of the Lord Jesus Christ, **5** deliver this very person up to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. **6** Your boasting is not becoming. Do you not know, that a little leaven leavens the whole mass? **7** Cleanse out, therefore, the old leaven, that you may be a new lump, seeing you are without leaven; for even our passover, Christ is sacrificed for us. **8** Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with unleavened sincerity and truth. **9** I wrote you, in that epistle, not to associate with the vicious; **10** but I did not mean in general the fornicators of this world, the avaricious, the rapacious, or the idolaters; seeing, then, indeed, you must go out of the world. **11** But now I write to you, if any one, called a brother, be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner; not to associate, not even to eat, with such a person. **12** For what have I to do to pronounce sentence on them also who are without? Do not you judge them who are within? **13** But them are without, God judges. Therefore, put away from among yourselves the wicked person.

**6** Dare any of you, having a matter against another, be judged by the unrighteous, and not by the saints? **2** Do you not know that the saints are to judge with world? And if the world is to be judged by you, are you unworthy to decide your petty causes? **3** Do you not know that we are to judge messengers? Why not, then, things pertaining to this life? **4** If,

then, you have the cognizance of such matters, why do you set those to judge who are of no account in the congregation? **5** For shame to you I say it! So, then, there is not among you a wise man; not even one, who shall be able to decide between his brethren! **6** But brother with brother is judged, and that by infidels! **7** Now, therefore, indeed, there is plainly a fault in you, that you have law-suits with one another. Why do you not rather bear the being defrauded? **8** But you injure and defraud; and that, too, your own brethren. **9** Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor catamites, nor sodomites, **10** nor thieves, nor misers, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. **11** And such were some of you; but you are washed, but you are sanctified, but you are justified, by the name of the Lord Jesus, and by the Spirit of our God. **12** All meats are lawful for me to eat, but all are not proper: all meats are lawful for me to eat; but I will not be enslaved by any meat. **13** Meats for the belly, and the belly for meats; however, God will destroy both it and them. Now, the body was not made for uncleanness, but for the Lord, and the Lord for the body: **14** and God has both raised the Lord, and will raise up us by his own power. **15** Do you not know that your bodies are members of Christ? Shall, I, then, take the members of Christ and make them the members of a harlot? By no means. **16** What! do you not know that he who is strongly attached to a harlot is one body? for he says, "The two shall be one flesh." **17** But he, who is strongly attached to the Lord, is one spirit. **18** Flee uncleanness. Every sin which a man commits, is without the body: but he who commits uncleanness, sins against his own body. **19** What! do you not know that your body is the temple of the Holy Spirit, who is in you, whom you have from God? **20** Besides, you are not your own; for you are bought with a price: therefore, with your body glorify God.

**7** Now, concerning the things of which you wrote me: It is good for a man not to marry a woman. **2** Nevertheless, on account of uncleanness, let every man have a wife of his own, and let every woman have her own husband. **3** Let the husband fulfill his obligations to his wife: and in like manner, also, the wife to the husband. **4** The wife has not the command of her own person, but the husband: and in like manner, also, the husband has not the command of his own person, but the wife. **5** Deprive not one

another, unless, perhaps, by consent, for a time, that you may devote yourselves to prayer; and do you come again together, that Satan may not tempt you through your incontinency. **6** But this which follows I speak as an advice, and not as an injunction, **7** that I wish all men to be as I myself am. However, each has a proper gift from God; one, indeed, after this manner, and another after that. **8** I say, to the unmarried men, and to the widows, it is good for them if they can remain even as I do. **9** Yet, if they can not live continently, let them marry; for it is better to marry than to be in pain. **10** Now, those who have married I charge, (yet not I, but the Lord; ) let not a wife depart from her husband: **11** but if she even depart, let her remain unmarried, or be reconciled to her husband; and a husband must not put away his wife. **12** But the rest I command, not the Lord; if any brother have an infidel wife, who herself is well pleased to dwell with him, let him not put her away. **13** And a woman who has an infidel husband, who himself is well pleased to dwell with her, let her not put him away. **14** For the infidel husband is sanctified by the wife, and the infidel wife is sanctified by the husband; otherwise, certainly, your children were unclean; whereas, indeed, they are holy. **15** But if the infidel depart, let him depart: the brother or the sister is not in bondage with such; but God has called us to peace. **16** For how do you know, O wife! whether you shall save your husband? And how do you know, O husband! whether you shall save your wife? **17** But as God has distributed to every one, and as the Lord has called every one, so let him walk; and so, in all the congregations, I ordain. **18** Has any circumcised one been called? Let him not be uncircumcised. Has any one been called in uncircumcision? Let him not be circumcised. **19** Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. **20** Let every one remain in the same calling in which he was called. **21** Were you called, being a bondman? Be not careful to be made free. Yet, if you can be made free, prefer it. **22** For a bondman, who is called by the Lord, is the Lord's freedman. In like manner, also, a freedman who is called, is Christ's bondman. **23** You were bought with a price: become not the slaves of men. **24** Brethren, in what state each one was called, in that let him remain with God. **25** Now, concerning virgins, I have not a commandment of the Lord: but, I give my judgment, as having obtained mercy of the Lord, to be faithful. **26** I declare this, then, to be good, on account of the present distress; namely, that it is good

for a man who is unmarried, to continue so. **27** Are you bound to a wife? seek not to be loosed. Are you loosed from a wife? seek not a wife. **28** And yet, if you marry, you have not sinned; and if a virgin marry, she has not sinned: nevertheless, affliction in the flesh such shall have; but I spare you. **29** Now, this I say, brethren, the time being short, it remains that both they who have wives, should be as not having wives; **30** and they who weep, as not weeping; and they who rejoice, as not rejoicing; and they who buy, as not possessing; **31** and they who use this world, as not abusing it: for the form of this world passes by. **32** Besides, I would have you without anxious care. The unmarried man anxiously cares for the things of the Lord; how he shall please the Lord. **33** But he who is married, anxiously cares for the things of the world; how he shall please his wife. **34** There is the like difference between the wife and the virgin. The unmarried woman anxiously cares for the things of the Lord; that she may be holy, both in body and spirit: but she who is married, anxiously cares for the things of the world; how she shall please her husband. **35** Now, this I say, for your own benefit; not with a view to lay a snare for you, but for that which is becoming, and best adapted to a steady, uninterrupted adherence to the Lord. **36** But if any one thinks he acts improperly toward his virgin, if she be above age, unmarried, and so needs to be married; let him do what she inclines, he does not sin: let such marry. **37** But he who stands firm in his heart; not having necessity, and has power concerning his own will; and has determined this in his own heart, to keep his virgin, does well. **38** So, then, even he who gives her in marriage, does well; but he who gives her not in marriage, does better. **39** A wife is bound, as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she pleases; only in the Lord. **40** But she is happier if she continue as she is. This is my opinion; and I think I have the Spirit of God.

**8** Now, concerning things sacrificed to idols, we know, (for we all have knowledge. Knowledge puffs up, but love builds up. **2** However, if any one is confident of knowing anything, he has known nothing, yet, as he ought to know. **3** But, if any one love God, the same is acknowledged by him.) **4** Concerning, then, the eating of things sacrificed to idols, we know that an idol is nothing in the world; and that there is no other God but one. **5** For though, indeed, there are nominal gods, whether in heaven or on earth; (as,

indeed, there are many gods, and many lords; ) 6 yet, to us, there is but one God, the Father; of whom all things are, and we for him: and one Lord Jesus Christ; by whom all things are, and we by him. 7 However, this knowledge is not in all: for some, till this hour, in the conscience of the idol, eat it, as a thing sacrificed to the idol; and their conscience, being weak, is defiled. 8 But meat does not recommend us to God: for neither, if we eat, are we the better; neither, if we do not eat, are we the worse. 9 Nevertheless, take heed, lest, perhaps, this liberty of yours become a stumbling block to the weak. 10 For if any one see you, who have knowledge, at table in an idol's temple, will not the conscience of him that is weak, be encouraged to eat things sacrificed to idols? 11 and through this, your knowledge, shall the weak brother perish, for whom Christ died? 12 And, by thus sinning against the brethren, and wounding their conscience, you sin against Christ. 13 Wherefore, if meat make my brother stumble, I will never eat flesh, lest I make my brother stumble. (aiōn g165)

**9** Am I not an Apostle? Am I not a freeman? Have I not seen Jesus Christ, our Lord? Are you not my work in the Lord? 2 If to others I am not an Apostle, yet, to you, at least, I am; for the seal of my apostleship, are you, in the Lord. 3 My answer to them who condemn me, is this: 4 Have we not liberty to eat, and to drink? 5 Have we not liberty to lead about a sister wife, as the other Apostles, and the brethren of the Lord, and Cephas? 6 Or, have I, only, and Barnabas, not liberty to forbear working? 7 Who, at any time, serves in the wars, on his own charges? Who plants a vineyard, and does not eat the fruit of it? Or who feeds a flock, and does not eat of the milk of the flock? 8 Do I speak these things as a man? Or does not the law also say these things? 9 For, in the law of Moses it is written, "You shall not muzzle the ox treading out the corn." Does God take care of the oxen? 10 Or, does he command this chiefly for our sakes? For our sakes, certainly, it is written: because, he who plows, ought to plough in hope; and he who threshes in hope, ought to partake of his own hope. 11 If we have sown for you spiritual things, is it a great matter, if we shall reap your carnal things? 12 If others partake of this authority over you, ought not we, rather? Nevertheless, we have not used this power; but we bear all things, that we may not give any hindrance to the gospel of Christ. 13 Do you not know that they who perform sacred offices, eat from the temple? Do not they who wait at the altar share

with the altar? 14 So also, the Lord has appointed them who announce the gospel, to live by the gospel. 15 But I have used none of these privileges; neither have I written these things that it should be done to me: for it were good for me rather to die, than that any one should make my boasting void. 16 For when I declared the gospel, I have nothing to boast of; because necessity is laid upon me: yes, woe awaits me if I declare not the gospel. 17 Now, if I do this willingly, I have a reward; but, if against my will, still I am intrusted with the stewardship. 18 What, then, is my reward? that, when declaring the gospel, I shall exhibit the gospel of Christ without charge, in order that I may not abuse my power in the gospel. 19 For, though I be a freeman, with respect to all; I have made myself a servant to all, that I might gain the more. 20 So, to the Jews, I became as a Jew, that I might gain the Jews: to those under the law, (though not under the law) as under the law, that I might gain those under the law: 21 to those without law, as without law, (not being without law to God, but under law to Christ, ) that I might gain those that are without law. 22 To the weak, I became as weak, that I might gain the weak. To all, I have become all things, that, by all means, I might save some. 23 Now, this I do for the sake of the gospel, and that I may become a joint partaker of its rewards. 24 Do you not know that they who run a race, all run, but one only receives the prize? So run, that you may lay hold of the prize? 25 Now, every one who contends is temperate in all things: they, indeed, that they may receive a fading crown; but we, one that does not fade. 26 I, therefore, so run, as not out of view. So I fight, not as beating the air: 27 but, I mortify my body, and keep it in subjection; lest, perhaps, having proclaimed to others, I myself should not be accepted.

**10** Now, I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea: 2 and all were immersed into Moses, in the cloud and in the sea; 3 and all did eat the same spiritual meat; 4 and all did drink the same spiritual drink; (for they drank of the spiritual rock, which followed them, and that rock was Christ.) 5 Nevertheless, with the greater part of them, God was not well pleased; for they were cast down in the wilderness. 6 Now, these things have become types to us, in order that we should not be lusters after evil things, even as they lusted. 7 Neither be you idolaters, as some of them were; as it is written, "The

people sat down to eat, and to drink, and rose up to dance." 8 Neither let us commit whoredom, as some of them committed whoredom, and fell, in one day, twenty-three thousand. 9 Neither let us grievously tempt Christ, as some of them tempted, and perished by serpents. 10 Neither murmur you, as even some of the murmured, and perished by the destroyer. 11 Now, all these things happened to them as types; and are written for our admonition, on whom the ends of the ages are come. (aiōn g165) 12 Wherefore, let him who thinks he stands, take heed, lest he fall. 13 No trial has come upon you but such as belongs to man; and God is faithful, who will not suffer you to be tried above what you are able, but will, with the trial, also make a way to escape, that you may be able to bear. 14 Wherefore, my beloved, fly from idolatry. 15 I speak as to wise men; judge you what I say. 16 The cup of blessing, which we bless; is it not the joint participation of the blood of Christ? The loaf, which we break; is it not the joint participation of the body of Christ? 17 Because there is one loaf, we, the many, are one body: for we all participate of that one loaf. 18 Look at Israel after the flesh. Are not they, who eat of the sacrifices, joint partakers of the altar? 19 What, then, do I affirm? that an idol is anything, or than an idol sacrifice is anything? 20 No. But, that what the heathens sacrifice, they sacrifice to demons, and not to God. Now, I would not have you become joint partakers with the demons. 21 You can not drink the cup of the Lord and the cup of demons: you can not partake of the table of the Lord, and of the table of demons. 22 Do we provoke the Lord to jealousy? Are we stronger than he? 23 All things are lawful, but all are not expedient; all are lawful, but all do not edify. 24 Let no one seek his own, but that of his neighbor, also. 25 Whatever is sold in the shambles, eat, asking no question on account of conscience; 26 "for the earth is the Lord's, and the fullness thereof." 27 And if any of the unbelievers invite you, and you incline to go, whatever is set before you, eat; asking no question on account of conscience. 28 But if any one say to you, This is a thing sacrificed to an idol; do not eat, on account of him who showed it, and of conscience. 29 Now, I say conscience, not your own, but that of the other. But why is my liberty judged by another's conscience? 30 But if, by favor, I be a partaker, why am I evil spoken of, for that for which I give thanks? 31 Whether, then, you eat or drink, or whatever you do, do all to the glory of God. 32 Be no occasion of stumbling; neither to the Jews, nor to the Greeks, nor to the congregation of God. 33 Even as

I please all men in all things; not seeking my own advantage, but that of the many, that they may be saved.

**11** Become imitators of me, even as I also am of Christ. 2 Now I praise you, brethren; because, in all things you remember me, and hold fast the traditions as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man who prays, or prophesies, having his head covered, dishonors his head. 5 And every woman who prays, or prophesies, with her head uncovered, dishonors her head. Besides, it is one and the same, with being shaved. 6 Wherefore, if a woman be not veiled, even let her be shorn: but, if it be shame for a woman to be shorn or shaved, let her be veiled. 7 Now, man, indeed, ought not to cover the head, being the image and glory of God, but woman is the glory of man. 8 Besides the man is not of the woman; but the woman is of the man. 9 And, also, the man was not created for the woman, but the woman for the man. 10 For this reason, ought the woman to have a veil on her head, on account of the messengers. 11 However, neither is the man, without the woman, nor the woman without the man, in the Lord. 12 Besides, as the woman is from the man, so also, the man is by the woman; but all from God. 13 Judge in yourselves, is it decent that a woman pray to God unveiled? 14 Does not even nature itself teach you that if, indeed, a man have long hair, it is a disgrace to him? 15 But if a woman have long hair, it is a glory to her: for her hair is given to her for a veil. 16 However, if any one resolve to be contentious, we have no such custom; neither the congregations of God. 17 Now, in declaring this, that you come together, not for the better, but for the worse, I do not praise you. 18 For, first, indeed, I hear, that when you come together in the congregation, there are schisms among you; and I partly believe it. 19 For there must even be sects among you, that the approved among you may be made manifest. 20 But your coming together into one place, is not to eat the Lord's supper. 21 For, in eating it, every one takes first his own supper; and one, indeed, is hungry, and another is filled. 22 What! have you not houses, to eat and to drink in? or, do you despise the congregation of God and put to shame those who have not? What shall I say to you? Shall I praise you? In this, I praise you not. 23 For I received from the Lord what, also, I delivered to

you; that the Lord Jesus, in the night in which we was betrayed, took a loaf; 24 and, having given thanks, he broke it; and said, Take, eat; this is my body, which is broken for you: do this in remembrance of me. 25 In like manner, also, the cup, after he had supped; saying, This cup is the new institution in my blood: do this, as often as you drink it, in remembrance of me. 26 For as often as you eat this loaf, and drink this cup, you openly publish the death of the Lord, until he come. 27 So, then, whosoever shall eat this loaf, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and then let him eat of the loaf, and drink of the cup. 29 For he who eats and drinks unworthily, eats and drinks judgment to himself, not distinguishing the body of the Lord. 30 For this cause, many among you are weak and sick, and a considerable number are fallen asleep. 31 But if we would judge ourselves, we should not be judged. 32 Yet, when we are judged by the Lord, we are corrected, that we may not be condemned with the world. 33 Wherefore, my brethren, when you come together to eat, wait for each other. 34 And if any one hunger, let him eat at home, that you may not come together for judgment. And the other things I will set in order when I come.

**12** Now, concerning spiritual gifts, brethren, I would not have you ignorant. 2 You know that you were Gentiles, led away to dumb idols, even as you happened to be led. 3 Wherefore, I inform you, that no one, speaking by the Spirit of God, pronounces Jesus accursed; and, that no one can declare Jesus Lord, except by the Holy Spirit. 4 Now, there are diversities of gifts, but the same spirit. 5 And there are diversities of ministries, but the same Lord. 6 And there are diversities of operations, but the same God, who works all in all. 7 And to each is given this manifestation of the Spirit, for the advantage of all. 8 For to one, indeed, is given, by the Spirit, the word of wisdom: and to another, the word of knowledge, according to the same Spirit. 9 And to another, faith, by the same Spirit: and to another, healing, by the same Spirit: 10 and to another, the operations of powers: and to another, prophecy: and to another, diverse kinds of foreign tongues: and to another, the interpretation of foreign tongues. 11 Now, all these does the one and the same Spirit effectively work; distributing to each, respectively, as he pleases. 12 For, as the body is one, although it have many members; and all the members of that one body,

being many, are one body, so also is Christ. 13 For, indeed, by one Spirit, we all have been immersed into one body; whether Jews or Greeks, whether slaves or freemen; and all have been made to drink of one Spirit. 14 Since, then, the body is not one member, but many; 15 if the foot shall say, Because I am not the hand, I am not of the body; is it, for this, not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it, for this, not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But, now, God has placed the members, every one of them, in the body, as he has pleased. 19 Besides, if all were one member, where were the body? 20 But now, indeed, there are many members, but one body. 21 Therefore, the eye can not say to the hand, I have no need of you: nor, again, the head to the feet, I have no need of you. 22 Nay, those members of the body which seem to be more feeble, are necessary. 23 And those which we think are less honorable members of the body, around them we throw more abundant honor; and so our uncomely members have more abundant comeliness. 24 But, our comely members have no need. However, God has tempered the body together; having given to the member which wants it, more abundant honor. 25 That there may be no schism in the body; but, that the members may have the very same anxious care, one for another. 26 So, whether one member suffer, all the members sympathize; or, one member be honored, all the members rejoice together. 27 Now, you are Christ's body, and members in particular. 28 And these, indeed, God has placed in the congregation: first, Apostles; secondly, prophets; thirdly, teachers; next, powers; then, gifts of healing; helpers, directors, kinds of foreign languages. 29 Are all Apostles? are all prophets? are all teachers? have all powers? 30 have all the gift of healing? do all speak in foreign languages? do all interpret? 31 Now, ardently desire the best gifts; and yet I show you a more excellent way.

**13** Though I could speak with the tongues of men, of angels, but have not love, I become as sounding brass, or a noisy cymbal. 2 And though I have prophecy, and know all secrets, and all knowledge; and though I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And though I spend all my goods in feeding the poor, and though I deliver my body to be burned, but have not love, I am nothing profited. 4 Love suffers long,



and is kind. Love envies not. Love does not vaunt; is not puffed up; 5 does not behave itself unbecomingly; does not seek its own things; is not exasperated; does not imagine evil; 6 does not rejoice in iniquity, but greatly rejoices in the truth: 7 covers all things, believes all things, hopes all things, endures all things. 8 Love never fails: but, whether prophecies, they will be out of use: or foreign languages, they shall cease: or science, it shall be abolished. 9 For we know only in part, and prophesy in part. 10 But when perfection is come, then what is in part will be done away. 11 When I was a child, I spoke as a child, I conceived as a child, I reasoned as a child. But when I became a man, I put away childish things. 12 For now we seek through a glass obscurely; but then, face to face: now, I know in part; but then, I shall fully know, even as I am fully known. 13 And now abide faith, hope, love, these three: but the greatest of these is love.

**14** Pursue love, and earnestly desire spiritual gifts; but especially that you may prophesy. 2 For he who speaks in a foreign language, speaks not to men, but to God; for no one understands him: nevertheless, by the Spirit he speaks secrets. 3 But he who prophesies, speaks to men for edification, and exhortation, and consolation. 4 He who speaks in a foreign language, edifies himself: but he who prophesies, edifies the congregation. 5 I wish, indeed, that you all spoke in foreign languages; but rather that you prophesied: for greater is he who prophesies, than he who speaks in foreign languages, unless, indeed, he interpret, that the congregation may receive edification. 6 For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak to you intelligibly; either by revelation, or by knowledge, or by prophecy, or by doctrine? 7 In like manner, things without life, giving sound; whether pipe, or harp; unless they give a difference to the notes, how shall it be known what is piped, or harped? 8 And, therefore, if the trumpet give and unintelligible sound, who will prepare himself for battle? 9 So, also, you, unless with the tongue you give intelligible speech, how shall it be known what is spoken? Therefore, you will be speaking to the air. 10 There are, perhaps, so many kinds of languages in the world, and none of them is without signification. 11 Yet, if I do not know the meaning of the language, I shall be to him who speaks, a foreigner; and he who speaks, will be a foreigner to me. 12 Wherefore, you, also, since you are earnestly desirous of spiritual gifts, seek them, that you may abound for the edification

of the congregation. 13 For which cause, let him who prays in a foreign language, pray that he may interpret. 14 For if I pray in a foreign language, my spirit prays; but my understanding is unfruitful. 15 What, then, is to be done? I will pray with the Spirit, but I will pray also with understanding: I will sing with the Spirit; but I will sing also with understanding. 16 Else, when you shall bless with the spirit, how shall he who fills up the place of the unlearned, say the Amen to your thanksgiving, since he knows not what you say? 17 For you, indeed, give thanks well; but the other is not edified. 18 I give thanks to God, speaking in more foreign languages than all of you; 19 yet, in the congregation, I would rather speak five sentences with my meaning understood, that I may instruct others, also, than ten thousand sentences in a foreign language. 20 Brethren, be not children in understanding; but in evil be children, and in understanding be full grown men. 21 In the law it is written, "Surely, with other tongues, and with other lips, I will speak to this people; yet not even then will they hearken to me, says the Lord." 22 So that foreign languages are for a sign; not to believers, but to unbelievers: but prophecy is for a sign; not to unbelievers, but to believers. 23 If, then, the whole congregation be come together in one place, and all speak in foreign languages; and there come in unlearned persons, or unbelievers, will they not say that you are mad? 24 But if all prophesy, and there come in an unbeliever, or an unlearned person, he is corrected by all, he is examined by all; 25 the hidden things of his heart are made manifest: and so, falling on his face, he will worship God, publishing that God is actually among you. 26 What is it, then, brethren? When you are come together, each of you has a psalm, has a discourse, has a foreign language, has a revelation, has an interpretation! Let all things be done to edification. 27 And if any one speak in a foreign language, let it be by two, or at most by three sentences, and separately; and let one interpret. 28 But if there be no interpreter, let him be silent in the congregation; yet let him speak to himself and to God. 29 Now, let two or three prophets speak, and let the others judge. 30 But, if to another, sitting by, anything be revealed, let the first be silent. 31 For you all can prophesy, one by one, that all may learn, and all may be comforted. 32 For the spirits of the prophets are subject to the prophets. 33 Besides, God is not the author of confusion, but of peace. As in all the assemblies of the saints, 34 let your women be silent in the congregations: for it has not

been permitted to them to speak, but they must be in subjection; as the law also commands. 35 And if they wish to learn anything, let them ask their own husbands, at home: for it is an indecent thing for women to speak in the congregation. 36 What! went the word of God forth from you? or did it come to you only? 37 If any one be really a prophet, or spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord. 38 And if any one be ignorant, let him be ignorant. 39 Wherefore, brethren, earnestly desire to prophesy; and hinder not to speak in foreign languages. 40 Let all things be done decently and in order.

**15** Now I declare to you, brethren, the glad tidings which I announced to; which, also, you have received, and in which you stand. 2 By which, also, you are saved, if you retain those joyful tidings which I delivered to you; unless you believed to no purpose. 3 For I delivered to you, among the first things, what also I received first--that Christ died for our sins, according to the scriptures; 4 and that he was buried; and that he rose again the third day, according to the scriptures; 5 and that he was seen by Cephas, then by the twelve. 6 After that, he was seen by above five hundred brethren at once; of whom the greater part remain to this present time, but some are fallen asleep. 7 After that, he was seen by James; then, by all the Apostles. 8 And, last of all he was seen by me, as by one born out of due time. 9 For I am the least of the Apostles; who am not worthy to be called an Apostle, because I persecuted the congregation of God. 10 But, by the favor of God, I am what I am: and his favor which was bestowed on me, was not vain; for I have labored more abundantly than all of them; yet not I, but the favor of God, which is with me. 11 Well, then, whether I or they, so we proclaim, and so you believed. 12 Now, if it be proclaimed that Christ was raised from the dead, how is it that some among you say, that there is no resurrection of the dead? 13 For if there be no resurrection of the dead, neither has Christ been raised. 14 And if Christ has not been raised, vain, certainly, is our proclamation, and vain, also, is your faith. 15 Besides, we are found even false witnesses concerning God; because we have witnessed, with respect to God, that he raised Christ; whom he raised not, if, indeed, the dead are not raised. 16 And if the dead are not raised, neither has Christ been raised, 17 Farther, if Christ has not been raised, your faith is useless; you are still in your sins. 18 Certainly, also, they who are fallen asleep in Christ

are perished. 19 If in this life, only, we have hope in Christ, we are, of all men, the most miserable. 20 But now Christ is raised from the dead, --the first fruit of them who have fallen asleep. 21 For since through a man came death, through a man also comes the resurrection of the dead. 22 Therefore, as by Adam all die, so also by Christ all shall be made alive. 23 But every one in his own rank: Christ the first fruit; they that are Christ's, afterward, at his coming. 24 Then comes the end, when he shall resign the kingdom to God, even the Father; when he shall have abolished all government, and all authority, and power. 25 For he must reign till he has put all the enemies under his feet. 26 The last enemy, Death, shall be destroyed. 27 For he has subjected all things under his feet. Now when it says that all things are subjected, it is manifest that he is excepted, who has subjected all things to him. 28 Now, when all things are subjected to him, then even the Son himself shall be subjected to him, who subjected all things to him, that God may be all in all. 29 Otherwise, what shall they do, who are immersed for the dead, if the dead rise not at all? why then are they immersed for them? 30 And why do we endanger ourselves every hour? 31 I solemnly declare, by your rejoicing, what I also have in Christ Jesus our Lord, that every day I die. 32 If, after the manner of men, I have fought with wild beasts at Ephesus, what is the advantage to me, if the dead rise not? Let us eat and drink, for tomorrow we die. 33 Be not deceived: evil communications corrupt good manners. 34 Awake up as you ought, and sin not; for some of you have not the knowledge of God. For shame to you, I say it. 35 But some one will say, How can the dead be raised up? and with what kind of body do they come? 36 Simpleton! what you sow is not made alive, except it die. 37 And as to what you sow, you do not show the body which shall be produced, but the naked grain; it may be of wheat, or of any other kind: 38 but God gives it a body, as it has pleased him; and to each of the seeds, its proper body. 39 All flesh is not the same flesh: but there is, indeed, one flesh of men, and another of beasts, and another of fishes, and another of fowls. 40 And there are bodies celestial, and bodies terrestrial: but different, indeed, is the glory of the celestial, and that of the terrestrial. 41 The glory of the sun is one, and the glory of the moon is another, and the glory of the stars another; moreover, star excels star in glory. 42 Just so is the resurrection of the dead. It is sown in corruption--it is raised in incorruption: 43 it is sown in dishonor--it is raised in glory: it is sown in weakness--

it is raised in power: 44 it is sown an animal body--it is raised a spiritual body. There is an animal body, and there is a spiritual body. 45 For thus it is written, "The first man, Adam, was made a living soul--the last Adam, a vivifying spirit." 46 However, that was not first, which is spiritual; but that which is animal, and then that which is spiritual. 47 The first man, from the earth, was earthy; the second man is the Lord from heaven. 48 As was the earthy, so also are the earthy; and as is the heavenly, such also shall be heavenly. 49 For, as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 And this I affirm, brethren, that flesh and blood can not inherit the kingdom of God; neither can corruption inherit incorruption. 51 Behold, I tell you a secret: we shall not, indeed, all die; but we shall all be changed; 52 in a moment, in the twinkling of an eye, at the last trumpet; for it shall sound, and then the dead shall be raised incorruptible; and we shall be changed. 53 For this corruptible body, must put on incorruption; and this mortal body must put on immortality. 54 Now, when this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, then that saying of scripture shall be accomplished, "Death is swallowed up forever." 55 Death! where is thy sting? Hades! where is thy victory? (Hades 986) 56 For the sting of death is sin, and the strength of sin is the law. 57 Now thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Wherefore, my beloved brethren, be stable, unmoved; abounding in the work of the Lord at all times, knowing that your labor is not vain in the Lord.

**16** Now, concerning the collection, which is for the saints; as I ordered the congregations of Galatia, so also so you. 2 On the first day of the week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come, there may be then no collection. 3 And when I come, whomsoever you shall approve by letters, them I will send to carry your gift to Jerusalem. 4 Or, if it be proper that even I should go, they shall go with me. 5 Now, I will come to you, when I have passed through Macedonia, (for I do pass through Macedonia; ) 6 and, perhaps, I shall abide, and even winter with you, that you may send me forward, whithersoever I may go. 7 For I will not now see you in passing; but I hope to remain with you sometime, if the Lord permit. 8 However, I shall remain at Ephesus till Pentecost. 9 For a great and effectual door is

opened to me, yet there are many opposers. 10 Now, if Timothy be come, take care that he be among you without fear; for he works, even as I do, the work of the Lord. 11 Wherefore, let no one despise him; but send him forward in peace, that he may come to me; for I expect him with the brethren. 12 And with relation to our brother Apollos, I entreated him much to go to you with the brethren; but his inclination was not at all to go now, but he will go when he shall find a convenient season. 13 Watch; stand fast in the faith; acquit yourselves like men; be strong. 14 Let all things be done with love. 15 You know the family of Stephanus, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry of the saints. 16 I entreat you, therefore, brethren, that you submit yourselves to such, and to every joint worker and laborer. 17 I am glad of the coming of Stephanus, and Fortunatus, and Achaicus; for they have supplied your deficiency, 18 and have refreshed my spirit and yours; wherefore, acknowledge such persons. 19 The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the congregation which is in their house. 20 All the brethren salute you. Salute one another with a holy kiss. 21 The salutation of Paul with my own hand. 22 If any one love not the Lord Jesus Christ, he shall be accursed when the Lord comes. 23 The favor of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

## 2 Corinthians

**1** Paul, an Apostle of Jesus Christ, by the will of God, and Timothy, the brother, to the congregation of God which is in Corinth, together with all the saints who are in all Achaia: **2** Favor to you, and peace from God our Father, and from the Lord Jesus Christ. **3** Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies, and the God of all consolation! **4** who comforts us in all our affliction, that we may be able to comfort them who are in any affliction, by the consolation with which they are comforted of God. **5** For as the sufferings for Christ abound in us, also, our consolation abounds through Christ. **6** Now, whether we are afflicted, it is for your comfort, and salvation; or whether we are comforted, it is for your comfort, which is effected by enduring the same sufferings which we also suffer. **7** And our hope of you is steadfast, knowing that, as you are partakers of the sufferings, so shall you be also of the comfort. **8** Wherefore, brethren, we would not have you ignorant concerning our affliction, which happened to us in Asia; that we were exceedingly pressed above our strength, insomuch as we despaired even of life. **9** Nay, more, we ourselves had the sentence of death in ourselves, that we might not trust in ourselves, but in God, who raises the dead; **10** who delivered us from so great a death, and does deliver; in whom we trust that he will yet deliver us; **11** you, also, laboring together in prayer for us, that the gift to us from many persons, may, by many, be acknowledged with thanksgiving for us. **12** For this is our glorying—the testimony of our conscience, that with godly simplicity and sincerity, (not with fleshly wisdom, but by the favor of God,) we have behaved ourselves in the world, and more abundantly among you. **13** For we write no other things to you than what you read, and also acknowledge; and I hope that you will acknowledge, even to the end; **14** seeing, indeed, you have acknowledged us in part, that we are your boasting, even as you also are ours, in the day of the Lord Jesus. **15** And in this persuasions I purposed to come to you first, that you might have a second gift; **16** and from you to pass through into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Judea. **17** Having, then, purposed this, did I, indeed, use levity? or the things which I purpose, do I purpose according to the flesh; so that with me there should be yes, yes, and no, no? **18** But as God is faithful, certainly our word, which

was to you, was not yes and no. **19** For the Son of God, Jesus Christ, who was proclaimed to you by us, even by me and Sylvanus, and Timothy, was not yes and no; but in him was yes. **20** And whatever promises are of God, were through him yes, and through him amen, to the glory of God, by us. **21** Now, he who establishes us with you in Christ, and who has anointed us, in God: **22** who has also sealed us, and given us the earnest of the Spirit in our hearts. **23** Moreover, I call on God as a witness against my soul, that to spare you, I have not as yet come to Corinth. **24** Not that we lord it over your faith, but we are joint promoters of your joy: for by the faith you stand.

**2** Besides, I determined this with myself, not to come again to you with sorrow. **2** For if I should make you sorry, who then is he that could make me glad, unless the same who is made sorry by me? **3** Wherefore, I wrote to you this very thing, that, coming, I might not have sorrow from them in whom I ought to rejoice; being firmly persuaded concerning you all, that my joy is the joy of you all. **4** For out of much affliction and distress of heart, I wrote to you with many tears; not that you might be made sorry, but that you might know the love which I have most abundantly toward you. **5** Now, if a certain person has grieved me, he has not grieved me except by a part of you, that I may not lay a load on you all. **6** Sufficient for such a one is the punishment, which was inflicted by the majority. **7** So that, on the other hand, you ought more willingly to forgive and comfort him, lest such a one should be swallowed up by excessive grief. **8** Wherefore, I beseech you to confirm your love to him. **9** For to this end, also, I wrote, that I might know the proof of you, whether you be obedient in all things. **10** Now, to whom you forgive anything, I also forgive: and even I, if I have now forgiven anything, to whom I forgave it, for your sakes I forgave it, in the person of Christ: **11** that we may not be overreached by Satan; for we are not ignorant of his devices. **12** Moreover, when I came to Troas, in order to declare the gospel of Christ, and a door was opened to me by the Lord; **13** I had no rest in my spirit, because I found not Titus, my brother: therefore, bidding them farewell, I went away into Macedonia. **14** Now, thanks be to God, who at all times causes us to triumph in Christ; and who, by us, diffuses the odor of the knowledge of him in every place: **15** for we are, through God, a fragrant odor of Christ, among the saved and among the destroyed. **16** To these, indeed, we are the odor of death, ending in death; but to the others, the odor of life, ending

in life: and who is competent to these things? 17 However, we are not like many who adulterate the word of God: but really from sincerity, yes, really from God, in the sight of God, we speak in Christ.

**3** Must we begin again to commend ourselves? or need we, as some, letters of recommendation to you, or letters of recommendation from you? 2 You are our letter, written on our hearts, known and read of all men. 3 For you are plainly declared Christ's letter, ministered by us, written, not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshly tables of the heart. 4 Now we have such confidence through Christ, toward God; 5 not that we are competent by ourselves to reckon anything as from ourselves: but our competency is from God, 6 who has made us competent ministers of a new institution; not of letter, but of spirit: for the letter kills; but the spirit makes alive. 7 For if the ministration of death in letters engraved on stone was with glory, so that the children of Israel could not steadfastly behold the face of Moses, because of the glory of his face, which was to be abolished; 8 how much rather shall not the ministration of the Spirit be with glory? 9 For if the ministration of condemnation was glorious, much more does the ministration of justification abound in glory. 10 For, indeed, that which was glorified, was not glorified, in this respect, by reason of the transcendent glory. 11 For if that which is abolished was with glory, much more that which continues, is with glory. 12 Having, therefore, such confidence, we use great plainness of speech; 13 and not as Moses, who put a veil upon his face, that the children of Israel might not steadfastly look to the end of that which is abolished. 14 Indeed, their minds were blinded: for, till this day, the same veil remains in the reading of the Old Institution; it not being discovered that it is abolished in Christ. 15 Moreover, till this day, when Moses is read, the veil lies upon their heart. 16 But when it shall turn to the Lord, the veil shall be taken from around it. 17 Now, the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. 18 And we all, with unveiled face, beholding, as in a mirror, the glory of the Lord; are transformed into the same image, from glory to glory, as by the Lord, the Spirit.

**4** Wherefore, having this ministry, as we have received mercy, we do not falter; 2 but have commanded away the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth,

commending ourselves to every man's conscience in the sight of God. 3 If then, indeed, our gospel be veiled, it is veiled among the destroyed; 4 among whom the god of this world has blinded the minds of the unbelieving, lest the light of the gospel of the glory of Christ, who is the image of God, might shine into them. (αἰὼν γ165) 5 Now, we do not preach ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake. 6 For God, who commanded light to shine out of darkness, has shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us. 8 We are pressed on every side, but not straitened; perplexed, but not in despair; 9 persecuted, but not utterly forsaken; cast down, but not destroyed. 10 At all times carrying about in the body, the putting to death of Jesus, that the life also of Jesus may be manifested in our body. 11 For we who live are always exposed to death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal flesh. 12 So that death works in us, but life in you. 13 Yet, having the same spirit of faith, according to what is written, "I believed, therefore I have spoken"; we, also, believe, and therefore speak; 14 knowing that he who raised up the Lord Jesus, will raise us up, also, by Jesus, and will present us with you. 15 For all these things are for your sakes; that the favor which has abounded to many, may, through the thanksgiving of the greater number, redound to the glory of God. 16 Wherefore, we do not faint; but, though, indeed, our outward man is impaired, yet the inward man is renewed, day by day. 17 For our momentary light afflictions work out for us an eternal weight of glory, great beyond expression; (αἰῶνιος γ166) 18 while we are aiming, not at things seen, but at things unseen: for the things seen are temporal, but the things unseen are eternal. (αἰῶνιος γ166)

**5** For we know that if the earthy house of this our tabernacle were dissolved, we have a building of God, a house not made with hands, everlasting, in the heavens. (αἰῶνιος γ166) 2 For, indeed, in this we groan, earnestly desiring to be invested with our heavenly mansion. 3 And surely, being thus invested, we shall not be found naked. 4 For, indeed, we that are in this tabernacle do groan, being burdened: not that we desire to be divested, but invested: that mortality may be swallowed up by life. 5 Now he who has wrought us up to this very desire, is God, who has also given

us the earnest of the Spirit. **6** We are, therefore, always courageous; knowing that while at home in the body, we are absent from the Lord: **7** (for we walk by faith, not by sight.) **8** We are courageous, indeed, and desirous rather to be absent from the body, and to be present with the Lord. **9** Therefore, also, we strive earnestly, whether at home, or from home, to be acceptable to him. **10** For we must all appear before the tribunal of Christ, that every one may receive the things done in the body, according to what has been done, whether good or evil. **11** Knowing, therefore, the terror of the Lord, we persuade men; and are made manifest to God: and, I trust, are made manifest also to your consciences. **12** However, we do not again commend ourselves to you, but only give you occasion of boasting concerning us, that you may have an answer to them who boast in appearance, not in heart. **13** For, whether we be beside ourselves, it is for God; or whether we be sober, it is for you. **14** For the love of Christ constrains us, having judged thus-- that if one has died, certainly all have died; **15** and that he has died for all, that they who live should no longer live to themselves, but to him who has died and rose again for them. **16** So that we, from this time forth, respect no man on account of the flesh: and even if we have esteemed Christ on account of the flesh, yet now we esteem him no more on that account. **17** For, if any one be in Christ, he is a new creature; old things have passed away; behold, all things have become new! **18** And all these things of God, who has reconciled us to himself through Jesus Christ, and has given us to the ministry of the reconciliation-- **19** namely, that God was, by Christ, reconciling the world to himself, not counting to them their trespasses, and has committed to us the word of reconciliation. **20** We, therefore, execute the office of ambassadors for Christ, as of God beseeching you by us; we pray you, in behalf of Christ, be reconciled to God. **21** For he has made him, who knew no sin, a sin-offering for us; that we might become the justified of God, by him.

**6** We, then, as fellow-laborers, also beseech you not to receive the favor of God in vain; **2** (for he says, "In an accepted season I have hearkened to you; and in a day of salvation I have helped you." Behold, now is a highly accepted season; behold, now is a day of salvation: ) **3** giving no cause of offense in anything, that the ministry be not blamed. **4** But by everything approving ourselves as ministers of God, by much patience, by oppressions, by necessities, by

distresses, **5** by stripes, by imprisonments, by tumults, by labors, by watchings, by fastings; **6** by purity, by knowledge, by long-suffering, by goodness, by a holy spirit, by love unfeigned; **7** by the word of truth, by the power of God, through the armor of righteousness of the right hand and of the left; **8** through honor and dishonor, through bad fame and good fame; as deceivers, yet true; **9** as unknown, yet well known; as dying, yet, behold, we live; as chastened, yet not killed; **10** as sorrowing, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things. **11** Corinthians! our mouth is open to you, our heart is enlarged. **12** You are not straitened in us, but you are straitened in your own bowels. **13** Now, in return, (I speak as to children, ) be you also enlarged. **14** Be not unequally yoked with unbelievers; for what fellowship has righteousness with unrighteousness? and what communion has light with darkness? **15** what concord has Christ with Belial? or what portion has a believer with an unbeliever? **16** And what agreement has the temple of God with idols? for you are the temple of the living God; as God has said, "Assuredly I will dwell among them, and walk among them; and I will be their God, and they shall be to me a people. **17** Wherefore, come out from among them, and be separated, says the Lord, and touch no unclean person; and I will receive you; **18** and I be to you a Father, and you shall be to me sons and daughters, says the Lord Almighty."

**7** Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit; perfecting holiness in the fear of God. **2** Receive us cordially. We have injured no one; we have corrupted no one; we have defrauded no one. **3** I speak not this to condemn you; for I have said before, that you are in our hearts, to die and live with you. **4** Great is my freedom of speech to you; great is my boasting concerning you: I am filled with consolation, I exceedingly abound in joy in all our affliction. **5** For when we were come into Macedonia, our flesh has no rest, but we were distressed on every side; without were fightings-- within were fears. **6** Nevertheless, God, who comforts them who are cast down, comforted us by the coming of Titus-- **7** (not, indeed, by his coming only; but more especially by the consolation with which he was comforted by you) -- when he told us your earnest desire, your lamentation, your zeal for me; so that I rejoiced the more. **8** Therefore, though I made you sorry by the letter, I do not repent, though I did repent; for I perceive that

that letter, though suitable to the occasion, made you sorry. 9 I now rejoice; not that you were made sorry, but that your sorrow produced reformation: for you were made to sorrow in a godly manner, that you might be injured by us in nothing. 10 For godly sorrow produces a reformation to salvation, never to be repented of; but the sorrow of the world produces death. 11 Behold, now, this very thing--your being made sorry with a godly sorrow--what carefulness it wrought in you; yes, what clearing of yourselves; yes, what indignation; yes, what fear; yes, what earnest desire; yes, what zeal; yes, what revenge! Upon the whole, you have showed yourselves to be pure in this matter. 12 And, indeed, though I wrote to you, it was not for his sake who did the wrong, nor for his sake who suffered it; but rather, that our care for you, in the presence of God might be manifested to you. 13 For this reason, we were comforted in your comfort: yes, we rejoiced the more exceedingly for the joy of Titus, because his spirit was refreshed by you all. 14 That if I have boasted anything to him concerning you, I am not ashamed: for, as we have spoken all things to you in truth, so, also, our boasting to Titus is verified. 15 And his tender affection is more abundant toward you, while he remembers the obedience of you all, and how you received him with fear and trembling. 16 I rejoice that I have confidence in you in everything.

**8** Moreover, brethren, we make known to you the charity of God, which is given by the congregations of Macedonia; 2 that in a great trial of affliction, the abundance of their joy, and their extreme poverty, superabounded to the riches of their liberality: 3 that to their power, (I bear witness, ) yes, beyond their power, they were willing of themselves; with much entreaty 4 requesting us to accept the charity and the participation of the service, which is for the saints. 5 Yes, beyond our expectations; for they first gave themselves to the Lord, and to us through the will of God. 6 This moved us to entreat Titus, that as he had formerly begun, so he would also finish the same charity among you likewise. 7 Now as you abound in every gift, (in faith, and speech, and knowledge, and all diligence, and in your love to us, ) I wish that you may abound in this gift also. 8 I speak not this as an injunction, but on account of the diligence of others, and to prove the sincerity of your love. 9 (For you know the charity of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor; that you, through his poverty, might be rich.) 10 And in this I give my opinion, not only to do, but also to be willing

since the last year. 11 At present, therefore, finish the doing of it; that as there was a readiness to will; so also let there be to finish, according to your ability. 12 For if there be a willing mind, according to what a person has, he is accepted; and not according to what he has not. 13 However, I mean not that others should be eased and you distressed; but on account of equality, 14 that now your abundance may be a supply for their want; that again, their abundance may be a supply for your want; that there may be an equality. 15 As it is written, "He who gathered much, had nothing over; and he who gathered little, had no lack." 16 Now thanks be to God, who has put the same earnest care concerning you, into the heart of Titus. 17 For he, indeed, received an exhortation; but from his great earnestness, was going to you of his own accord. 18 And with him we have sent the brother, whose praise in the gospel is throughout all the congregations. 19 And not only so, but who was also chosen by the congregations our fellow-traveler, with this charity, which is ministered by us, to the glory of the Lord himself, and of your readiness: 20 using this precaution, that none may blame us in the distribution of this abundance; 21 premeditating things comely, not only in the sight of the Lord, but also in sight of men. 22 And we have sent with them our brother, whom we have oftentimes found diligent in many things; but now much more diligent, from the great confidence which he has in you. 23 If any inquire concerning Titus, he is my partner and fellow-laborer for you; or if our brethren be inquired of, they are Apostles of congregations, and a glory of Christ. 24 Wherefore, the proof of your love, and of our boasting concerning you, display before them, and before the face of the congregations.

**9** But, indeed, concerning the ministry which is for the saints, it is superfluous for me to write to you. 2 For I know your willingness: of which I boasted on your behalf, to the Macedonians, that Achaia was prepared since the last year; and your zeal has stirred up the multitude. 3 Yet I have sent the brethren, that our boasting concerning you, may not be rendered false in this particular; but that as I said you may be prepared. 4 Lest, perhaps, if the Macedonians come with me, and find you unprepared, we (that we say not you) should be put to shame by this confidence. 5 Therefore, I thought it necessary to entreat the brethren, that they would go before you, and complete beforehand your formerly announced bounty; that the same might be thus ready as a gift, and not as a thing

extorted. 6 Now this I say, he who sows sparingly, shall reap sparingly; and he who sows bountifully, shall reap bountifully. 7 Every one according as he has purposed in his heart, ought to give; not with regret, nor by constraint; for God loves a cheerful giver. 8 And God is able to make every blessing abound to you; that in everything, always having all sufficiency, you may abound in every good work. 9 As it is written, "He has dispersed, he has given to the poor: his righteousness remains forever." (aiōn g165) 10 Now, may he who supplies seed to the sower, and bread for food, supply and multiply your seed sown, and increase the products of your righteousness. 11 That you may be enriched in everything, for all liberality, which produces, through us, thanksgiving to God. 12 For the ministry of this public service, not only fill us up completely the wants of the saints; but also abounds in many thanksgivings to God. 13 They, through the proof of the ministry, glorifying God for you avowed subjection to the gospel of Christ; and for the liberality of your contribution for them, and for all; 14 and for their prayer for you, who ardently love you, on account of the exceeding favor of God bestowed on you. 15 Now, thanks to God for his unspeakable gift.

**10** Now, I (the same Paul who, when present, indeed, am humble among you; but when absent, am bold toward you, ) 2 beseech you, by the mildness and clemency of Christ. And I request that, when present I may not be bold with that confidence with which I conclude to be bold against some, who conclude us to be really persons who walk according to the flesh. 3 For though we walk in the flesh, we do not war according to the flesh; 4 (for the weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strongholds; ) 5 overturning reasonings, and every high thing raised up against the knowledge of God; and leading captive every thought to the obedience of Christ; 6 and are prepared to punish all disobedience, when your obedience is completed. 7 Do you look on things according to appearance? If any one is confident in himself that he is Christ's, let him, on the other hand, reason this from himself, that he is Christ's, so, also, are we. 8 And, therefore, I should not be ashamed, if I should boast somewhat more of our power, which the Lord has given us for your edification, and not for your destruction. 9 That I may not seem as if I would terrify you by letters; 10 (for his letters, says one, are indeed weighty and strong; but his

bodily presence weak, and his speech contemptible; ) 11 let such a one conclude this, that such as we are in speech by letters, when absent, the same, also, when present, we will be in deed. 12 But we dare not rank and compare ourselves with some who commend themselves: however, they, among themselves, measuring themselves, and comparing themselves with themselves, do not understand themselves. 13 Further, we will not boast of things not measured according to the line of measure, which the God of measure has allotted to us, to reach even to you. 14 For we do not stretch ourselves beyond our line, as not reaching to you; (but we are come as far as to you also, in the gospel of Christ.) 15 We do not boast of things not measured, that is, of other men's labors; but we have hope when your faith is increased, to be by you abundantly enlarged with respect to our line; 16 to declare the gospel in the regions beyond you; and not in another man's line, to boast of things already prepared. 17 He, then, who boasts, let him boast in the Lord. 18 For not he who commends himself is approved; but whom the Lord commends.

**11** I wish you would bear with me a little in my foolishness: yes, indeed, bear with me: 2 for I am jealous of you with a godly jealousy; because I have espoused you to one husband, that I might present you a chaste virgin to Christ. 3 But I am afraid that, by some means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the simplicity due to Christ. 4 For, if, indeed, he who has come preaches another Jesus whom we have not preached; or, if you receive another Spirit which you have not received; or another gospel which you have not embraced; you might justly bear with him. 5 For I reckon myself to have come nothing short of the very chief of the Apostles. 6 And even though I be rude in speech, yet not in knowledge. But upon the whole, we have been made manifest to you in all things. 7 Have I committed an offense in humbling myself that you might be exalted; because I have preached to you the gospel of God freely? 8 I robbed other congregations, taking wages of them to do you service; 9 for being present with you, and in want, we were burdensome to no one; but what I wanted, the brethren from Macedonia supplied: and in everything I have kept, and will keep myself from being burdensome to you. 10 Is the truth in me? then this my boasting shall not be prevented in the regions of Achaia. 11 For what reason? because I



do not love you? God knows. **12** But what I do, that I will do, that I may cut off opportunity from them who desire opportunity; that in what they boast, they may be found even as we. **13** For such are false Apostles, deceitful workmen, transforming themselves into Apostles of Christ. **14** And no wonder; for Satan himself transforms himself into an angel of light. **15** Therefore, it is no great wonder if his ministers also transform themselves as ministers of righteousness: whose end shall be according to their works. **16** Moreover, I say, let no one think me a fool; but, if otherwise, at least, as a fool, bear with me, that I also may boast a little. **17** What I speak in this confident boasting, I do not speak according to the Lord; but as in foolishness. **18** Seeing many boast according to the flesh, I also will boast. **19** For, being wise, you bear with fools cheerfully. **20** For if one enslave you, you bear it; if one devour you, if one take your goods, if one exalt himself, if one strike you on the face-- **21** I speak of reproach, as, that we are weak. But, in whatever any one is bold, (I speak foolishly, ) I am bold also. **22** Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. **23** Are they ministers of Christ? (I speak as a fool, ) I am above them: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often; **24** of the Jews, five times I received forty stripes, save one: **25** thrice I was beaten with rods, once I was stone, thrice I was ship-wrecked: I have spent a night and a day in the deep. **26** In journeys often, in dangers from rivers, in dangers from robbers, in dangers from my countrymen, in dangers from the heathens, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brethren. **27** In labor and toil; in watching often; in hunger and thirst; in fastings often; in cold and nakedness. **28** Besides these troubles from without, that which is my daily pressure, the anxious care of all the congregations. **29** Who is weak, and I am not weak? Who is made to stumble, and I do not burn? **30** If I must boast, I will boast of the things which relate to my weakness. **31** The God and Father of our Lord Jesus Christ, who is blessed for ever, knows that I do not lie. (αἰὼν ἡ 165) **32** In Damascus, the governor under King Aretas, intending to apprehend me, guarded the city of the Damascenes; **33** but I was let down in a basket, through a window in the wall, and escaped his hands.

**12** To boast, indeed, is not profitable to me; yet I will proceed to visions and revelations of the

Lord. **2** I knew a man in Christ fourteen years ago, (whether in the body, or out of the body, I do not know; God knows: ) such a one suddenly conveyed away to the third heaven. **3** Indeed, I knew such a man, (whether in the body, or out of the body, I do not know: ) **4** that he was suddenly conveyed away into paradise, and heard unspeakable things, which are not lawful for man to utter. **5** Concerning such a one I will boast; but concerning myself I will not boast, except of my weaknesses. **6** Yet if I should incline to boast, I shall not be a fool; for I will speak the truth: but I forbear, lest any one should think concerning me, above what he sees me to be, or what he hears from me. **7** Indeed, that I might not be exalted above measure by the transcendency of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure. **8** Concerning this, I besought the Lord thrice, that it might depart from me. **9** But he said to me, My favor is sufficient for you, besides, my power is perfected in weakness: most gladly, therefore, I will boast rather of my weaknesses, that the power of Christ may dwell upon me. **10** Wherefore, I am well pleased with weaknesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake; because when I am weak, then I am strong. **11** Have I become a fool--? You have constrained me to it; for I ought to have been commended by you, because I am in nothing behind the very greatest Apostles, though I am nothing. **12** Truly the signs of an Apostle were fully wrought among you with all patience, by signs and wonders, and powers. **13** For what is the thing in which you were inferior to other congregations, unless that I myself have not been burdensome to you? Forgive me this injury. **14** Behold, a third time I am ready to come to you, and I will not be burdensome to you; because I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. **15** Yes, I most gladly will spend and be spent for the sake of your souls; even though the more abundantly I love you, the less I am loved. **16** Be it so, then, I did not burden you: nevertheless, being crafty, I caught you with guile! **17** With respect to any one of them I sent to you, did I by him make gain of you? **18** I besought Titus to go to you; and with him I sent a brother: did Titus make any gain of you? Did we not walk in the same spirit? Did we not walk in the same steps? **19** Again, do you think that we apologize to you? In the presence of God we speak in Christ, that all these things, beloved,

are done for your edification. 20 Yet I am afraid, lest, perhaps, when I come, I shall not find you such as I wish: and that I shall be found by you, such as you do not wish: --lest, perhaps, there be among you strifes, emulations, wraths, brawlings, backbitings, whisperings, swellings, tumults. 21 And lest, when I come again, my God may humble me among you; and I shall bewail many, who have formerly sinned, and have not reformed from the uncleanness, and fornication, and lasciviousness, which they have committed.

**13** I am coming this third time to you: by the mouth of two or three witnesses, every matter shall be established. 2 I have told you before, and now forewarn the second time, (as if present, though still absent, ) those who have formerly sinned, and all others, that when I come again I will not spare; 3 since you seek a proof of Christ speaking by me: (who is not weak toward you, but who is mighty among you; 4 for though we was crucified through weakness, yet he lives by the power of God; and though we also are weak with him, yet we shall live with him, by the power of God toward you.) 5 Examine yourselves, whether you be in the faith; prove yourselves: know you not yourselves, that Jesus Christ is in you, unless you are disapproved? 6 But I trust that you shall know that we are not disapproved. 7 However, I pray to God that you do no evil--not that we may appear approved; but that you may do what is good, though, indeed, we should be disapproved. 8 For we can do nothing against the truth, but for the truth. 9 Therefore we rejoice when we are weak, and you are strong: and this, also, we pray for, even your perfection. 10 For this reason, being absent, I write these things, that, when present, I may not act sharply, according to the power which the Lord has give me for edification, and not for destruction. 11 Finally, brethren, farewell: be perfect: comfort yourselves: mind the same thing: live in peace: and the God of love and peace will be with you. 12 Salute one another with a holy kiss. 13 All the saints salute you. 14 The favor of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

# Galatians

**1** Paul, an Apostle, not from men, neither by man; but by Jesus Christ, and God the Father who raised him from the dead; **2** and all the brethren who are with me, to the congregations of Galatia: **3** Favor to you, and peace from God the Father, and from our Lord Jesus Christ, **4** who gave himself for our sins, that he might deliver us from the present evil age, according to the will of our God and Father, (αἰὼν ᾧ 165) **5** to whom be the glory for ever and ever. Amen. (αἰὼν ᾧ 165) **6** I wonder that you are so soon removed from him who called you into the favor of Christ, to another gospel; **7** which is not another: but there are some who trouble you, and wish to pervert the gospel of Christ. **8** But if even we, or an angel from heaven, declare a gospel to you, different from what we have declared to you, let him be accursed. **9** As we said before, so now I say again, if any one declare a gospel to you, different from what you have received, let him be accursed. **10** For do I now conciliate men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. **11** Now I certify you, brethren, concerning the gospel which was declared by me, that it is not according to men. **12** For I neither received it from man, nor was I taught it, except by the revelation of Jesus Christ. **13** You have certainly heard of my behavior formerly in Judaism; that I exceedingly persecuted the congregation of God, and laid it waste; **14** and made progress in Judaism above many of the same age with myself, in my own nation, being more exceedingly jealous of the traditions of my fathers. **15** But when God, who separated me from my mother's womb, and called me by his favor, was pleased **16** to reveal his Son to me, that I might declare the good news concerning him to the Gentiles; immediately I did not consult flesh and blood: **17** neither did I go up to Jerusalem, to them who were Apostles before me; but I went away in Arabia, and again returned to Damascus. **18** Then, after three years, I went up to Jerusalem, to become acquainted with Peter, and abode with him fifteen days. **19** But I saw no other of the Apostles, except James, the Lord's brother. **20** Now as to the things which I write to you, behold, God is my witness that I do not falsely affirm. **21** After that, I went into the regions of Syria and Cilicia; **22** and I was personally unknown to the congregations of Judea which are in Christ. **23** They had only heard that--he who formerly persecuted us, now announces,

as glad tidings, the faith which he formerly destroyed. **24** And they glorified God on my account.

**2** Then, fourteen years after, I went up again to Jerusalem with Barnabas; taking Titus with me also. **2** And I went up by revelation; and communicated to them the gospel which I proclaimed to the Gentiles; but privately to them who were of reputation; lest, perhaps, I should run, or had run in vain. **3** However, neither Titus, who was with me, though a Greek, was compelled to be circumcised, **4** even on account of the false brethren secretly introduced; (who came in privily to spy out our liberty, which we have by Jesus Christ, that they might bring us into bondage; ) **5** nor did we give place to them by submission, not even for an hour, that the truth of the gospel might remain with you. **6** Besides, from them who were of reputation, I received nothing; (whatever they were formerly, is no matter to me: God respects not a man's appearance. For they who were of reputation, communicated nothing to me.) **7** But, on the contrary, perceiving that I was intrusted with the gospel of the uncircumcision, just as Peter was with that of the circumcision; **8** (for he who wrought effectually in Peter for the apostleship of the circumcision, also wrought effectually in me for the Gentiles): **9** even James, and Cephas, and John, who seemed to be pillars, having perceived the favor granted to me, gave to me and Barnabas the right hands of fellowship; that we, indeed, should go to the Gentiles, and they to the circumcision; **10** requesting only, that we would remember the poor, which very thing I had also been diligent to do. **11** Moreover, when Peter came to Antioch, I opposed him to his face, because he was to be blamed. **12** For, before certain persons came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, being afraid of them of the circumcision. **13** And the other Jews also dissembled with them, insomuch that even Barnabas was carried away with their dissimulation. **14** But when I saw that they did not walk uprightly, according to the truth of the gospel, I said to Peter, before them all--If you, being a Jew, live after the manner of the Gentiles, and not after the manner of the Jews, why do you compel the Gentiles to Judaize? **15** We, who are Jews by nature, and not sinners of the Gentiles, **16** knowing that man is not justified by works of law, but only through the faith of Jesus Christ; even we have believed in Jesus Christ, that we may be justified by the faith of Christ, and not by works of law; for by works of law no flesh shall be justified. **17** But if

seeking to be justified by Christ, even we ourselves are found sinners, is Christ, then, the minister of sin? By no means. **18** For if I build again those things which I destroyed, I constitute myself a transgressor. **19** Besides, I, through law, have died to law, that I might live to God. **20** I am crucified together with Christ. Nevertheless, I live; yet not longer I, but Christ lives in me: for the life which I now live in the flesh, I live by the faith which is of the Son of God, who loved me, and gave himself for me. **21** I do not set aside the favor of God. For if righteousness is through law, then certainly Christ has died in vain.

**3** O inconsiderate Galatians! who has deceived you, before whose eyes Jesus Christ crucified, was evidently represented among you? **2** This, only, I wish to learn from you, did you receive the Spirit by works of law, or by obedience of faith? **3** Are you so inconsiderate that, having begun in Spirit, you are now made perfect in flesh? **4** Have you suffered so many things in vain? if, indeed, it is in vain? **5** He, then, who ministered to you the Spirit, and wrought miracles among you, did he these by works of law, or by a hearing of faith? **6** even as Abraham believed God, and it was counted to him for righteousness; **7** know, therefore, that they who are of faith, the same are sons of Abraham. **8** For the scripture, foreshowing that God would justify the nations by faith, formerly announced the gospel to Abraham, saying, "Surely in you shall all the nations be blessed." **9** Wherefore, they who are of faith are blessed with believing Abraham. **10** But as many as are of works of law, are under the curse: for it is written, "Accursed is every one who continues not in all things which are written in the book of the law, to do them." **11** Besides, that by law no one is justified before God is manifest: "For the just by faith shall live." **12** Now, the law is not of faith; but he who does these things, shall live by them. **13** Christ has bought us off from the curse of the law, having become a curse for us: (for it is written, "Accursed is every one who is hanged on a tree": ) **14** that the blessing of Abraham might come on the nations through Christ Jesus; and that we might receive the promise of the Spirit through faith. **15** Brethren, I speak after the manner of men: no one sets aside, or alters a man's Will, after it is ratified. **16** Now, to Abraham were the promises spoken, and to his seed. He does not say, "And in seeds," as concerning many; but as concerning one person, "And in your see," who is Christ. **17** Wherefore, this I affirm, that the Will which was before ratified by

God concerning Christ, the law, which was made four hundred and thirty years after can not annul, so as to abolish the promise. **18** Besides, if the inheritance be by law, it is no longer by promise. But God bestowed it freely on Abraham by promise. **19** Why, then, the law? It was added on account of transgression, till the seed should come to whom it was promised; being ordained by messengers, in the hand of a Mediator; **20** and the Mediator is not one party; but God is one party. **21** Is the law, then, contrary to the promise of God? By no means. For if there had been a law given, which was able to make alive, certainly righteousness would have been by law. **22** But the scripture has shut up together all under sin, that the promise by faith of Jesus Christ might be given to them that believe. **23** Wherefore, before faith came, we were kept in durance under law, shut up together to the faith, which should afterward be revealed. **24** So that the law has become our instructor to Christ, that we might be justified by faith. **25** But faith being come, we are no longer under this instructor. **26** For you are all the sons of God through the faith by Christ Jesus. **27** Besides, as many of you have been immersed into Christ, have put on Christ. **28** There is neither Jew nor Greek, there is neither bondman nor freeman, there is neither male nor female; for you are all one in Christ Jesus. **29** And if you are Christ's, certainly you are Abraham's seed, and heirs according to the promise.

**4** Now, I say, as long as the heir is a minor, he differs nothing from a bondman, though he be lord of all. **2** For he is under tutors and stewards, until the time before appointed by his father. **3** So, also, we, whilst we were minors, were in bondage under the elements of the world. **4** But when the fullness of the time was come, God sent forth his Son, born of a woman, born under the law, **5** that he might redeem those under law, that we might receive the adoption of sons. **6** And because you are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father. **7** So that you are no more a bondman, but a son, and if a son, then heir of God through Christ. **8** But formerly indeed, when you knew not God, you served those, who by nature were not gods. **9** But now, having acknowledged God, (or rather, being acknowledged by God, ) why do you turn back again to the weak and beggarly elements, to which again, a second time, you incline to be in bondage? **10** You carefully observe days and moons, and seasons and years. **11** I am afraid of you, lest perhaps, I have labored in vain among you. **12** Brethren, I pray you, be as I am: for I

am you are. You have injured me in nothing. **13** You know, indeed, that in weakness of the flesh, I declared the gospel to you at first. **14** Yet that trial of mine, which was in my flesh, you did not despise; neither did you reject me, but received me as an angel of God, even as Christ Jesus. **15** What, then, was your happiness! for I bear you witness that, if possible, you would have plucked out your eyes, and given them to me. **16** Am I, then, become your enemy, because I tell you the truth? **17** They love you ardently, not honorably. Yes, they wish to exclude us, that you may love them ardently. **18** But it is honorable to be ardently in love with a good man at all times, and not merely when I am present with you. **19** My little children, for whom I travail in birth again till Christ be formed in you; **20** I could wish, indeed, to be present with you now, and to change my speech; for I am exceedingly in doubt concerning you. **21** Tell me, you who wish to be under the law, do you hear the law? **22** For it is written, that Abraham had two sons: one by the bondmaid, and one by the free woman. **23** But he, indeed, who was of the bondmaid, was begotten according to the flesh; but he who was of the free woman, was through the promise. **24** Which things are allegorized: for these women are two institutions; the one, indeed, from Mount Sinai, bringing forth children into bondage, which is Hagar, **25** (for the name of Hagar denotes Mount Sinai, in Arabia, ) and she answers to the present Jerusalem, and is in bondage with her children. **26** But the Jerusalem above, is the free woman, who is our mother. **27** For it is written, "Rejoice, O barren woman, who didst not bring forth! Break out and cry, thou who travailest not in birth; for more are the children of the deserted, than of her who had the husband." **28** We, therefore, brethren, like Isaac, are children by promise. **29** But even as then, he who was begotten according to the flesh, persecuted him who was begotten according to the Spirit: so also now. **30** But what says the scripture? "Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free woman." **31** Well, then, brethren, we are not the children of the bondmaid, but of the free woman.

**5** Stand fast, therefore, in the freedom with which Christ has freed us, and be not again held fast in the yoke of bondage. **2** Behold, I, Paul, say to you, that if you be circumcised, Christ will profit you nothing. **3** And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. **4** You are loosed from Christ, who are justified by the law; you

have fallen from favor. **5** But we, through the Spirit, look for the hope of righteousness by faith. **6** For in Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith, which works by love. **7** You did run well: who has hindered you from obeying the truth? **8** This persuasion comes not from him who called you. **9** A little leaven leavens the whole mass. **10** I am persuaded concerning you, by the Lord, that you will think nothing differently from me: but he who troubles you shall bear the punishment, whosoever he be. **11** But I, brethren, if I now proclaim circumcision, why am I yet persecuted? Certainly the offense of the cross is abolished. **12** I wish, indeed, they were cut off who subvert you. **13** For you, brethren, have been called into liberty; only use not this liberty for an occasion to the flesh; but through love, assiduously serve one another. **14** For the whole law is fulfilled by one precept, even by this, "You shall love your neighbor as yourself." **15** But if you bite and devour one another, take care lest you be consumed by one another. **16** I say, then, walk by the Spirit, and you will not fulfill the lust of the flesh. **17** For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things you would. **18** But if you are led by the Spirit, you are not under law. **19** Now, the works of the flesh are manifest, which are these. Fornication, uncleanness, lasciviousness, **20** sorcery, enmities, strifes, emulations, wraths, brawlings, factions, sects, **21** envying, murders, intoxications, revelings, and such like: concerning which I foretell you now, as I also have foretold, that they who practice these things shall not inherit the kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, **23** meekness, temperance: against such things there is no law. **24** Besides, they who are Christ's, have crucified the flesh with the passions and lusts. **25** Since we live by the Spirit, let us also walk by the Spirit. **26** Let us not be vain-glorious, provoking one another, envying one another.

**6** Also, brethren, if a man be surprised into any fault, you, the spiritual men, set such a one right again in the spirit of meekness; taking a view of yourself, lest even you be tempted. **2** Bear one another's burdens, and so fulfill the law of Christ. **3** For if any one think himself to be something, being nothing he deceives himself. **4** But let every one try his own work, and then he shall have boasting in himself alone, and not in another. **5** For every one shall bear his own burden. **6** Now let him, who is instructed

in the word, communicate of all good things to the instructor. 7 Do not deceive yourselves; God is not mocked: for whatever a man shows, that also he shall reap. 8 Therefore, he who sows to his flesh, shall from the flesh reap corruption: but he who sows to his spirit, shall from the Spirit reap life everlasting. (aionios g166) 9 Wherefore, let us not flag in well doing; for in the proper season we shall reap, if we faint not. 10 Well, then, while we have opportunity let us do good to all: but especially to them, who are of the household of faith. 11 You see how large a letter, I have written to you with my own hand. 12 As many as wish to appear fair by the flesh, these constrain you to be circumcised, only that they may not be persecuted for the cross of Christ. 13 For not even do the circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh. 14 But far be it from me to boast, except in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. 15 For in Christ Jesus, neither circumcision avails anything, nor uncircumcision; but a new creature. 16 Now as many as shall walk by this rule, peace be on them, and mercy, and on the Israel of God. 17 Henceforth let no one give me trouble, for I bear the scars of the Lord Jesus in my body. 18 The favor of our Lord Jesus Christ be with your spirit, brethren. Amen.

# Ephesians

**1** Paul, an Apostle of Jesus Christ, by the will of God, to the saints that are in Ephesus, even the believers in Christ Jesus: **2** Favor to you, and peace from God our Father, and from the Lord Jesus Christ. **3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ; **4** according as he has elected us in him, before the foundation of the world, that we should be holy, and unblamable in his sight; in love, **5** having formerly marked us out for adoption through Jesus Christ, to himself, according to the good pleasure of his will, **6** to the praise of the glory of his favor, with which he has highly favored us in the Beloved; **7** in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his favor, **8** which has abounded toward us in all wisdom and prudence; **9** having made known to us the secret of his will according to his benevolent purpose, which he had purposed in himself, **10** for the administration of the fullness of the appointed times, to gather together all under Christ--all in the heavens, and all on the earth--under him: **11** under whom even we have inherited, having been formerly marked out according to the purpose of him who effectually works all things according to the counsel of his will, **12** that we should be to the praise of his glory, who before trusted in Christ. **13** In whom you, also, trusted, having heard the word of truth, the gospel of your salvation; in whom, also, having believed, you were sealed with the spirit of the promise--the Holy Spirit-- **14** who is an earnest of our inheritance, for the redemption of the purchase, to the praise of his glory. **15** For this reason, I, also, having heard of your faith in the Lord Jesus, and of your love to all the saints, **16** do not cease to give thanks for you, making mention of you in my prayers; **17** that the God of our Lord Jesus Christ, the Father of glory, would give you the spirit of wisdom and revelation in the knowledge of him; **18** that the eyes of your understanding being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance among the saints; **19** and what the exceeding greatness of his power, in relation to us who believe according to the working of his mighty power, **20** which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; **21** far above all

government, and power, and might, and lordship, and every name that is named, not only in this world, but also in that which is to come; (aiōn g165) **22** and subjected all things under his feet, and appointed him head over all things to the congregation, **23** which is his body, the fullness of him who fills all in all;

**2** even you who were dead in trespasses and sins; **2** in which you formerly walked, according to the course of this world, according to the prince of the power of the air--of the spirit which now effectually works in the children of disobedience; (aiōn g165) **3** amongst whom we, also, were all formerly conversant in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath, even as others. **4** But God being rich in mercy, through his great love with which he loved us, **5** even us, who were dead in trespasses, he has made alive together with Christ; (by favor you are saved; ) **6** and has raised us up together, and has set us down together in heavenly places with Christ Jesus; **7** that he might show, in the ages to come, the exceeding riches of his favor in his kindness toward us by Christ Jesus. (aiōn g165) **8** For by favor you are saved through faith; and this salvation not by yourselves; it is the gift of God-- **9** not by works, that no one may boast. **10** For we are his workmanship, created in Christ Jesus to good works, for which God before prepared us, that we should walk in them. **11** Wherefore, remember that you, formerly Gentiles in the flesh, (those called the uncircumcision, by them called the circumcision in the flesh, made by hands, ) **12** were in the world at that time, without Christ, being aliens from the commonwealth of Israel, and strangers to the institutions of promise; having no hope, and without God: **13** but now, in Christ Jesus, you were formerly far off, are brought nigh by the blood of Christ. **14** For he is our peace, who has made both one, and has broken down the middle wall of separation; **15** having abolished, by his flesh, the enmity, (the law of the commandments concerning ordinances, ) that he might make the two into one new man, under himself, making peace: **16** and might reconcile both to God, in one body, through the cross; having slain the enmity by it. **17** And, having come, he brought good news of peace to you, the far off--to us, the nigh: **18** that, through him, we both have introduction to the Father, by one Spirit. **19** Now, then, you are no longer strangers and sojourners; but fellow-citizens with the saints, and of the household of God: **20** having been built upon the foundation of

the Apostles and prophets, Jesus Christ himself being the foundation corner stone; 21 by which the whole building, being fitly compacted together, rises into a holy temple of the Lord; 22 in which you, also, are builded together, for a habitation of God by the Spirit.

**3** For this reason, I, Paul, the prisoner of Jesus Christ for you Gentiles, 2 if, indeed, you have heard of the administration of the favor of God, which was given me for you, 3 that by revelation the secret was made known to me, (as I wrote before in a few words; 4 by which, when you read, you may perceive my knowledge of the secret of Christ, ) 5 which in former ages was not made known to the sons of men, as it is now revealed to his holy Apostles and prophets by the Spirit; 6 that the Gentiles should be fellow-heirs, and of the same body, and joint partakers of his promise in Christ by the gospel; 7 of which I was made a minister, according to the gift of the favor of God which was given to me, according to the energy of his power; -- 8 to me, the least of saints, was this favor given, to publish among the Gentiles, the unsearchable riches of Christ; 9 and to make all see what is the administration of the secret, which has been hid from the ages by God, who created all things. (aiōn g165) 10 That now, to the government and powers in the heavenly regions, might be made known by the congregation the manifold wisdom of God; 11 according to the predisposition of the ages, which he made in Christ Jesus our Lord: (aiōn g165) 12 in whom we have liberty of speech, and introduction with confidence, through the faith of him. 13 Wherefore, I request that you faint not at my afflictions for you, which is your glory. 14 On this account, I bow my knees to the Father of our Lord Jesus Christ; 15 from whom the whole family in heaven and upon earth is named; 16 praying that, according to the riches of his glory, he would grant you to be mightily strengthened by his Spirit in the inward man: 17 that Christ may dwell in your hearts through faith; that, being rooted and founded in love, you 18 may be completely able to apprehend, with all the saints, what is the breadth, and length, and depth, and height, -- 19 even to know the love of Christ; which surpasses knowledge; that you might be filled with all the fullness of God. 20 Now, to him who is able to do exceeding abundantly beyond all that we ask or think, according to the power which works effectually in us, -- 21 to him be glory in the congregation by Christ Jesus, during all the endless successions of ages. Amen. (aiōn g165)

**4** I, then, the prisoner of the Lord, beseech you to walk worthy of the calling, by which you are called, 2 with all humility and meekness; with long-suffering, bearing with one another in love; 3 earnestly endeavoring to preserve the unity of the Spirit by the bond of peace. 4 There is one body, and one Spirit; as also you have been called with one hope of your calling; 5 one Lord, one faith, one immersion; 6 one God and Father of all, who is over all, and with all, and in you all. 7 But to every one of us is given favor, according to the measure of the gift of Christ; 8 (Wherefore he says, Having ascended on high, he captivated captivity, and gave gifts to men. 9 Now, this--Having ascended, what is it, unless, indeed, he had also descended into the lower parts of the earth! 10 He who descended, is the same who also ascended far above all the heavens, that he might fill all things.) 11 And he gave some, indeed, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the adapting of these saints to the work of the ministry, for the edification of the body of Christ: 13 till we all come to the unity of the faith, and of the knowledge of the Son of God; to a perfect man; to the measure of the stature of the fullness of Christ: 14 that we may be no longer children, tossed and carried about with every wind of doctrine by the sight of men, and by cunning craftiness for an artifice of seduction: 15 but speaking the truth in love, we may all grow into him, who is the Head, even Christ; 16 from whom, the whole body, fitly joined together, and compacted by the service of every joint, according to the energy, in the proportion of each particular part, effects the increase of the body, for the edification of itself in love. 17 This, therefore, I say, and testify in the Lord, that you walk no longer as the rest of the Gentiles walk, in the vanity of their mind; 18 having their understandings darkened; being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; 19 who, being past feeling, have abandoned themselves to lasciviousness, to commit all uncleanness with greediness. 20 But you have not so learned Christ; 21 if, indeed, you have heard him, and have been taught by him, as the truth is in Jesus; 22 that, with respect to your former conduct, you put away the old man, which is corrupt according to the deceitful lusts; 23 that you be renewed in the spirit of your minds; 24 and that you put on the new man; which, after God, is created in righteousness and true holiness. 25 Wherefore, putting away lying, speak the truth every one to his neighbor: for we are members one



of another. 26 Do not sin, through anger; let not the sun go down upon your wrath, 27 neither give an opportunity to the devil. 28 Let him that stole, steal no more; but rather let him labor, working with his hands that which is good, that he may have to impart to him who has need. 29 Let no corrupt discourse come out of your mouth; but if any speech be good for the use of edification, speak it, that it may impart a benefit to the hearers. 30 And grieve not the Holy Spirit of God, by whom you are sealed till the day of redemption. 31 Let all bitterness, and anger, and wrath, and clamor, and detraction, be taken away from among you, with all malice. 32 But be kind to one another, tender-hearted, forgiving each other, even as God, for Christ's sake, has forgiven you.

**5** Be, therefore, imitators of God, as beloved children; 2 and walk in love, even as Christ has loved us, and has given himself for us, an offering and a sacrifice to God, for a sweet smelling savor. 3 But whoredom, and all uncleanness, and inordinate desire-- let them not even be named among you; (as it becomes saints; ) 4 nor obscenity, nor foolish talking, nor double meanings, nor things uncomely; but rather thanksgiving. 5 For this you know, that no fornicator, nor unclean person, nor lascivious man, who is an idolater, has inheritance in the kingdom of Christ, and of God. 6 Let no one deceive you with vain speeches; for on account of these things, the wrath of God comes upon the children of disobedience. 7 Be not, therefore, participants with them. 8 For you were formerly darkness; but now you are light in the Lord; walk as children of light. 9 (Now, the fruit of life consists in all goodness, and righteousness, and truth.) 10 Approve what is well pleasing to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather even reprove them. 12 For the things which are secretly done by them, it is base even to mention. 13 But all these reprehensible things are made manifest by the light; for whatever makes manifest is light. 14 Wherefore, it says, Awake, you who sleep, and arise from the dead, and Christ will shine upon you. 15 See, then, that you walk accurately: not as fools, but as wise men; 16 redeeming time, because the days are evil. 17 Therefore be not simpletons, but understand what the will of the Lord is. 18 And we not drunk with wine, by which comes dissoluteness; but be filled with the Spirit: 19 speaking to one another in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord: 20 giving thanks at all times for all things, in the name

of our Lord Jesus Christ, to God, even the Father. 21 Be subject to one another, in the fear of God. 22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is head of the wife, even as Christ is head of the congregation; he is the saviour of the body. 24 Therefore, as the congregation is subject to Christ; so, also, let the wives be to their own husbands, in everything. 25 Husbands, love your wives, even as Christ, also, loved the congregation, and gave himself for it; 26 that he might sanctify it, having cleansed it with a bath of water, with the word. 27 That he might present it to himself glorious, a congregation not having spot, or wrinkle, or any such thing; but that it might be holy, and without blemish. 28 So ought husbands to love their own wives, as their own bodies: he who loves his own wife, loves himself. 29 For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the congregation: 30 because we are members of his body, of his flesh, and of his bones. 31 For this reason shall a man leave his father and mother, and shall adhere to his wife; and the two shall become one flesh. 32 This is a great mystery; but I speak concerning Christ and the congregation. 33 Therefore, also, let every one of you in particular, so love his own wife as himself; and let the wife reverence her husband.

**6** Children, obey your parents in the Lord; for this is just. 2 Honor your father and mother, (which is the first commandment with a promise, ) 3 that it may be well with you, and that you may live long on the earth. 4 Also, fathers, do not provoke your children to wrath; but bring them up in the correction and instruction of the Lord. 5 Servants, obey your masters according to the flesh, with fear and trembling, in the integrity of your heart, as to Christ. 6 Not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the soul; 7 with good will, acting as servants to the Lord, and not to men: 8 knowing that whatever good work any one does, for that he shall receive of the Lord, whether bond or free. 9 And, masters, do the same things to them, moderating threatening; knowing, also, that your Master is in heaven, and there is no respect of persons with him. 10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the complete armor of God, that you may be able to stand against the crafty ways of the devil. 12 For we wrestle not with flesh and blood, but with governments, with powers, with the rulers of this darkness: with spiritual

wickedness in the heavenly regions. (aiōn g165) 13 For this reason, take up the complete armor of God, that you may be able to resist in the evil day, and having fully wrought everything, to stand. 14 Stand, then, having your loins girded about with truth, and having on the breastplate of righteousness; 15 and having your feet shod with the preparation of the gospel of peace. 16 Over all, taking up the shield of faith, with which you will be able to extinguish all the fiery darts of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God. 18 With all supplication and deprecation, pray at all seasons in spirit; and for this very purpose, watch with all perseverance and supplication for all the saints: 19 especially for me, that eloquence may be given me in opening my mouth with boldness, to make known the secret of the gospel; 20 for which I execute the office of an ambassador in a chain; that I may speak boldly concerning it, as it becomes me to speak. 21 Moreover, that you also may know the things relating to me, and what I am doing, Tychicus, a beloved brother, and faithful minister in the Lord, will make known to you all things; 22 whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts. 23 Peace to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. 24 Favor be with all them who love our Lord Jesus Christ in sincerity.

# Philippians

**1** Paul, and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus, who are in Philippi, with the bishops and deacons: **2** Favor to you, and peace from God our Father, and from our Lord Jesus Christ. **3** I thank my God upon every remembrance of you; **4** always in my prayers for you all, giving thanks with joy **5** for your contribution for the gospel, from the first day till now: **6** having this very confidence, that he who has begun a good work among you, will continue to perfect it till the day of Jesus Christ. **7** As it is just for me to think this concerning you all, because you have me at heart, both in my bonds, and in the defense and confirmation of the gospel. You are all partakers of my gratitude; **8** for God is my witness how vehemently I long after you all, with the tender affections of Jesus Christ. **9** And this I pray, that your love may yet abound more and more, with knowledge and with all discretion; **10** that you may approve the things that are excellent; that you may be sincere and inoffensive till the day of Christ; **11** filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God. **12** Now I wish you to know, brethren that the things which have befallen me, have turned out rather to the advancement of the gospel. **13** So that my bonds are manifested to be on account of Christ, through the whole palace, and in all the other places. **14** And the greater number of the brethren in the Lord, made confident by my bonds, have become much more bold to speak the word without fear. **15** Some, indeed, preach Christ even of envy and strife; and some, also, of good will. **16** The latter, indeed, from love; knowing that I am set for the defense of the gospel; **17** the former preach Christ out of contention, not sincerely, thinking to add affliction to my bonds. **18** What, then? Still in every way, whether in pretense or in truth, Christ is preached; even in this I do rejoice; yes, and will rejoice: **19** for I know that this will turn out to me for salvation, through your prayer, and the supply of the Spirit of Jesus Christ-- **20** that agreeably to my earnest expectation and hope, in nothing I shall be ashamed; but that with all boldness, as at all times, so now, also, Christ will be magnified in my body, whether by life or by death. **21** For to me to live is Christ, and to die is gain. **22** But whether to live in the flesh would be to my advantage; or what to choose, I do not know: **23** for I am in a strait between the two, having a strong desire to depart and be with Christ,

which is by far the better. **24** Nevertheless, to abide in the flesh is more needful for you. **25** And being firmly persuaded of this, I know that I shall live and abide some time with you all, for the advancement of the joy of your faith; **26** and that your boasting concerning me in Christ Jesus, may abound, through my coming again to you. **27** Only behave in a manner worthy of the gospel of Christ; that whether I shall come and see you, or, being absent, shall hear of your affairs, that you are steadfast in one spirit, with one soul striving together for the faith of the gospel; **28** and not terrified in anything by your adversaries; which is to them a demonstration of perdition; but to you of salvation, and that from God. **29** For to you it is graciously given, on the behalf of Christ, not only to believe on him, but also to suffer for his sake; **30** having the very same conflict which you saw in me, and now hear to be in me.

**2** Wherefore, if there be any consolation in Christ; if any comfort of love; if any fellowship of the Spirit; if any sympathies and tender mercies, **2** complete this my joy, that you be likeminded; having the very same love, being unanimous, minding the one thing. **3** Let nothing be done through strife or vainglory, but, in humbleness of mind esteem each other better than yourselves: **4** not aiming every one at his own interests, but every one also, at the interests of the others. **5** Now let this disposition be in you which was also in Christ Jesus; **6** who, though he was in the form of God, did not affect to appear in divine majesty; **7** but divested himself, taking upon him the form of a servant, being made in the likeness of men; **8** and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. **9** And for this reason, God has exceedingly exalted him, and has bestowed on him a name which is above every name; **10** that, at the name of Jesus, every knee should bow; of those in heaven, and upon the earth, and under the earth; **11** and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. **12** Wherefore, my beloved, since you have always obeyed, not in my presence only, but now much more in my absence; effectually work out your own salvation, with fear and trembling; **13** for it is God who works effectually in you, both to will and to perform, on account of his benevolence. **14** Do all things without murmurings and disputings; **15** that you may be blameless and harmless, the children of God, unblemished in the midst of a crooked and perverse

race; among whom shine as lights in the world, 16 holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, nor have labored in vain. 17 Yes, and if I be made a drink-offering upon the sacrifice and ministry of your faith, I joy and rejoice with you all; 18 and for the same do you also joy and rejoice with me. 19 Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be of good courage, that I also may be of good courage, when I know your affairs. 20 For I have no one like disposed, who will sincerely take care of your affairs; 21 for all seek their own, not the things of Jesus Christ. 22 But you know the proof of him, that, as a son with a father, so he has served with me in the gospel. 23 Now, indeed, I hope to send him immediately, as soon as I shall see how it will go with me. 24 However, I am fully persuaded by the Lord, that even I myself shall soon come. 25 Yet I thought it necessary to send to you Epaphroditus, my brother and fellowlaborer, and fellowsoldier; but your Apostle, and a minister to my want. 26 For he longed after you all, and was exceedingly grieved, because you had heard that he had been sick. 27 And, indeed, he was sick nigh to death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. 28 Wherefore I have sent him the more speedily, that seeing him again, you may rejoice, and that I may be the more free from sorrow. 29 Receive him, therefore, in the Lord, with all joy, and have such persons in great estimation; 30 because for the work of Christ, he drew nigh to death, not regarding his life, that he might fully supply the want of your service toward me.

**3** Finally, my brethren, rejoice in the Lord. To write the same things to you, to me, indeed, is not irksome, and for you it is safe. 2 Beware of the snarlers, beware of evil workers, beware of the excision; 3 for we are the circumcision, who worship God in spirit, who glory in Christ Jesus, and have no confidence in the flesh, 4 Though indeed, I have a ground of confidence in the flesh, if any other thinks he has a ground of confidence--I have more. 5 Circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; with respect to the law, a Pharisee; 6 with respect to zeal, persecuting the congregation; with respect to righteousness by law, I was blameless. 7 But the things which were gain to me, those I have counted loss for Christ. 8 Yes, indeed, on this account, also, I count all things loss, for the excellency of the knowledge of Christ Jesus,

my Lord; (for whom I have suffered the loss of all things, and do account them mere refuse, that I may gain Christ, 9 and be found in him, not having my righteousness by law, but that which is through the faith of Christ--the righteousness which is from God on account of this faith)-- 10 that I might know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death; 11 if by any means I may attain to the resurrection from the dead. 12 Not that I have already laid hold, or have already become perfect; but I press on, that, indeed, I may lay hold on that, for which, also, I was laid hold on by Christ Jesus. 13 Brethren, I count not myself to have laid hold of the prize; but one thing I do, forgetting the things behind, and stretching forth toward the things before, 14 I press on toward the mark, for the prize of the high calling of God, by Christ Jesus. 15 Let us, then, as many as would be perfect, be thus minded; and if in anything you think differently, God will reveal even this to you. 16 Moreover, let us walk in conformity to what we have attained. 17 Brethren, be imitators of men, and consider attentively those who walk so, as you have us for an example. 18 (For I have often told you, and now tell you, even weeping, that many walk as the enemies of the cross of Christ; 19 whose end is destruction, whose god is their appetites, whose glory is in their shame, who mind earthly things.) 20 But we are citizens of heaven, whence, also, we earnestly expect the Saviour, our Lord Jesus Christ; 21 who will transform our humbled body into a like form with his glorious body, according to the energy of his power, even to subject all things to himself.

**4** Wherefore, my brethren, beloved and much desired, my joy and crown, thus stand firm in the Lord, my beloved. 2 I beseech Euodia and Syntyche, to be of the same mind in the Lord. 3 Nay, I entreat you, also, my faithful colleague, assist those women who have labored with me in the gospel, with Clement; and my other fellowlaborers, whose names are in the book of life. 4 Rejoice in the Lord always: I say again, Rejoice. 5 Let your moderation be known to all men: the Lord is nigh. 6 Be anxious about nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds, through Christ Jesus. 8 Finally, brethren, whatever things are true, whatever things are venerable, whatever things are just, whatever

things are pure, whatever things are benevolent, whatever things are of good fame; if there be any virtue, and if any praise be due, attentively consider these things; **9** those, also, which you have learned, and received, and heard, and seen with me, practice; and the God of peace will be with you. **10** But I rejoice greatly in the Lord, that now at length you have made your care of me to flourish again; for whom indeed, you were careful, but you had not an opportunity. **11** Not that I complain of want; for I have learned, in whatever state I am, to be content. **12** I know what it is to be straitened; I know what it is to abound. Everywhere, and by all means, I am silently taught what it is to be full, and to be hungry; to abound, and to suffer want. **13** I can do all things, through him who strengthens me. **14** Nevertheless, you have done well in sympathizing with my affliction. **15** Moreover, you Philippians also know, that, in the beginning of my labors in the gospel, when I departed for Macedonia, no congregation communicated with me, by giving and receiving, but you only; **16** that, also, when in Thessalonica, you sent once; yes, twice, to relieve my necessity-- **17** not that I earnestly seek the fruit, which abounds to your account. **18** But I have received all, and abound; I have been fully supplied, having received by Epaphroditus the things sent from you, a fragrant odor, a sacrifice accepted; well pleasing to God. **19** But my God will fully supply all your wants, according to his riches in glory, through Christ Jesus. **20** Now, to God, even our Father, be glory for ever and ever. Amen. (αἰὼν ᾠ165) **21** Salute every saint in Christ Jesus. The brethren who are with me salute you. **22** All the saints salute you, but especially those of Caesar's household. **23** The favor of our Lord Jesus Christ be with you all. Amen.

# Colossians

**1** Paul, an Apostle of Jesus Christ, by the will of God, and Timothy, the brother, **2** to the saints and faithful brethren in Christ, who are at Colosse: Favor to you, and peace from God our Father. **3** We give thanks to the God and Father of our Lord Jesus Christ always, when we pray for you; **4** having heard of your faith in Christ Jesus, and of the love which you have to all the saints-- **5** for the hope which is laid up for you in the heavens, of which you have formerly heard in the word of truth of the gospel, **6** which is present among you, as it is also in the world, and is bringing forth fruit and prevailing, even as among you, from that day you heard and knew the favor of God in truth-- **7** even as you learned it of Epaphras, our beloved fellow-servant, who is for you a faithful minister of Christ, **8** who has also declared to us your love in spirit. **9** For this reason, we also, from the day we heard these things, do not cease to pray for you, and to request that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding-- **10** that you may walk worthy of the Lord to all pleasing, bringing forth fruit by every good work, and increasing in the knowledge of God; **11** being strengthened with all strength, according to his glorious power, to all patience and long-suffering with joy: **12** giving thanks to the Father, who has qualified us for a portion of the inheritance of the saints in the light; **13** who has delivered us from the power of darkness, and has translated us into the kingdom of his beloved Son: **14** by whom we have redemption, even the remission of sins. **15** He is the image of the invisible God, the first born of the whole creation. **16** Because, by him were created all things which are in the heavens, and which are upon the earth; things visible, and things invisible; whether thrones, or lordships, or governments, or powers; all things were created by him and for him. **17** And he is before all things; and by him all things consist. **18** And he is the head of the body, even the congregation. He is the beginning, the first born from the dead, that in all respects he might be pre-eminent. **19** For it pleased the Father that all fullness should dwell in him; **20** and by him to reconcile all things to himself, having made peace by the blood of his cross; I say, by him, whether they be things on the earth, or things in the heavens. **21** Even you, who were formerly alienated in mind, and enemies by wicked works, **22** he has now, indeed, reconciled, by the body of his flesh, to

present you holy and unblamable, and unreprouvable, in his sight; **23** if, indeed, you continue in the faith founded and stable, and not removed from the hope of the gospel which you have heard, which has been proclaimed to every creature which is under heaven; of which I, Paul, am made a minister. **24** I now rejoice in sufferings for you, and fill up the remainder of the afflictions of Christ in my flesh, for his body, which is the congregation; **25** of which I am made a minister, according to the dispensation of God, which was given to me on your account, fully to declare the word of God-- **26** the secret which had been kept hid from the ages, and from the generations, but now has been made manifest to his saints; (αἰὼν ἡ 165) **27** to whom God has pleased to make known what is the riches of the glory of this secret among the Gentiles, which is Christ in you, the hope of glory: **28** whom we announce, admonishing every man, and teaching every man, with all wisdom, that we may present every man perfect in Christ. **29** For which I also labor, combating vigorously, according to the effectual working of him who works effectually in me with power.

**2** Wherefore, I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh; **2** that being compacted together in love, their hearts may be comforted, even by all the riches of the full assurance of understanding, to the acknowledgment of the secret of God, **3** in whom are laid up all the treasures of wisdom and knowledge. **4** Now this I say, that no one may deceive you with plausible speech. **5** For though I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. **6** Now as you have received Christ Jesus the Lord, walk in him; **7** rooted and built up in him, and established in the faith, even as you have been taught, abounding in it with thanksgiving. **8** Beware lest any one make a prey of you through an empty and deceitful philosophy, -- according to the tradition of men, according to the elements of the world, and not according to Christ. **9** For all the fullness of the Deity resides substantially in him. **10** And you are complete in him, who is the head of all government and power. **11** By whom, also, you have been circumcised with the circumcision made without hands, in the putting off of the body of the flesh, by the circumcision of Christ; **12** having been buried with him in immersion, by which also you have been raised with him, through the belief of the strong

working of God, who raised him from the dead. **13** humbleness of mind, meekness, long-suffering. **13** For you, who were dead on account of trespasses, Bear with one another, and forgive each other, if any and by the uncircumcision of your flesh, he had one have a complaint against any one: even as Christ made alive together with him, having forgiven you all forgave you, so also do you. **14** And over all these trespasses: -- **14** having blotted out the handwriting of put on love, which is a bond of perfection. **15** And let the ordinances concerning us, which was contrary to the peace of God rule in your hearts; to which also us, he has taken it away, nailing it to the cross: -- you are called in one body, and be thankful. **16** Let **16** having spoiled governments and powers, he made a show of them openly, having triumphed over them the word of Christ dwell in you richly; and with all by it. **16** Let no one, therefore, judge you in meat, and wisdom teach and admonish each other by psalms and hymns, and spiritual songs; singing with gratitude or in drink, or in respect of a festival, or of a new in your hearts to the Lord. **17** And whatever you do, in moon, or of sabbaths; **17** which are a shadow of the things which were to come, but the substance is of giving thanks to God, even the Father, through him. **18** Wives, be subject to your own husbands, as it is fit Christ. **18** Let no one beguile you of your reward, -- in the Lord. **19** Husbands, love your wives, and be not delighting in humility, and the worship of messengers, intruding into things which he has not seen, being bitter against them. **20** Children, obey your parents without cause, puffed up by his own carnal mind: in all things, for this is well pleasing to the Lord. **21** **19** and not holding firmly the head, by whom the Fathers, do not exasperate your children, lest they whole body, through the joints and ligaments, being be discouraged. **22** Servants, obey in all things your served and compacted, increases with the increase masters according to the flesh; not with eye-service, of God. **20** Now, if you have died with Christ from the as men-pleasers, but with integrity of heart, as fearing elements of the world, why, as living in the world, you God. **23** And whatever you do, work it from the soul, are subject to ordinances, **21** Touch not, taste not, as to the Lord, and not to men: **24** knowing that from handle not; **22** (which are all to perish with the using; the Lord you shall receive the recompense for the inheritance; for you serve the Lord. **25** But he who ) after the commandments and doctrines of men; does unjustly, shall receive for the injustice, he has **23** which things have, indeed, a show of wisdom in will-worship, and humility, and not sparing the body-- without any respect to the gratification of the flesh.

**3** If, then, you have been raised with Christ seek the things which are above, where Christ sits at the right hand of God. **2** Set your affections on things above; not on things upon the earth. **3** For you are dead; but your life is hid with Christ in God. **4** When Christ our life shall appear then you shall also appear with him in glory. **5** Mortify, therefore, your members which are on the earth; fornication, impurity, passion, evil desire, and licentiousness, which is idolatry; **6** for which the wrath of God comes on the children of disobedience; **7** in which you also formerly walked, when you lived with them. **8** But now also put away all these, anger, wrath, malice, defamation, obscene discourse, from your mouth. **9** Lie not one to another, having put off the old man, with his practices; **10** and having put on the new, who is renewed by knowledge, after the image of him, who created him; -- **11** where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian; bond nor free; but Christ is all, and in all. **12** Put on, therefore, as the elect of God, holy and beloved, bowels of compassion, kindness,

**4** Masters, afford to your servants what is just and equal, knowing that you also have a Master in the heavens. **2** Continue instant in prayer, watching in it with thanksgiving; **3** at the same time, also, praying for us, that God would open to us a door of utterance, to speak the secret of Christ, for which, indeed, I am in bonds; **4** that I may make it manifest, as I ought to speak. **5** Walk in wisdom toward them who are without, gaining time. **6** Let your speech be always with gracefulness, seasoned with salt, knowing how you ought to answer every one. **7** All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you; **8** whom I have sent to you for this very purpose, that he may know your affairs, and comfort your hearts: **9** with Onesimus, a faithful and beloved brother, who is from you. They will make known to you all things which are done here. **10** Aristarchus, my fellow-prisoner, salutes you; and Mark, the nephew of Barnabas, concerning whom you go orders: if he come to you, receive him-- **11** and Jesus, who is called Justus, who are of the circumcision. These, alone, are laborers with me for

the kingdom of God, who has been a consolation to me. **12** Epaphras, who came from you, a servant of Christ, salutes you; at all times fervently striving for you by prayers, that you may stand perfect and complete in the whole will of God. **13** For I bear him witness, that he has much affection for you, and for them in Laodicea, and for them in Hierapolis. **14** Luke, the beloved physician, and Demas, salute you. **15** Salute the brethren in Laodicea; and Nymphas, and the congregation in his house. **16** And when this epistle has been read to you, cause that it be read also in the congregation of the Laodiceans; and that you also read the one from Laodicea. **17** And say to Archippus, Take heed to the ministry, which you have received in the Lord, that you may fulfill it. **18** The salutation of Paul, with my own hand. Remember my bonds. Favor be with you.



# 1 Thessalonians

**1** Paul, and Sylvanus, and Timothy, to the congregation of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Favor to you, and peace from God our Father, and from our Lord Jesus Christ. **2** We give thanks to God at all times for you all, making mention of you in our prayers; **3** incessantly remembering your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father; **4** knowing, brethren, beloved of God, your election: **5** for our gospel came not to you in word only, but also with power, and with the Holy Spirit, and with much assurance: as you know what sort of men we were among you. **6** And you became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of the Holy Spirit. **7** So that you become patterns to all who believe, in Macedonia and Achaia. **8** Besides, from you the word of the Lord has resounded, not only in Macedonia and Achaia; but also in every place your faith in God is spread abroad, so that we have no need to speak anything. **9** For they themselves publish concerning us, what sort of entrance we had to you, and how you turned to God from idols, to serve the living and true God; **10** and to wait for his Son from heaven, whom he has raised from the dead, even Jesus, who delivers us from the wrath which is to come.

**2** For yourselves know, brethren, our entrance among you, that it was not in vain. **2** For although we had before suffered, and were shamefully handled, as you know, at Philippi, we were bold, through our God, to speak to you the gospel of God, amidst a great combat. **3** Besides, our exhortation was not from error, nor from impurity, nor with guile. **4** But as we were approved of God, to be intrusted with the gospel, so we speak, not as pleasing men, but God, who tries our hearts. **5** For neither did we, at any time, use flattering words, or a pretext for covetousness; God is witness. **6** Neither sought we honor from men; neither from you, nor from others. We might have acted with authority, as Apostles of Christ; **7** but we were gentle among you, as a nurse cherishes her children-- **8** so, having a strong affection for you, we were well pleased to have imparted to you, not only the gospel of God, but our own souls, also; because you were become dear to us. **9** For your remember, brethren, our labor and toil; that laboring night and day; that we might not be chargeable to any of you,

we preached to you the gospel of God. **10** You were witnesses, and God, also, in what a holy, and just, and blameless manner, we acted toward you that believe. **11** As, also, you know, how we addressed every one of you as a father his own children, exhorting and comforting you; **12** and testifying that you should walk worthy of God, who has called you to his kingdom of glory. **13** On this account, also, we give thanks to God, without ceasing, that when you received from us this message of God, you embraced not the word of men; but, as it is in truth, the word of God, which, indeed, works effectually in you who believe. **14** For you, brethren, became imitators of the congregations of God which are in Judea, in Christ Jesus; because you also have suffered like things from your own countrymen, even as they have from the Jews, **15** who both killed the Lord, and the prophets, and have greatly persecuted us, and do not please God, and are contrary to all men; **16** hindering us to speak to the Gentiles, that they may be saved; so that they fill up their iniquities always: but the wrath of God is coming upon them at length. **17** Now, we, brethren, being separated from you for a short time, in presence, not in heart, the more abundantly endeavored, with great desire, to see your face. **18** Therefore, we would have come to you (even I, Paul, ) once and again, but the adversary hindered us. **19** For what is our hope, or joy, or crown of glorying? Are not even you, in the presence of our Lord Jesus Christ, at his coming? **20** You, indeed, are our glory and our joy.

**3** Wherefore, no longer concealing our anxiety, we were well pleased to be left at Athens alone, **2** and sent Timothy, our brother, and a minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to exhort you concerning your faith: **3** that no one should be moved by these afflictions; for yourselves know that we are appointed to them. **4** For even when we were with you, we foretold you that we were to be afflicted; which also happened as you know. **5** For this reason also, no longer concealing my anxiety, I sent to know your faith; lest by some means the tempter may have tempted you, and our labor have become in vain. **6** But now, when Timothy came to us from you, and gave us the good news of your faith and love, and that you have good remembrance of us at all times, ardently desiring to see us, even as we also to see you; **7** by this, brethren, we were comforted concerning you in all our affliction and necessity, even by your faith. **8** For now we live, when you stand firm in the Lord. **9** But what thanksgiving

can we return to God concerning you, for all the joy with which we rejoice, through you, in the presence of our God? **10** Night and day, most earnestly requesting to see your face, and to supply the deficiencies of your faith. **11** Now may God himself, even our Father, and our Lord Jesus Christ, make straight our way to you. **12** And may the Lord fill you, and make you overflow with love to one another, and to all, even as we also to you; **13** that he may establish your hearts unblamable in holiness, before God, even our Father, at the coming of the Lord Jesus Christ, with all his saints.

**4** As to what remains, then, brethren, we beseech and exhort you by the Lord Jesus, that as you have received from us, how you ought to walk, and please God, you would more abound in it. **2** For you know what commandments we gave you by the Lord Jesus; **3** for this is the will of God, even your sanctification, that you should abstain from whoredom-- **4** that every one of you should know how to possess his own body in sanctification and honor-- **5** not in the passion of lust, even as the Gentiles who know not God. **6** That no man should go beyond bounds, or defraud his brother in this matter, because the Lord is an avenger of all such; **7** for God has not called us to impurity, but to holiness. **8** Therefore, indeed, he who despises not man, but God, who certainly has given to us his Holy Spirit. **9** But, concerning brotherly love, you have no need that I write to you, for you yourselves are taught of God to love one another. **10** And, indeed, you do it toward all the brethren who are in all Macedonia: but we exhort you, brethren, still to abound, **11** and earnestly study to be quiet; and to mind your own affairs, and to work with your own hands, as we commanded you: **12** that you may walk decently toward them who are without, and may have need of nothing. **13** Now, I would not have you ignorant, brethren, concerning them who sleep; that you may not be grieved, even as the others, who have no hope. **14** For if we believe that Jesus died and rose again; so, also, them who sleep, will God, through Jesus, bring with him. **15** Besides, this we affirm to you, by the word of the Lord, that we, the living, who remain at the coming of the Lord, shall not anticipate them who are asleep: **16** for the Lord himself will descend from heaven, with a shout, with the voice of the Arch Angel, and with the trumpet of God. And the dead in Christ shall rise first; **17** afterward we, the living, who remain, shall, at the same time with them, be instantly taken up in clouds,

to join the Lord in the air; and so we shall be for ever with the Lord. **18** Wherefore, comfort one another with these words.

**5** However, concerning the times and the seasons, brethren, you have no need that I write to you: **2** for yourselves know perfectly, that the day of the Lord comes as a thief in the night. **3** When they shall say, Peace and safety, then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape. **4** But you, brethren, are not in darkness, that that day should come upon you like a thief. **5** You are all sons of light, and sons of day: we are not sons of night, nor of darkness. **6** Therefore, let us not sleep, even as others; but let us watch and be sober. **7** For they who sleep, sleep in the night; and they who get drunk, get drunk in the night. **8** But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. **9** For God has appointed us to wrath, but to obtain salvation, through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we may live together, with him. **10** Wherefore, comfort one another, and edify each other, even as also you do. **11** Wherefore, comfort one another, and edify each other, even as also you do. **12** Now, we beseech you, brethren, to acknowledge them who labor among you, and who preside over you in the Lord, and instruct you; **13** and to esteem them very highly in love for their works' sake. Be at peace among yourselves. **14** Moreover, we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, support the weak, be of a long-suffering disposition toward all. **15** Take care that no one return evil for evil to any one, but always pursue what is good, both toward one another and toward all. **16** Rejoice always. **17** Pray without ceasing. **18** In everything give thanks; for this is the will of God, by Christ Jesus, concerning you. **19** Quench not the Spirit. **20** Despise not prophesying. **21** Prove all things. Hold fast that which is good. **22** Abstain from all appearance of evil. **23** And may the God of peace himself sanctify you wholly; and may your whole person, the spirit, and the soul, and the body, be preserved unblamable, till the coming of our Lord Jesus Christ. **24** Faithful is he who has called you; who also will do it. **25** Brethren, pray for us. **26** Salute all the brethren with a holy kiss. **27** I solemnly charge you by the Lord, that this epistle be read to all the holy brethren. **28** The favor of our Lord Jesus Christ be with you.

# 2 Thessalonians

**1** Paul, and Sylvanus, and Timothy, to the congregation of the Thessalonians, which is in God, our Father, and in the Lord Jesus Christ: **2** Favor to you, and peace from God our Father, and from our Lord Jesus Christ. **3** We are bound to thank God always, concerning you, brethren, as it is fit, because your faith grows exceedingly, and the love of every one of you all toward each other abounds; **4** so that we ourselves boast of you to the congregations of God, on account of your patience and faith in all your persecutions and afflictions, which you endure; **5** a proof of the righteous judgment of God, that you might be counted truly worthy of the kingdom of God, for which you thus suffer: **6** seeing it is just with God to return affliction to them who afflict you-- **7** and to you, the afflicted, (because our testimony was believed by you, ) rest with us, at the revelation of the Lord Jesus from heaven, with his mighty angels, in flaming fire, **8** inflicting a just retribution on those who know not God, and who obey not the gospel of our Lord Jesus Christ; **9** who shall suffer a just punishment--an everlasting destruction from the presence of the Lord, and from the glory of his power-- (aiōnios g166) **10** in that day when he shall come to be glorified in his saints, and to be admired by all the believers. **11** In relation to which, we are always praying concerning you, that our God may account you worthy of this calling, and fill you with all the benevolence of goodness, and the effect of faith with power; **12** that the name of our Lord Jesus Christ may be glorified by you, and you by him, according to the favor of our God, and of the Lord Jesus Christ.

**2** Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him, **2** that you be not suddenly shaken in mind, nor alarmed, neither by spirit, not by report, nor by letter, as from us, intimating that the day of the Lord is at hand. **3** Let no one lead you into a mistake by any means; because the apostasy must first appear, and the man of sin, the son of perdition, must be first revealed, **4** who opposes and exalts himself against every one called a god, or an object of worship; so that he places himself in the temple of God, openly exhibiting himself, that he is a god. **5** Do you not remember that, when I was yet with you, I told you these things? **6** And you know what now prevents his being revealed until his proper time. **7** For already the mystery of iniquity secretly works,

only till he who now restrains, be taken out of the way; **8** and then shall that lawless one be revealed, whom the Lord Jesus will consume by the spirit of his mouth--with the brightness of his coming, **9** he will, indeed, utterly destroy him, whose coming is according to the energy of Satan, with all the power, and signs, and wonders of falsehood; **10** and with all the deceit of unrighteousness among the destroyed; because they did not embrace the love of the truth, that they might be saved. **11** For this cause, God will send them strong delusion, that they may believe a lie; **12** that all may be condemned who have not believed the truth, but have taken pleasure in iniquity. **13** But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God has, from the beginning, chosen you to salvation, through sanctification of spirit, and belief of truth; **14** to which he called you, by our gospel, that you might obtain the glory of our Lord Jesus Christ. **15** Well, then, brethren, stand firm, and hold fast the traditions which you have been taught, whether by our word or letter. **16** And may our Lord Jesus Christ himself, and God, even our Father, who has loved us, and given us everlasting consolation, and good hope through favor, (aiōnios g166) **17** comfort your hearts, and establish you in every good word and work.

**3** Finally, brethren, pray for us, that the word of the Lord may rapidly spread, and be glorified, even as among you. **2** And that we may be delivered from unreasonable and wicked men; for all men have not faith. **3** But the Lord is faithful, who will establish and keep you from the evil one. **4** For we have confidence in the Lord concerning you, that you both do, and will do, the things which we command you. **5** And may the Lord direct your hearts into the love of God and into the patience of Christ. **6** Now, we command you, brethren, by the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not according to the tradition which he received from us. **7** For yourselves know how you ought to imitate us--that we did not walk disorderly among you; **8** but with labor and toil we wrought night and day, that we might not be burdensome to any of you. **9** Not because we have not a right, but that we might give ourselves to you for a pattern, to imitate us. **10** And, therefore, when we were with you, this we commanded you, that if any one will not work, neither let him eat. **11** For we hear that there are some who still walk among you disorderly, not working at all, but prying into other

people's affairs. 12 Now, them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 And you, brethren, be not weary in well doing. 14 Now, if one do not obey our command in this letter, point out that man, and keep no company with him, that he may be ashamed. 15 Yet do not count him as an enemy, but admonish him as a brother. 16 And may the Lord of peace himself give you peace always, in every event. The Lord be with you all. 17 The salutation of Paul, with my own hand, which is the token in every epistle: thus I write. 18 The favor of our Lord Jesus Christ be with you all. Amen.

# 1 Timothy

**1** Paul, an Apostle of Jesus Christ, by the commandment of God, our Saviour, and of the Lord Jesus Christ, our hope; **2** to Timothy, my own son in the faith: Favor, mercy, and peace from God our Father, and from Christ Jesus our Lord. **3** As I entreated you to continue in Ephesus, when going into Macedonia, that you may charge some not to teach differently, **4** nor to give heed to fables, and endless genealogies, which occasion disputes rather than godly edification, which is through faith; **5** (now the end of the charge is love, from a pure heart, and a good conscience, and unfeigned faith: **6** from which things some having swerved, have turned aside to foolish talking; ) **7** desiring to be teachers of the law, neither understanding what they say, nor the things about which they are so positive. **8** We know, indeed, that the law is good, if one use it lawfully; **9** knowing this, that the law is not made for a righteous man, but for the lawless and disorderly, the ungodly and sinners, the unholy and profane; murderers of fathers, and murderers of mothers, manslayers, **10** fornicators, sodomites, manstealers, liars, false swearers, and if any other thing be opposite to wholesome doctrine; **11** according to the glorious gospel of the blessed God, with which I am intrusted. **12** Now, I thank Christ Jesus our Lord, who has qualified me, that he reckoned me faithful, appointing me to the ministry, **13** who was formerly a defamer, and a persecutor, and an injurious person. But I received mercy, because I acted ignorantly in unbelief; **14** and the favor of the Lord has superabounded, with the faith and love which is by Christ Jesus. **15** This saying is true, and worthy of all reception, that Christ Jesus came into the world to save sinners, of whom I am chief. **16** However, for this cause I received mercy, that in me, the chief of sinners, Jesus Christ might show forth all long-suffering, for a pattern to them who should believe on him, in order to everlasting life. (αἰῶνιος g166) **17** Now to the King eternal, immortal, invisible, to God alone, be honor and glory, for ever and ever. Amen. (αἰῶν g165) **18** This charge I commit to you, son Timothy, according to the prophecies which went before you, concerning you, that we may carry on, through them, the good warfare; **19** holding fast faith and a good conscience; which some have put away, with respect to the faith, having made shipwreck: **20** of whom are Hymeneus and Alexander, whom I have

delivered to the adversary, that they might be taught by chastisement not to blaspheme.

**2** Now I exhort, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; **2** for kings, and all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. **3** For this is good and acceptable in the sight of God our Saviour, **4** who wills all men to be saved, and to come to an acknowledgment of the truth. **5** For there is one God, and one mediator between God and men, --the man Christ Jesus, **6** who gave himself a ransom for all; --of which the testimony is in its proper season: **7** for which I was appointed a herald and an Apostle, (I speak the truth, I do not falsify, ) a teacher to the Gentiles in faith and truth. **8** I will, therefore, that the men pray everywhere, lifting up holy hands, without wrath and disputings. **9** I like manner also, that the women adorn themselves in decent apparel, with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly raiment: **10** but (which becomes women professing godliness, ) with good works. **11** Let a woman learn in silence with all submission: **12** for I do not allow a woman to teach, nor to usurp authority over a man, but to be silent; **13** for Adam was first formed, then Eve. **14** Besides, Adam was not deceived: but the woman, being deceived, was in transgression. **15** However, she shall be saved through child-bearing, if they live in faith, and love, and holiness, with sobriety.

**3** This saying is true. If one earnestly seek the office of a bishop, he desires an excellent work. **2** The bishop, then, must be unblamed, the husband of one wife, vigilant, prudent, of comely behavior, hospitable, fit to teach; **3** not given to wine, no striker, but gentle; not quarrelsome, nor a lover of money: **4** one who rules well his own house, having his children in subjection to him with all gravity: **5** for if one know not how to govern his own house; how shall he take care of the congregation of God? **6** Not a new convert, lest being puffed up with pride, he fall into the condemnation of the devil. **7** Moreover, he must even have a good report from those without, that he may not fall into reproach, and the snare of the devil. **8** The deacons, in like manner, must be grave, not double-tongued, not giving themselves to much wine, not persons who earn money by base methods; **9** holding fast the secret of the faith with a pure conscience. **10** But let those also be first proved: then let them exercise the office of the deacon, being without blame. **11** The women, in like manner, must

be grave, not slanderers; but vigilant, faithful in all things. **12** Let the deacons be the husbands of one wife, ruling well their children and their families. **13** For they who have performed the office of a deacon well, procure to themselves an excellent degree, and great boldness in the faith which is in Christ Jesus. **14** These things I write to you, hoping to come to you soon. **15** But if I tarry long, that you may know you ought to behave yourselves in the house of God, which is the congregation of the living God, the pillar and support of the truth.-- **16** And, confessedly, great is the secret of godliness; --he who has manifested in the flesh, justified in the Spirit; seen of messengers, proclaimed to the Gentiles, believed on in the world, taken up in glory.

**4** But the Spirit expressly says, that in future times some will apostatize from the faith, giving heed to deceiving spirits, and to doctrines concerning demons; **2** through the hypocrisy of liars, who are seared in their own conscience; **3** who forbid to marry, and command to abstain from meats, which God has created to be received with thanksgiving by the faithful, who thoroughly know the truth; -- **4** that every creature of God is good, being received with thanksgiving, and nothing is to be rejected; **5** for it is sanctified, by the word of God, and by prayer. **6** Laying these things before the brethren, you will be a good servant of Jesus Christ, nourished by the words of the faith, and of good doctrine, to the knowledge of which you have attained. **7** But reject profane and old wives' fables, and exercise yourself to godliness: **8** for bodily exercise is profitable for little; but godliness is profitable for all things, having the promise of the present life, and of that to come. **9** This saying is true, and worthy of all reception. **10** Besides, for this we both labor, and suffer reproach, -- because we trust in the living God, who is the Saviour of all men, especially of believers. **11** Those things give in charge, and teach. **12** Let no one despise your youth; but be a pattern to the believers in speech, in behavior, in love, in faith, in chastity. **13** Till I come, apply yourself to reading, to exhortation, to teaching. **14** Neglect not the spiritual gift which is in you, which was given you through prophecy, with the imposition of the hands of the eldership. **15** Make these things your care. Be wholly employed in them, that your proficiency might be evident to all. **16** Take heed to yourself, and to your doctrine; continue in them; for in doing this, you will both save yourself, and them who hear you.

**5** Do not severely rebuke an old man, but beseech him as a father, and the young men as brothers; **2** the old women as mothers, and the young as sisters, with all chastity. **3** Honor widows; who are really widows: **4** but if any widow have children, or grandchildren, let these learn first piously to take care of their own family, and then to requite their parents: for this is acceptable in the sight of God. **5** Now she who is really a widow, and desolate, trusts in God, and continues in supplications and prayers, night and day. **6** But she who lives in pleasure, is dead while she lives. **7** Now these things give in charge, that they may be blameless. **8** For if any one provide not for his own, and especially those of his own family, he has denied the faith, and is worse than an infidel. **9** Let not a widow be taken into the number under sixty years old, having been the wife of one husband, **10** eminent for good works--that she has brought up children, that she has lodged strangers, that she has washed the saints' feet, that she has relieved the afflicted, that she has diligently followed every good work. **11** But the younger widows reject; for when they become impatient of the restraint of Christ, they will wish to marry, **12** incurring blame for having violated their former engagement. **13** And, at the same time, also, they learn to be idle, wandering about from house to house; and not only idle, but tattlers, also, and meddlers, speaking things which they ought not. **14** I would, therefore, have young widows to marry, to bear children, to govern the house, to give no occasion to the adversary for reproach; **15** for some are already turned aside after the adversary. **16** If any believing man or woman have widows, let them relieve them, and let not the congregation be burdened, that it may relieve those who are really widows. **17** Let the seniors who preside well, be counted worthy of double honor; especially those who labor in word and teaching. **18** For the scripture says, "You shall not muzzle an ox treading out corn"; and, "The laborer is worthy of his wages." **19** Against a senior receive not an accusation, unless by two or three witnesses. **20** Those who sin, rebuke before all, that the others, also, may be afraid. **21** I charge you, in the presence of God, and of the Lord Jesus Christ, and of the elect angels, that you observe these things without prejudice, doing nothing by partiality. **22** Impose hands hastily on no one, neither partake of other men's sins. Keep yourself pure. **23** No longer drink water, but use a little wine for your stomach's sake, and your frequent infirmities. **24** The sins of some men are very manifest, going before to condemnation; but some,

indeed, they follow after. 25 In like manner, also, the good works of some are very manifest, and those that are otherwise, can not lie hid.

**6** Let as many servants as are under the yoke, esteem their own masters worthy of all honor, that the name of God and his doctrine be not defamed. 2 And let not those who have believing masters, not despise them, because they are brethren; but let them serve them more, because they are believers, and beloved, who receive the benefit. These things teach and exhort. 3 If any one teach differently, and consent not to wholesome dictates of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 he is puffed up with pride, knowing nothing; but is doting about questions, and verbal contentions, from which come envy, strife, evil speakings, unjust suspicions, 5 perverse disputings of men wholly corrupted in mind, and destitute of the truth; who reckon gain to be godliness: from such, stand aloof. 6 But godliness with contentment is great gain. 7 For we brought nothing into the world, and it is evident that we can carry out nothing. 8 Wherefore, having food and raiment, with these let us be content. 9 But they who will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which plunge men into destruction and perdition. 10 For the love of money is the root of all evil, which some, eagerly desiring, have wholly erred from the faith, and pierced themselves all around with many sorrows. 11 Therefore, do you, O man of God! flee these things, and pursue righteousness, piety, faith, love, patience, meekness. 12 Combat the good combat of faith: lay hold on eternal life; to which, also, you have been called, and have confessed the good confession in the presence of many witnesses. (aiōnios g166) 13 I charge you, in the presence of God, who makes all alive-- and of Christ Jesus, who witnessed to Pontius Pilate the good confession; 14 that you keep this commandment without spot, unblamable, till the appearing of our Lord Jesus Christ; 15 which appearance, at the proper season, the blessed and only Potentate, the King of king, and Lord of lords will exhibit; 16 who only has immortality--dwelling in light inaccessible; whom no man has seen, nor can see: to whom be honor and might everlasting. Amen. (aiōnios g166) 17 Charge the rich in the present world not to be elated in mind, nor to trust in uncertain riches, but in the living God, who confers on us richly all things for enjoyment-- (aiōn g165) 18 to do good, to be rich in lovely works, ready to distribute, communicative, 19 providing for

themselves a good foundation for hereafter, that they may lay hold on eternal life. 20 O Timothy, guard the things committed to you in trust, avoiding profane babblings, and oppositions of knowledge, falsely so named: 21 which some, professing, have erred, with respect to the faith. Favor be with you.

## 2 Timothy

**1** Paul, an Apostle of Jesus Christ, by the will of God, on account of the promise of life, which is by Christ Jesus; **2** to Timothy, my beloved son: Favor, mercy, and peace, from God the Father, and from Christ Jesus our Lord. **3** I give thanks to God, (whom from my forefathers I serve with a pure conscience, ) that I have unceasing remembrance of you in my prayers night and day; **4** remembering your tears, I greatly desire to see you, that I may be filled with joy: **5** calling to remembrance also the unfeigned faith which is in you, which dwelt first in your grandmother Lois, and in your mother Eunice, and I am persuaded that it dwells in you also. **6** For which cause I put you in mind to stir up the spiritual gift of God, which is in you through the imposition of my hands. **7** For God has not given us a spirit of cowardice; but of power, and of love, and of self-government. **8** Wherefore, be not ashamed of the testimony of our Lord, nor of me his prisoner; but jointly suffer evil for the gospel, according to the power of God; **9** who has saved us, and called us with a holy calling, --not on account of our works; but on account of his own purpose and favor, which was given us through Christ Jesus, before the times of the ages, (aiōnios g166) **10** and is now manifest by the appearing of our Saviour Jesus Christ; who has, indeed, vanquished death, and brought life and incorruptibility to light by the gospel: **11** of which I am appointed a herald, and an Apostle, and a teacher of the Gentiles: **12** for which cause I also suffer these things. Nevertheless, I am not ashamed; for I know in whom I have believed, and I am persuaded that he is able to preserve what I have committed in trust to him, till that day. **13** The form of wholesome words, which you have heard from me, hold fast, with the faith and love which are in Christ Jesus. **14** The good deposit guard by the Holy Spirit, who dwells in us. **15** You know this, that all they who are in Asia have turned me off; of whom are Phygellus and Hermogenes. **16** May the Lord grant mercy to the family of Onesiphorus; for he often refreshed me, and was not ashamed of my chain: **17** but being in Rome, he sought me out very diligently, and found me. **18** May the Lord grant him to find mercy from the Lord in that day! And how many services he rendered to me in Ephesus, you well know.

**2** Therefore, my son, be strong in the favor which is through Christ Jesus. **2** And what things you have

heard from me by many witnesses, these commit in trust to faithful men, who shall be fit also to teach others. **3** Endure evil as a good soldier of Jesus Christ. **4** No man who wars entangles himself with the occupations of this life, that he may please him, who has chosen him to be a soldier. **5** And also if one contend in the games, he is not crowned unless he contend according to the laws. **6** It becomes the husbandman to labor, before he partakes of the fruits. **7** Consider what I say; and may the Lord give you understanding in all things! **8** Remember, Jesus Christ, of the seed of David, has been raised from the dead, according to my gospel; **9** for which I suffer evil as a malefactor, even to bonds; but the word of God is not bound. **10** For this cause I patiently bear all things on account of the elect; that they, indeed, may obtain the salvation which is by Christ Jesus with eternal glory. (aiōnios g166) **11** This saying is true, that if we die with him, we shall also live with him: **12** if we suffer patiently, we shall also reign with him: if we deny him, he also will deny us. **13** Though we be unfaithful, he abides faithful; he can not deny himself. **14** Put them in remembrance of these things; earnestly testifying to them in the presence of the Lord, not to fight about words for nothing useful, but to the subverting of the hearers. **15** Strive to exhibit yourself to God an approved workman, irreproachable, rightly dividing the word of truth. **16** But profane empty babblings resist, for they will increase to more ungodliness. **17** And their word will eat as a gangrene: for whom are Hymeneus and Philetus; **18** who, concerning the truth, have erred, affirming that the resurrection has already happened, and do subvert the faith of some. **19** Nevertheless, the foundation of God stands firm, having this inscription, The Lord has made known them who are his: -- and, Let every one who names the name of Christ, depart from iniquity. **20** But, in a great house there are not only vessels of gold and of silver, but also of wood and of earthenware; some to honor, and some to dishonor. **21** If, then, a man will cleanse himself well from these, he will be a vessel appointed to honor, sanctified, and very profitable for the master's use, prepared for every good work. **22** Flee, therefore, youthful lusts; but pursue righteousness, faith, love, and peace, with them who call on the Lord from a pure heart. **23** Moreover, foolish and ignorant questions reject, knowing that they beget contentions; **24** and the servant of the Lord must not be contentious, but gentle toward all men, fit to teach, patiently bearing evil, **25** in meekness instructing those who set themselves



in opposition; if, by any means God will give them reformation to the acknowledgment of truth; 26 and they may awake up out of the snare of the devil, who are taken captive by him at his will.

**3** This, also, know, that in latter days perilous times will come. 2 For men will be self-lovers, money-lovers, boasters, proud, defamers, disobedient to parents, ungrateful, unholy, 3 without natural affection, bargain-breakers, slanderers, incontinent, fierce, haters of good men, 4 headstrong, puffed up, lovers of pleasure more than lovers of God; 5 having a form of godliness, but denying the power of it. Now, from these, turn away. 6 Of these, indeed, are they who go into houses and lead captive silly women laden with sins, led away by divers lusts; 7 always learning, but never able to come to the knowledge of the truth. 8 Now, in the manner that Jannes and Jambres resisted Moses, so do these also resist the truth: men wholly corrupted in mind, reprobate as to the faith. 9 However, they shall not proceed further; for their foolishness shall be very plain to all, as theirs also was. 10 But you have fully known my teaching, manner of life, purpose, faith, meekness, love, patience, 11 persecutions, sufferings, such as befell me in Antioch, in Iconium, in Lystra: such persecutions I endured; but out of them all the Lord delivered me. 12 And all, indeed, who will live godly in Christ Jesus, shall be persecuted: 13 but wicked men and impostors will grow worse and worse, deceiving, and being deceived. 14 In the meantime, do you continue in the things which you have learned, and with which you have been intrusted, knowing from whom you have learned them; 15 and that, from a child, you have known the sacred scriptures, which are able to make you wise to salvation, by the faith which is in Christ Jesus. 16 All scripture, given by divine inspiration, is indeed profitable for doctrine, for conviction, for correction, for instruction in righteousness: 17 that the man of God may be perfect-completely fitted for every good work.

**4** I charge you, in the presence of God, and of Jesus Christ, who will judge the living and the dead, at his appearing in his kingdom: 2 proclaim the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and teaching. 3 For there will be a time when they will not endure wholesome doctrine; but, having itching ears, they will, according to their own lusts, heap up to themselves teachers: 4 and they will, indeed, turn away their ears from

the truth, and be turned aside to fables. 5 But do you watch at all times; bear evil treatment; do the work of an evangelist; fully perform your ministry. 6 For I am shortly to be sacrificed, and the time of my departure is at hand. 7 I have combated the good combat, I have finished the race, I have continued faithful: 8 henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will deliver to me at that day; and not to me only, but also to all them who love his appearing. 9 Make haste to come to me soon: 10 for Demas, having loved the present world, has forsaken me, and has gone to Thessalonica; Crescens into Galatia, and Titus into Dalmatia. (αἰὼν γ165) 11 Only Luke is with me. Take Mark, and bring him with you, for he is very useful to me in the ministry. 12 But Tychicus I have sent to Ephesus. 13 The cloak which I left at Troas with Carpus, bring when you come, and the books, especially the parchments. 14 Alexander, the coppersmith, has done me many evil things; the Lord will reward him according to his works: 15 of whom beware, for he has greatly opposed our words. 16 At my first answer, no one appeared with me, but all forsook me. May it not be laid to their charge! 17 However, the Lord stood by me, and strengthened me, that through me, the proclamation might be fully declared, and all the Gentiles might hear; and I was delivered out of the mouth of the lion. 18 And the Lord will deliver me from every evil work, and preserve me to his heavenly kingdom: to whom ne glory for ever and ever. Amen. (αἰὼν γ165) 19 Salute Prisca and Aquila, and the family of Onesiphorus. 20 Erastus abode at Corinth; and Trophimus I left at Miletus, sick. 21 Make haste to come before winter. Eubulus salutes you; and Pudens, and Linus, and Claudia, and all the brethren. 22 The Lord Jesus Christ be with your spirit. Favor be with you.

# Titus

**1** Paul, a servant of God, and an Apostle of Jesus Christ, (according to the faith of God's elect, and the acknowledgment of the truth, which is according to godliness; **2** in hope of eternal life, which God, who can not lie, promised before the times of the ages-- (aiōnios g166) **3** who has now manifested his word, at the proper season, by the proclamation with which I am intrusted, according to the appointment of God our Saviour; ) **4** to Titus, my genuine son, according to the common faith: Favor, mercy, and peace, from God the Father, and from the Lord Jesus Christ, our Saviour. **5** For this purpose, I left you in Crete, that you might set in order the things left unfinished, and to ordain seniors in every city, as I commanded you. **6** If any one be without blame, the husband of one wife, having believing children, not accused of riotous living, nor unruly. **7** For a bishop should be blameless, as the steward of God; not self-willed, not prone to anger, not given to wine, not a striker, not one who makes gain by base methods; **8** but hospitable; a lover of good men, prudent, just, holy, temperate; **9** holding fast the true doctrine, as he has been taught; that he may be able, by wholesome teaching, both to exhort and to confute the gain-sayers. **10** For there are many unruly and foolish talked and deceivers, especially those of the circumcision, **11** whose mouths must be stopped; who subvert whole families, teaching things which they ought not, for the sake of sordid gain. **12** One of themselves, a prophet of their own, has said, "The Cretans are always liars, evil wild beasts, lazy bodies." **13** This testimony is true; for which cause rebuke them sharply, that they may be healthy in the faith-- **14** not giving heed to Jewish fables, and precepts of men who pervert the truth. **15** To the pure, all meats are pure; but to the polluted and unbelieving, nothing is pure; for both their understanding and conscience are polluted. **16** They profess to know God; but by works they deny him, being abominable and disobedient, and to every good work reprobate.

**2** But do you inculcate the things which become wholesome doctrine: **2** that aged men be vigilant, grave, prudent, healthy by faith, love, patience. **3** That aged women, in like manner, be in deportment as becomes sacred persons--not slanderers, not enslaved to much wine, good teachers; **4** that they may persuade the young women to be lovers of their husbands, lovers of their children-- **5** to be

calm, chaste, careful of their families, good, subject to their own husbands, that the word of God may not be defamed. **6** The young men, in like manner, exhort to govern their passions. **7** In all things make yourself a pattern of good works: in teaching, show incorruptness, gravity, **8** wholesome speech which can not be condemned; that he who is on the opposite side may be ashamed, having nothing bad to say concerning you. **9** Exhort servants to be subject to their own masters, and in all things be careful to please, not answering again, **10** not secretly stealing, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. **11** For the favor of God, which brings salvation, has appeared to all men; **12** teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world-- (aiōn g165) **13** expecting the blessed hope; namely, the appearing of the glory of the great God, and of our Saviour Jesus Christ; **14** who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. **15** These things inculcate, and exhort, and reprove with all authority; let no one despise you.

**3** Put them in mind to be subject to governments, and powers, to obey magistrates, to be ready to every good work; **2** to speak evil of no one; to be no fighters, but equitable, showing all meekness to all men. **3** For even we ourselves were formerly foolish, disobedient, erring, slavishly serving diverse inordinate desires and pleasures, living in malice and envy, hateful, and hating one another. **4** But when the goodness and philanthropy of God our Saviour shone forth, **5** he saved us--not on account of works of righteousness which we had done--but according to his own mercy, through the bath of regeneration, and the renewing of the Holy Spirit; **6** which he poured out on us richly, through Jesus Christ our Saviour; **7** that being justified by his favor, we might be made heirs according to the hope of eternal life. (aiōnios g166) **8** This doctrine is true: and concerning these, I charge you to affirm strongly, that those who have believed in God, be studious to stand foremost in good works. These are things that are honorable and profitable to men. **9** But foolish questions, and genealogies, and strifes, and fightings about the law, resist; for they are unprofitable and vain. **10** A factionist, after a first and second admonition, reject; **11** knowing that such a person is perverted, and sins, being self-condemned. **12** When I shall send Artemas to you, or Tychicus,

make haste to come to me at Nicopolis, for I have determined to winter there. **13** Diligently help forward on their journey, Zenas, the lawyer, and Apollos, that nothing may be wanting to them. **14** And let ours also learn to stand foremost in good works, for necessary uses, that they may not be unfruitful. **15** All who are with me salute you. Salute them who love us in the faith. Favor be with you all.

# Philemon

fellow-laborers. 25 The favor of our Lord Jesus Christ be with your spirit.

**1** Paul, a prisoner of Jesus Christ, and Timothy, the brother, to Philemon, the beloved, and our fellow-laborer; **2** and to Apphia, the beloved; and to Archippus, our fellow-soldier, and to the congregation in your house: **3** Favor to you, and peace from God our Father, and from our Lord Jesus Christ. **4** I give thanks to my God always, making mention of you in my prayers-- **5** (having heard of the faith which you have toward the Lord Jesus, and of your love to all the saints)-- **6** that the communication of your faith may become effectual by the acknowledgment of every good thing that is among us, toward Christ Jesus. **7** For we have much joy and consolation in your love; because the souls of the saints are refreshed by you, brother. **8** Wherefore, thought I might be bold in Christ, to enjoin you what is fit; **9** yet, for love's sake, I rather beseech, being such a one as Paul, an old man, and now, also a prisoner of Jesus Christ. **10** I beseech you for my son, whom I have begot, in my bonds, even Onesimus; **11** who formerly was to you unprofitable, but now will be very profitable to you, even as he has been to me-- **12** whom I have sent back: do you, therefore, receive him as an object of my tenderest affection; **13** whom I was desirous to have detained with myself, that, in your stead, he might have ministered to me, in these bonds, for the gospel: **14** but without your mind I would do nothing, that the good derived might not be as if by constraint, but as voluntary. **15** Perhaps, also, for this reason he was separated for a little while, that you might have him for ever: (αιώνιος 9166) **16** no longer as a slave only, but above a slave, a beloved brother, especially to me--and how much more to you, both in the flesh and in the Lord. **17** If, then, you hold me as a partner, receive him as myself. **18** And if he had injured you in anything, or owes you, place it to my account. **19** I, Paul, have written with my own hand--I will repay. I forbear to urge upon you, that you owe to me even your ownself. **20** I beseech you brother, let me have joy of you in the Lord-- gratify my tender affections for Christ's sake. **21** Having confidence in your obedience, I have written to you, knowing that you will even do more than I ask. **22** But at the same time, prepare me also a lodging; for I hope that through your prayers, I shall be granted to you. **23** These salute you, Epaphras, my fellow prisoner for Christ Jesus; **24** Mark, Aristarchus; Demas, Luke, my

# Hebrews

**1** God, who in ancient times, spoke often, and in various ways, to the fathers, by the prophets, **2** has, in these last days, spoken to us by a Son, whom he has constituted Lord of all things, by whom, also, he made the universe: (αιων g165) **3** who, being in effulgence of his glory, and an exact representation of his character, and controlling all things by his own powerful word, after he had, by himself, made expiation for our sins, sat down at the right hand of the Majesty on high; **4** being exalted as far above the angels, as the name he has inherited, is more excellent than theirs. **5** For, to which of the angels did he at any time say, "Thou art my Son: to-day I have begotten thee"? and again, "I will be his Father, and he shall be my Son"? **6** But when he brings again the First-born into the world, he says, "Let all the angels of God worship him." **7** Whereas, concerning angels, he says, "Who makes winds his angels, and flaming fire his ministers." **8** But to the Son, "Thy throne, O God, endures for ever. The scepter of thy kingdom is a scepter of rectitude. (αιων g165) **9** Thou hast loved righteousness, and hated iniquity; therefore, God, thy God, has anointed thee with the oil of gladness, above thy associates." **10** And, "Thou, Lord, in the beginning didst lay the foundations of the earth, and the heavens are the works of thy hands. **11** They shall perish, but thou dost remain; and they, as a garment, shall grow old; **12** and, as a vesture, thou wilt fold them up, and they shall be changed: but thou art the same; and they shall be changed; but thou art the same; and thy years shall never fail." **13** Moreover, to which of the angels did he say, at any time, "Sit thou at my right hand, till I make thy enemies thy footstool." **14** "Are they not all ministering spirits, sent forth to minister for them who shall inherit salvation?"

**2** (On this account, we ought to attend the more earnestly to the things which were heard; lest at any time we should left them slip. **2** For if the word spoken by angels was firm, and every transgression and disobedience received a just retribution; **3** how shall we escape if we neglect so great salvation? which, beginning to be spoken by the Lord, was confirmed to us by them who heard him; **4** God, also, bearing witness, both by signs and wonders, and divers miracles, and distributions of the Holy Spirit, according to his own pleasure.) **5** Moreover, he has not subjected to the angels the world to come, of which we are speaking. **6** But one in a certain

place has testified, saying, "What is man that thou art mindful of him--or the son of man, that thou dost regard him? **7** Thou hast made him a little lower than the angels; thou hast crowned him with glory and honor, **8** thou hast put all things under his feet." Now, by putting all things in subjection to him, he left nothing that is not subject to him; but now, we do not yet see all things subjected to him; **9** but we see Jesus, who was made a little lower than the angels, that he, by the favor of God, might taste death for all; for the suffering of death, crowned with glory and honor! **10** For it became him, for whom are all things, and by whom are all things, to make him, who leads many sons to glory--even the Captain of their Salvation--perfect through sufferings. **11** For both he who sanctifies, and they who are sanctified, are all of one Father; for which cause he is not ashamed to call them brethren; **12** saying, "I will announce thy name to my brethren: in the midst of the congregation I will sing praises to thee." **13** And, again, "I will put my trust in him." And again, "Behold I, and the children whom God has given me." **14** Since, then, the children partook of flesh and blood; he, also, in like manner, partook of these; that, through death, he might vanquish him who had the power of death, that is, the devil; **15** and deliver them, who, through fear of death, were all their lifetime subject to bondage. **16** For, indeed, he has not at all assumed the nature of angels; but he has assumed the seed of Abraham. **17** Hence, it was necessary for him to be made like his brethren in all things; that he might be a merciful and faithful High Priest, in matters pertaining to God, in order to expiate the sins of the people; **18** for, by what he suffered himself, when tried; he is able to succor them who are tried.

**3** Wherefore, holy brethren, partakers of the heavenly calling, attentively consider Jesus, the Apostle and High Priest whom we have confessed; **2** who, as well as Moses, is faithful to him that appointed him over all his house. **3** Indeed, he has been accounted worthy of glory, as far superior to Moses, as that of the builder is superior to the house. **4** Now every house is built by some one; but he, the builder of all things, is God. **5** And Moses, indeed, as a servant, was faithful in all his house, for a testimony of the things that were to be spoken by him; **6** but Christ, as a Son, over his own house--whose house we are, if we hold fast our confidence, and the rejoicing of our hope, unshaken to the end. **7** Wherefore, as the Holy Spirit says, "To-day, if you will hear his voice, **8**

harden not your hearts, as in the bitter provocation, in the day of temptation in the wilderness; 9 where your fathers tempted me, and proved me, yet saw my works for forty years. 10 Wherefore, I was displeased with that generation, and said, They always err in heart, and they have not known my ways. 11 So, I swore, in my wrath, They shall not enter into my rest." 12 Brethren, take heed, lest there be in any of you an evil heart of unbelief, by departing from the living God. 13 But, lest any of you be hardened, through the deceitfulness of sin, exhort one another every day, while it is called To-day: 14 (for we are all partakers of Christ, if, indeed, we hold fast this first confidence firm to the end;) 15 with this saying, "To-day, if you will hear his voice, harden not your hearts, as in the bitter provocation." 16 For some, when they heard, did bitterly provoke; yet, not all that came out of Egypt by Moses. 17 Was it not with them who sinned, whose carcasses fell in the wilderness? 18 And to whom did he swear, that they should not enter into his rest, but to them who did not believe? 19 So, we see that they could not enter in because of unbelief.

**4** Wherefore, let us be afraid, lest a promise of entrance into the rest, being left, any of you should seem to fall short of it. 2 For glad tidings have been proclaimed to us, as well as to them: but the word which they heard did not profit them; not being mixed with faith in them who heard it. 3 For we, who have believed, do enter into the rest, as he said, "So, I swore, in my wrath, They shall not enter into my rest"; namely, from the works that were finished at the formation of the world. 4 For he has spoken somewhere concerning the seventh day, thus: "And God rested on the seventh day, from all his works." ) 8 though being a Son, learned obedience by the things which he suffered; 9 and being made perfect, became the author of eternal salvation to all who obey him; (aiōnios g166) 10 being proclaimed by God a High Priest forever, after the order of Melchisedec: 11 (concerning whom we have much to say, and of difficult interpretation, since you have become dull of apprehension. 12 For, when, by this time, you ought to be teachers, you have need of some one to teach you again the first elements of the oracles of God; and have become such as need milk, rather than solid food. 13 Now every one who uses milk, is unskilled in the word of righteousness, for he is a babe: 14 but solid food is for those of a mature age, whose faculties have been habituated by long practice to discriminate both good and evil.

edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and purposes of the heart. 13 And there is no creature concealed from his sight, for all things are naked and open to the eyes of him, to whom we must give an account. 14 Now, having a great High Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a High Priest who can not sympathize with our weaknesses; but one who was tried in all points, according to the likeness of his nature to our ours, without sin. 16 Let us, therefore, approach, with boldness, to the throne of favor, that we may receive mercy, and obtain favor for the purpose of seasonable help.

**5** For every high priest taken from among men, is appointed to perform for men the things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 being able to have a right measure of compassion on the ignorant and erring: because he himself, also, is surrounded with infirmity. 3 And for that reason he must, as for the people, so, also, for himself, offer sacrifices for sins. 4 Now, as no one takes this honor to himself, but he who is called of God, as Aaron was; 5 so, also, Christ did not assume to himself the honor of being a High Priest: but he who said to him, "Thou art my Son, to-day I have begotten thee"-- 6 also says, in another place, "Thou art a Priest for ever, according to the order of Melchisedec." (aiōn g165) 7 He, (who, in the days of his flesh, having, with loud cries, and with tears, offered up prayers and supplications to him who was able to save him from death, and was delivered from his fear, ) 8 though being a Son, learned obedience by the things which he suffered; 9 and being made perfect, became the author of eternal salvation to all who obey him; (aiōnios g166) 10 being proclaimed by God a High Priest forever, after the order of Melchisedec: 11 (concerning whom we have much to say, and of difficult interpretation, since you have become dull of apprehension. 12 For, when, by this time, you ought to be teachers, you have need of some one to teach you again the first elements of the oracles of God; and have become such as need milk, rather than solid food. 13 Now every one who uses milk, is unskilled in the word of righteousness, for he is a babe: 14 but solid food is for those of a mature age, whose faculties have been habituated by long practice to discriminate both good and evil.

**6** Wherefore, leaving the first principles of Christian doctrine, let us progress toward maturity, not laying again the foundation concerning reformation from dead works, and faith toward God-- **2** concerning the doctrine of immersions, and of imposition of hands, of a resurrection of the dead, and of eternal judgment; (αἰῶνι οἰκτῆρι) **3** for this we will do, if God permit. **4** For it is impossible to renew again to reformation those who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Spirit, **5** and have tasted the good word of God, and the powers of the age which was to come, (αἰῶνι οἰκτῆρι) **6** and yet have fallen away, crucifying again to themselves the Son of God and exposing him to contempt. **7** For the land that drinks in the rain, which often comes upon it, and brings forth herbs, fit for them by whom it is cultivated, receives a blessing from God: **8** but that which produces thorns and briars, is reprobated, and nigh to a curse; whose end is to be burned. **9** But, beloved, we hope better things of you, even things which are connected with salvation, though we thus speak. **10** For God is not unrighteous, to forget your work, and the love which you have showed toward his name, in that you have ministered to the saints, and do minister. **11** Yet, we earnestly desire every one of you to show the same diligence, in order to the realizing of this hope, to the end-- **12** that you may not be slothful, but imitators of them who, through faith and patience, are inheriting the promises. **13** For when God made promise to Abraham, since he could swear by no one greater, he swore by himself-- **14** saying, "Surely, blessing, I will bless you, and multiplying, I will multiply you"; **15** and so, having patiently waited, he obtained the promise. **16** For men, indeed, swear by the greater; and an oath for confirmation is, to them, an end of all contradiction. **17** Therefore, God, willing more abundantly to show to their heirs of promise the immutability of his purpose, confirmed it with an oath; **18** that, by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us; **19** which we have as an anchor of the soul, both sure and steadfast, and entering into the place within the vail, **20** where a forerunner has entered on our account; even Jesus, made a High Priest for ever, according to the order of Melchisedec.) (αἰῶνι οἰκτῆρι)

**7** 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, **2** to

whom Abraham imparted even a tenth of all; being, indeed, by interpretation, first, king of righteousness, and next, also, king of Salem; which, by interpretation, is king of peace-- **3** was without father, without mother, without genealogy, having neither beginnings of days, nor end of life: but, being made like the Son of God, he remains a priest continually. **4** Now, consider how great this priest was, to whom even Abraham, the patriarch, gave a tenth of the spoils. **5** For they, indeed, of the sons of Levi, who received the priesthood, have a commandment to tithe the people according to the law; that is, their brethren, although they have come forth from the loins of Abraham: **6** but he, who did not derive his pedigree from their progenitors, tithed Abraham, and blessed the holder of the promises. **7** Now, beyond all contradiction, the less is blessed by the greater. **8** Besides, here, indeed, men, who die, take tithes; but there one, of whom it is testified that he lives. **9** And, as one may say, even Levi, who receives tithes, was tithed in Abraham: **10** for he was yet in the loins of his father, when Melchisedec met him. **11** Moreover, if, indeed, perfection were through the Levitical priesthood, (for with it the people received the law, ) what further need was there that another priest should arise, according to the order of Melchisedec, and not be called according to the order of Aaron? **12** Wherefore, the priesthood being changed, there is, of necessity, a change also of law. **13** For he to whom these things are said, was of a different tribe, of which no one gave attendance at the altar. **14** For it is very plain that our Lord had sprung from Judah, in relation to which tribe Moses spoke nothing concerning priesthood. **15** Moreover, it is still more plain that, according to the similitude of Melchisedec, **16** another priest arises, who is made, not according to the law of a carnal commandment, but according to the power of an endless life. **17** For he testifies, "Thou art a priest for ever, according to the order of Melchisedec." (αἰῶνι οἰκτῆρι) **18** Here then, there is a disannulling of the preceding commandment, because of its weakness and unprofitableness-- **19** (for the law made no one perfect) --and the superinduction of a better hope, by which we draw near to God. **20** Moreover, inasmuch as not without an oath-- **21** (for they, indeed, were made priests without an oath, but he, with an oath, by him who said to him, "The Lord has sworn, and will not repent, Thou art a priest for ever, according to the order of Melchisedec,") (αἰῶνι οἰκτῆρι) **22** by so much was Jesus made the surety of a better institution. **23** Besides, many, indeed, are made priests, because by

death they are hindered from continuing: **24** but he, because he lives for ever, has a priesthood which does not pass from him. (αἰὼν γ165) **25** Hence, also, he is for able to save them who come to God through him; always living to make intercession for them. **26** Now such a High Priest became us; who, being holy, harmless, undefiled, separated from sinners, and made higher than the heavens, **27** has not, like the high priests, need, from time to time, to offer sacrifices, first for his own sins, then for those of the people; for this latter he did once, when he offered himself up. **28** For the law constitutes men high priests, who have infirmity; but the word of the oath, which was since the law, constituted the Son, who is perfected for evermore. (αἰὼν γ165)

**8** Now of the things which we have spoken, this is the sum: We have such a High Priest, who has taken his seat at the right hand of the Majesty in the heavens-- **2** a minister of the holy places; namely, of the true tabernacle which the Lord erected, and not man. **3** For every high priest is constituted to offer both gifts and sacrifices. Hence, it was necessary that this High Priest, also, should have something he might offer. **4** For, indeed, if he were on earth, he could not be a priest, there being priests who offer gifts according to the law. **5** (These perform divine service for an example and shadow of heavenly things, as Moses, when about to construct the tabernacle, was admonished of God: "See, now (says he, ) that you make all things according to the type that was showed you in the Mount.") **6** Besides, he has now obtained a more excellent ministry, inasmuch as he is the mediator of a better institution, which has been established upon better promises. **7** For if that first institution had been faultless, a place would not have been sought for a second. **8** But, finding fault, he says to them, "Behold, the days come, says the Lord, when I will make a new institution with the house of Israel, and with the house of Judah: **9** not according to the institution which I made with their fathers, at the time of my taking them by the hand, to lead them out of the land of Egypt--because they did not abide in my institution, I also neglected them, says the Lord. **10** Now this is the institution which I will make with the house of Israel, after these days, says the Lord. I will put my laws into their mind, and inscribe them on their hearts, and I will be to them a God, and they shall be to me a people. **11** And they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know me, from the

least of them to the greatest of them. **12** Because I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." **13** By saying, "a new institution," he has made the former old: now, that which is decaying and growing old, is ready to vanish away.

**9** Now, indeed, the first institution had both ordinances of service, and a worldly holy place. **2** For the first tabernacle, which is called holy, was set in order; in which were both the candlestick and the table, and the showbread; **3** and behind the second vail, the tabernacle which is called most holy-- **4** having the golden censer, and the ark of the institution, covered everywhere with gold, in which were the golden pot having the manna, and the rod of Aaron, which budded, and the tables of the institution; **5** and above it, the cherubim of glory, overshadowing the mercy-seat; concerning which things we can not at present speak particularly. **6** Now, these things being this set in order, the priests go at all times indeed into the first tabernacle, performing the services; **7** but into the second tabernacle--the high priest alone--once every year, not without blood, which he offers for himself, and for the errors of the people. **8** The Holy Spirit signifying this, that the way of the holy places was not yet laid open, while the first tabernacle was yet standing; **9** which was a figurative representation for the time being, during which both gifts and sacrifices are offered which can not, with respect to the conscience, make him who does the service perfect-- **10** only with meats and drinks, and divers immersions-- ordinances concerning the flesh, imposed till the time of reformation. **11** But Christ being come--a High Priest of the good things to come--has, through a greater and more perfect tabernacle, not made with hands, (that is to say, not of this building, ) **12** entered once into the holy places, having obtained eternal redemption; not indeed, by the blood of goats and calves, but by his own blood. (αἰὼνιος γ166) **13** For if the blood of bulls and goats, and the ashes of a heifer sprinkling the polluted, sanctified to the cleansing of the flesh, **14** how much more shall the blood of Christ, who, through an Eternal Spirit, offered himself without fault, to God, cleanse your conscience from dead works to serve the living God? (αἰὼνιος γ166) **15** And, for this reason, he is mediator of the new institution, that, by means of death, for the redemption of the transgressions under the first institution, those who had been called might receive the promise of the eternal inheritance. (αἰὼνιος γ166) **16** Now, where



there is such an institution, the death of the instituted sacrifice must necessarily intervene: 17 for since the institution is ratified over the dead, it has no force while the instituted sacrifice lives. 18 Hence, neither was the first introduced without blood; 19 for "when Moses had spoken every precept in the law to all the people, taking the blood of calves, and of goats, with water and scarlet wool, and hyssop, he sprinkled both the book itself, and the people:" 20 saying, "This is the blood of the institution, which God has enjoined on you." 21 Moreover, he in like manner sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all thing, according to the law, were cleansed with blood; and without the shedding of blood, there is no remission. 23 It was necessary, then, indeed, that the representations of the things in the heavens should be purified with these; but the heavenly things themselves, with better sacrifices than these. 24 Therefore, Christ has not entered into the holy places made with hands, the antitypes of the true, but into heaven itself, now to appear in the presence of God, on our account. 25 Not, however, that he should offer himself often, as the high priest enters into the holy places every year with other blood; 26 for then he must have often sufferance since the foundation of the world: but now, once, at the conclusion of the ages, he has been manifested to put away sin by the sacrifice of himself. (αἰὼν γ165)

**10** Moreover, the law, containing only a shadow of the good things to come, and not the very image of these things, never can, with the same sacrifices which they offer every year continually, make those who come to them, perfect. 2 For then would they not have ceased to be offered: since the offerers being once purified, should not have had any more conscience of sins? 3 but, in these, there is a remembrance of sins yearly. 4 Besides, it is impossible that the blood of bulls and of goats should take away sins. 5 Wherefore, when coming into the world, he says, "Sacrifice and offering thou hast not willed; but a body hast thou prepared me. 6 In whole burnt offerings, and sin offerings, thou hast no pleasure. 7 Then, said I, behold, I come to do thy will, O God! (In the volume of the book it is written concerning me.)" 8 Having said above, the

sacrifice, and offering; and whole burnt offerings, and sin offerings thou hast not willed, neither has pleasure in them, (which are offered according to the law, ) 9 and then he said, "Behold, I come to do thy will." He takes away the first will, that he may establish the second. 10 By which WILL we are sanctified, through the offering of the body of Jesus Christ once. 11 And, indeed, every priest stands, daily ministering, and offering often the same sacrifices, which never can take away sins: 12 but he, having offered only one sacrifice for sins, through his whole life, sat down at the right hand of God; 13 thenceforth waiting till his enemies be made his footstool. 14 Wherefore, by one offering, he has perfected for ever the sanctified. 15 Moreover, also, the Holy Spirit testifies this to us; for, after he has said, 16 "This is the institution which I will make with them after these days, says the Lord: I will put my laws into their hearts, and inscribe them on their minds"; he adds, 17 "and their sins and iniquities I will remember no more." 18 Now, where remission of these is, there is no more offering for sin. 19 Having, therefore, brethren, free access to the most holy place, by the blood of Jesus-- 20 a new and living way, which he has consecrated for us through the vail, (that is, his flesh, ) 21 and--a great High Priest over the house of God, 22 let us draw near, with a true heart, in full assurance of faith--having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, 23 let us hold fast the confession of the hope unmoved; for he is faithful, who has promised. 24 And let us attentively consider one another, to excite to love and good works; 25 not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more, as you see the day approaching. 26 For if we sin willfully, after having received the knowledge of the truth, there remains no more sacrifice for sins; 27 but a dreadful expectation of judgment, and of a fiery indignation, which shall devour the adversaries. 28 Any one who disregarded the law of Moses, died without mercy, by two or three witnesses. 29 Of how much sorer punishment, think you, shall he be counted worthy, who has trampled under foot the Son of God, and reckoned the blood of the institution by which he was sanctified, a common thing, and has insulted the Spirit of Favor? 30 For we know him who has said, "Vengeance belongs to me; I will repay, says the Lord": and again, "The Lord will judge his people." 31 It is a dreadful thing to fall into the hands of the living God. 32 But to call to remembrance the former days, in which, after you

were enlightened, you sustained a great combat of afflictions; 33 partly, indeed, whilst you were made a spectacle both by reproaches and afflictions; and partly, whilst you became companions of them who were so treated. 34 For you also suffered with me in my bonds, and with joy sustained the spoiling of your goods, knowing within yourselves, that you have in heaven a better and a permanent substance. 35 Wherefore, cast not away your confidence, which has a great retribution. 36 For you must persevere in doing the will of God, that you may obtain the promised reward. 37 For yet a very little while, and He who is coming, will come, and will not tarry. 38 Now, the just by faith shall live; but if he draw, my soul will not be well pleased with him. 39 We, however, are not of those who apostatize to perdition; but of those who persevere to the salvation of the soul.

**11** Now, faith is the confidence of things hoped for, and the conviction of things not seen. 2 By this, the ancients obtained reputation. 3 By faith, we understand that the worlds were formed by the word of God; so that the things which were seen, were not made of things which do appear. (αιων g165) 4 By faith Abel offered to God a better sacrifice than Cain, on account of which he was commended as righteous; God testifying in favor of his oblations: and so, by it, though dead he still speaks. 5 By faith Enoch was translated, that he might not see death, and was not found, because God had translated him; for, before his translation, it was testified that he pleased God. 6 But without faith it is impossible to please God. For he who comes to God, must believe that he is, and that he is a rewarder of them who diligently seek him. 7 By faith, Noah, when he received a revelation concerning things not yet seen, being seized with religious fear, prepared an ark for the salvation of his family; by which he condemned the world, and became an heir of the righteousness which is by faith. 8 By faith, Abraham, when called to go out into a place which he should afterward receive as an inheritance, obeyed, and went out, not knowing whither he was going. 9 By faith, he sojourned in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise: 10 for he expected the city having foundations, whose builder and maker is God. 11 By faith, also, Sarah herself received strength for the conception of seed, and brought forth, when past the time of life; because she judged him faithful who had promised. 12 And, therefore, there sprang from one

who was dead, in this respect, a race, as the stars of heaven in multitude, and as the sand, which is on the sea-shore, innumerable. 13 All these died in faith, not having received the promises. For, seeing the things promised, afar off, and embracing them, they confessed that they were strangers and pilgrims in the land. 14 Now they who speak such things, plainly declare that they earnestly seek a country. 15 For truly, if they had remembered that from which they came out, they might have had an opportunity to return it. 16 But, indeed, they strongly desired a better country; that is, a heavenly. Therefore, God is not ashamed of them--to be called their God; because he has prepared for them a city. 17 By faith, Abraham, when tried, offered up Isaac; he who had received the promises offered up his only begotten, 18 concerning whom it was said, that "In Isaac shall thy seed be called"; 19 reasoning that God was able to raise him even from the dead; from whence, indeed, he received him in a figure. 20 By faith, Isaac blessed Jacob and Esau, with respect to things to come. 21 By faith, Jacob, when dying, blessed each of the sons of Joseph, and worshiped, bowing on the top of his staff. 22 By faith, Joseph, when dying, made mention concerning the departing of the children of Israel, and gave commandment concerning his bones. 23 By faith, Moses, when born, was hid three months by his parents, because they saw that he was a beautiful child, and were not afraid of the king's commandment. 24 By faith, Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to suffer evil with the people of God, than to have the temporary fruition of sin, 26 esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked forward to the retribution. 27 By faith, he left Egypt, not being afraid of the wrath of the king. For he courageously persevered, as perceiving the invisible God. 28 By faith, he appointed the passover, and the sprinkling of the blood; that he who destroyed the first-born, might not touch them. 29 By faith, they passed through the Red Sea, as by dry land, which the Egyptians attempting to do, were drowned. 30 By faith, the walls of Jericho fell down, having been encompassed seven days. 31 By faith, Rahab, the harlot, was not destroyed with the unbelievers, having received the spies in peace. 32 And what shall I say more? for the time would fail me, to speak of Gideon, and Barak, and Samson, and Jephthah, and David, also, and Samuel, and the prophets-- 33 who, through faith, subdued kingdom, wrought righteousness, obtained promises, stopped

the mouths of lions, **34** quenched the strength of fire, escaped the edges of the sword, grew strong from sickness, became valiant in battle, overturned the camps of the aliens. **35** Women received their dead by a resurrection, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. **36** And others had trial of mockings and scourgings; and, moreover of bonds and imprisonment. **37** They were stoned, they were sawn asunder, they were tempted, they died by the slaughter of the sword, they went about in sheep skins, and in goat skins, being destitute, afflicted, maltreated; **38** of these the world was not worthy: they wandered in deserts, and mountains, and in caves, and holes of the earth. **39** Now, all these, though commanded on account of faith, did not receive the promise, **40** God having provided something better for us, that they, without us, should not be made perfect.

**12** Since, then, we have so great a cloud of witnesses placed before us, laying aside every incumbrance, and the sin which easily entangles us, let us run, with perseverance, the race set before us; **2** looking to Jesus, the leader and perfecter of the faith; who, for the joy that was set before him, endured the cross, despising the shame, and sat down at the right hand of the throne of God. **3** Consider him who, from sinners, endured such opposition against himself, lest, becoming discouraged in your minds, you grow weary; **4** you have not yet resisted to blood, struggling against this sin. **5** Besides, have you forgotten the exhortation which reasons with you as with children, "My son, do not think lightly of the Lord's chastisement, neither faint when you are rebuked by him: **6** for whom the Lord loves he chastises, and scourges every son whom he receives." **7** If you endure chastisement, God deals with you as his children. For what son is there whom his father does not chastise? **8** But if you be without chastisement, of which all sons are partakers, certainly you are bastards, and not sons. **9** Farther, we have had fathers of our flesh, who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of our spirits, and live? **10** For they, indeed, during a very few days, chastised us according to their pleasure; but he, for our advantage, that we might be partakers of his holiness. **11** Now, no chastisement, indeed, for the present, seems to be matter of joy, but of sorrow. Nevertheless, afterward it returns the peaceful fruit of righteousness to them who are trained by it. **12** Wherefore, bring to their right

position, the arms that hang down, and the weakened knees. **13** And make smooth paths for your feet, that that which is lame, may not be put out of joint, but that it may rather be healed. **14** Pursue peace with all men, and holiness, without which, no one shall see the Lord: **15** carefully observing, lest any one come short of the favor of God; lest some bitter root springing up, trouble you, and by it many be polluted; **16** lest there be any fornicator, or profane person, as Esau; who, for one meal, gave away his birthrights. **17** And you know, that although afterward he wished to inherit the blessing, he was reprobated: for he found no scope for effecting a change, though he earnestly sought it with tears. **18** Now you are not come to a tangible mountain, which burned with fire; and to blackness, and to darkness, and to tempest, **19** and to the sound of a trumpet, and to the voice of words, the hearers of which earnestly entreated that a word more might not be addressed to them: **20** for they could not bear this threat, "Even if a beast touch the mountain, it shall be stoned." **21** And so terrible was the appearance, that Moses said, "I exceedingly fear and tremble." **22** But you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of messengers, **23** to the general assembly and congregation of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, **24** and to Jesus the mediator of the new institution, and to the blood of sprinkling, which speaks better things than that of Abel. **25** Take care that you refuse not him who speaks: for if they did not escape, who refused him who spoke on earth, much more we shall not escape, who turn away from him that speaks from heaven: **26** whose voice then shook the earth; but now he has promised, saying, "Yet once I shake not the earth only, but also the heavens." **27** Now this speech, "YET ONCE," signifies the removing of the things shaken, as of things which were constituted, that the things not shaken may remain. **28** Wherefore, we having received a kingdom not shaken, let us have gratitude, by which we may serve God acceptably, with reverence and religious fear. **29** For truly our God is a consuming fire.

**13** Let brotherly love continue. **2** Be not forgetful to entertain strangers; for, by so doing, some have entertained angels, without knowing them. **3** Remember them who are in bonds, as fellow-prisoners; and them who suffer evil, as being yourselves also in the body. **4** Let marriage be honorable among all, and

the bed unpolluted; for fornicators and adulterers God will judge. 5 Let your behavior be without the love of money, being contented with the things you have; for himself has said, "I will never leave you, not will I at all utterly forsake you." 6 So that taking courage, we may say, "The Lord is my helper, and I will not fear what man can do to men." 7 Remember your rulers, who have spoken to you the word of God: observing carefully the issue of their conduct, imitate their faith. 8 Jesus Christ is the same, yesterday, and to-day, and for ever. (aiōn g165) 9 Be not tossed about with various and foreign doctrines; for it is good that the heart be established by grace, not by meats, by which they have not profited, who have been taken up with them. 10 We have an altar of which they have no right to eat, who serve in the tabernacle. 11 Moreover, the bodies of those animals, whose blood is brought by the high priest into the most holy place, a sin-offering, are burnt without the camp: 12 wherefore Jesus, also, that he might sanctify the people with his own blood, suffered without the gate. 13 Well, then, let us go forth to him out of the camp, hearing his reproach. 14 For we have not here an abiding city, but we earnestly seek one to come. 15 Through him, therefore, let us offer up continually, the sacrifice of praise to God; namely, the fruit of our lips, confessing to his name. 16 But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. 17 Obey your rulers, and submit yourselves; for they watch for your souls, as those who must give account: --that they may do this with joy, and not with mourning; for that would be unprofitable for you. 18 Pray for us; for we are confident that we have a good conscience, willing in all things to behave well. 19 And, I the more earnestly beseech you to do this, that I may be restored to you the sooner. 20 Now may the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting institution, (aiōnios g166) 21 make you fit for every good work, to do his will, producing in you what is acceptable in his sight, through Jesus Christ; to whom we the glory for ever and ever. Amen. (aiōn g165) 22 Now I beseech you, brethren, suffer this word of exhortation, for indeed I have sent it to you in brief. 23 Know that our brother Timothy is sent away, with whom, if he come soon, I will see you. 24 Salute all your rulers, and all the saints. They of Italy salute you. 25 Favor be with you all. Amen.

# James

**1** James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Health. **2** My brethren, count it all joy, when you fall into diverse trials; **3** knowing that the proof of your faith works out patience. **4** Let patience, therefore, have a perfect effect, that you may be perfect and complete, deficient in nothing. **5** If any of you be deficient in wisdom, let him ask it of God: who gives to all men liberally, and upbraids not, and it shall be given to him. **6** But let him ask in faith, being not at all irresolute: for he who is irresolute, is like a wave of the sea, driven by the wind and tossed. **7** Now let not that man think, that he shall receive anything from the Lord. **8** A man of two minds, is unstable in all his ways. **9** Moreover, let the brother of humble condition glory in his exaltation, **10** and the rich in his humiliation; for as a garden flower he shall pass away.-- **11** For the sun rises with a burning heat, and withers the herb, and its flower falls down, and the beauty of its appearance perishes: so also shall the rich man fade in his ways. **12** Blessed is the man who sustains trial, for becoming an approved person, he shall receive the crown of life, which the Lord has promised to them who love him. **13** Let no one who is tempted say, Certainly I am tempted by God: for God is incapable of being tempted by evil things, and he tempts no one. **14** But every one is tempted, when he is drawn away, and enticed by his own lust: **15** then lust having conceived, brings forth sin, and sin, being perfected, brings forth death. **16** Be not deceived, my beloved brethren; **17** every good gift, and every perfect gift, is from above, descended from the Father of lights, with whom there is no variableness, nor shadow of turning. **18** Of his own will, he begot us by the word of truth, that we should be a kind of fruits of his creatures. **19** Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; **20** for the wrath of man works not out the righteousness of God. **21** Wherefore, putting away all filthiness, and overflowing of maliciousness, embrace with meekness the implanted word, which is able to save your souls. **22** And be doers of the word, and not hearers only, deceiving yourselves by false reasoning. **23** For if any one be a hearer of the word, and not a doer, he is like a man who views his natural face in a mirror; **24** for he who looks at himself and goes away, and immediately forgets what kind of person he was. **25** But he who looks narrowly into the

perfect law of liberty, and perseveres, not becoming a forgetful hearer, but a doer of its work, shall, in so doing, be happy. **26** If any one among you think to be religious, who bridles not his tongue, but deceives his own heart, the religion of this person is vain. **27** Pure religion, and undefiled, with God, even the Father, is this: To take care of orphans and widows in their affliction, and to keep one's self unspotted from the world.

**2** My brethren, do not hold the faith of our glorious Lord Jesus Christ with partial regard for persons. **2** For if there enter into your synagogue a man having gold rings on his fingers, and with splendid clothing, and there enter likewise a poor man, with sordid apparel; **3** and you look on him who has the splendid clothing, and say, Sit you here honorably; and to the poor man, Stand you there; or, Sit here at my footstool: **4** are you not, then, partial among yourselves, and have become judges who reason wickedly? **5** Hearken, beloved brethren: Has not God chosen the poor of the world--rich in faith, and heirs of the kingdom which he has promised to them who love him? **6** Do not the rich exceedingly oppress you, and themselves drag you to the judgment seats? **7** Do not they defame that excellent name which is named on you? **8** If, now, indeed, you fulfill a royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. **9** But if you have respect of persons, you commit sin, being convicted by the law of transgressors. **10** For whoever will keep the whole law, yet fails in one point, has become guilty of all. **11** For he who said, "Do not commit adultery," has also said, "Do not kill." Now if you do not commit adultery, yet if you kill, you have become a transgressor of the law. **12** So speak, and so do, as those who shall be judged by a law of liberty; **13** for judgment without mercy, will be to him who showed no mercy: but mercy exults over judgment. **14** What is the advantage, my brethren, if any one say he have faith, but have not works? Can faith save him? **15** For if a brother or a sister be naked, or destitute of daily food, **16** and any one of you say to him, Depart in peace: be warmed, and be filled; yet give him none of the things needful for the body, what is the advantage? **17** So, also, faith, if it have not works, is dead, being alone. **18** Also, one may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. **19** You believe that there is one God; you do well: even the demons believe and tremble.

20 Besides, would you know, O vain man, that faith, without works, is dead? 21 Was not Abraham, our father, justified by works, when he had lifted up Isaac, his son, upon the altar? 22 You see that his faith cooperated with his works, and by works his faith was perfected. 23 And so that scripture was fulfilled, which says, "Abraham believed God, and it was counted to him for righteousness; and he was called the friend of God." 24 You see, that by works a man is justified, and not by faith only. 25 And in like manner, also, was not Rahab, the harlot, justified by works, having secretly received the messengers, and having sent them away by another road. 26 For, as the body, without the spirit, is dead, so, also, faith, without works, is dead.

**3** Do not become many teachers, my brethren, knowing that we shall receive a severe sentence. 2 For in many things we all offend. If any one offend not in the word, he is a perfect man, able to rule, also, the whole body. 3 Behold, we put bits into the mouths of horses, to make them obedient to us, and we turn about their whole body. 4 Behold, also, the ships, which, though they be so great, and are driven by fierce winds, are turned about by a very small helm, whithersoever the power of the pilot determines: 5 so, also, the tongue is a little member, yet it works mightily. Behold, how much wood a little fire kindles! 6 Now the tongue is a fire--a world of iniquity; the tongue is so placed among our members, that it defiles the whole body, and sets the wheel of nature in a blaze, and is set on fire from hell. (Geenna g1067) 7 Now every species of wild beasts, and of birds, and of serpents, and of sea monsters, is subdued, and has been subdued by man: 8 but the tongue of men, no one can subdue; it is an unruly evil thing, full of deadly poison. 9 With it we bless God, even the Father; and with it we curse men, who are made in the likeness of God. 10 Out of the same mouth proceed a blessing and a curse! My brethren, these things ought not so to be. 11 Does a fountain send forth, from the same opening, sweet water and bitter? 12 Can a fig-tree, my brethren, produces olives; or a vine, figs? So, no fountain can yield salt water and fresh. 13 Is any one wise and intelligent among you? let him show, by good behavior, his works, with meekness of wisdom. 14 But if you have bitter anger and strife in your heart, do you not boast and lie against the truth? 15 This is not the wisdom which comes from above, but is earthly, sensual, devilish: 16 for where there is anger and strife, there is disorder, and every evil work. 17

But the wisdom from above is, indeed, first pure, then peaceable, gentle, easy to be persuaded, full of compassion and good fruits, without partiality, and without hypocrisy. 18 Now the fruit of righteousness is sown in peace, by them who practice peace.

**4** Whence wars and fightings among you? Do they not come hence, even from your lusts, which war in your members? 2 You strongly desire, and have not; you kill, and are zealous, and can not obtain. You fight and war, but have not, because you ask not. 3 You ask, and do not receive, because you ask wickedly, that you may spend upon your lusts. 4 Adulterers, and adulteresses, do you not know that the friendship of the world is enmity against God? Whosoever, therefore, will be a friend of the world, is counted an enemy of God. 5 Do you think that the scripture speaks in vain? And does the spirit, who dwells in us, strongly incline to envy? 6 But he gives greater favor. For it says, "God resists the proud, but gives favor to the humble." 7 Therefore, be subject to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you men of two minds. 9 Be exceedingly afflicted, and mourn, and weep; and let your laughter be turned into mourning, and your joy into sadness. 10 Be humble in the presence of the Lord, and he will lift you up. 11 He who speaks against his brother, and condemns his brother, speaks against the law, and condemns the law. But if you condemn the law, you are not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save, and to destroy. Who are you, that condemn another? 13 Come, now, you who say, To-day, or to-morrow, we will go to such a city, and will abide there one year, and traffic in merchandise, and get gain; 14 who do not know what shall be to-morrow. For what is your life? It is, indeed, a smoke, which appears for a little while, and then vanishes away. 15 Instead of which, you ought to say, If the Lord will, we shall live, and do this, or that. 16 But now you boast in your proud speeches: all such boasting is evil. 17 Wherefore, to him who know how to do good, and does it not, to him it is sin.

**5** Come, now, you rich men, weep, howl, on account of your miseries, which are coming upon you. 2 Your riches are putrefied, and your garments are moth-eaten. 3 Your gold and silver are eaten with rust, and the rust of them will be a witness against you, and will eat your flesh as fire. You have heaped up treasure in the last days. 4 Hark! the hire of

the laborers who have reaped your field, which is fraudulently kept back by you, cries; and the cries of the reapers have entered into the ears of the Lord of hosts. 5 You have lived luxuriously on the earth, and been wanton; you have nourished your hearts as in a day of festivity. 6 You have condemned--you have killed the Just One--he did not resist you. 7 Behold the husbandman, who expects the valuable fruit of the earth, waits patiently for it, till it receive the early and later rain. 8 Be you also patient--strengthen your hearts: for the coming of the Lord draws nigh. 9 Repine not against one another, brethren, lest you be condemned: behold, the Judge stands before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord: for an example of suffering evil, and of patience. 11 Behold, we call them happy, who are patient. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is very compassionate and merciful. 12 But, above all things, my brethren, swear not; neither by the heaven, or by the earth, nor by any other oath: but let your yes, be Yes, and your no, No; that you may not fall under condemnation. 13 Does any one among you suffer evil? let him pray: is any one cheerful? let him sing psalms. 14 Is any one sick, among you? let him send for the seniors of the congregation, and let them pray over him, having anointed him with oil, in the name of the Lord. 15 And the prayer of faith will save the sick person, and so the Lord will raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults, one to another, and pray for one another, that you may be healed. The unwrought prayer of the righteous man avails much. 17 Elias was a man frail and mortal like us, and he prayed fervently that it might not rain, and it did not rain on the land for three years and six months. 18 And again he prayed, and the heaven gave rain, and the land brought forth its fruit. 19 Brethren, if any one among you be seduced from the truth, and any one turn him back; 20 let him know what he who converts a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins.

# 1 Peter

**1** Peter, an Apostle of Jesus Christ, to the elect sojourners of the dispersion, of Pontus, Galatia, Cappadocia, Asia, and Bithynia-- **2** according to the predetermination of God the Father, by a sanctification of the Spirit, in order to obedience, and sprinkling of the blood of Jesus Christ: Favor and peace be multiplied to you. **3** Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, has regenerated us to a lively hope, through the resurrection of Jesus Christ from the dead, **4** to an inheritance incorruptible and undefiled, and unfading, preserved in the heavens for us; **5** who, by the power of God, are guarded through faith, to the salvation prepared to be revealed in the last time. **6** On account of this, be exceeding glad, though now, for a little while, (since it is needful, ) you are made sorry by divers trials; **7** that the trying of your faith, (much more precious than of gold, which perishes, though proved by fire, ) may be found to praise, and honor, and glory, at the revelation of Jesus Christ; **8** whom, not having seen, you love; on whom, not now looking, but believing, you greatly rejoice, with joy unspeakable and full of glory-- **9** receiving the consummation of your faith, even the salvation of your souls. **10** Concerning which salvation, the prophets inquired accurately, and searched diligently, who have prophesied concerning the favor bestowed on you; **11** searching diligently of what things, and what kind of time, the Spirit of Christ, who was in them, did signify, when he testified before the sufferings of Christ, and the glories following these-- **12** to whom it was revealed, that, not for themselves, but for us, they ministered these things; which have now been reported to you, by them who have declared the glad tidings to you, with the Holy Spirit sent down from heaven: into which things, angels earnestly desire to look attentively. **13** Wherefore, having the loins of your mind girded, being vigilant, constantly hope for the gift to be brought to you, at the revelation of Jesus Christ. **14** As obedient children, not fashioning yourselves according to the former lusts, in your ignorance; **15** but as he who has called you is holy, be you also holy; **16** for it is written, "Be you holy, because I am holy." **17** And seeing you call on the Father, who, without respect of persons, judges according to every man's work--pass the time of your sojourning here, in fear; **18** knowing that, not with corruptible things, as silver and gold, you were redeemed from your foolish

behavior, delivered to you by your fathers; **19** but with the precious blood of Christ, as of a lamb without blemish, and without spot; **20** predetermined, indeed, before the foundation of the world, but manifested in these last times for you; **21** who through him, believe in God, who raised him up from the dead, and gave him glory, that your faith and hope might be in God. **22** Wherefore, having purified your souls by obeying the truth, through the Spirit, to unfeigned brotherly love, love one another, from a pure heart, fervently: **23** having been regenerated, not of corruptible seed, but of incorruptible, through the word of the living God, which remains. (aiōn g165) **24** "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower of it falls down; but the word of the Lord remains forever." **25** Now this is that word which has been proclaimed as glad tidings to you. (aiōn g165)

**2** Wherefore, laying aside all malice, and all guile and hypocrisies, and envyings, and all evil speaking; **2** as newborn babes, earnestly desire the unadulterated milk of the word, that you may grow by it. **3** Because, indeed, you have tasted that the Lord is good; **4** to whom coming, as to a living stone, rejected indeed by men, but chosen by God, and precious; **5** you, also, as living stones, are built up a spiritual temple, a holy priesthood, to offer spiritual sacrifices, most acceptable to God, through Jesus Christ. **6** Wherefore, it is contained in the scripture, "Behold I lay in Zion a chief corner stone, elect, precious: whoever trusts in it, shall not be ashamed." **7** To you, then, who trust, it is precious; but to unbelieving-- a stone which the builders rejected, which has become the head of the corner-- **8** a stone of stumbling, and a rock of offense. Those who stumble at the word, are disobedient unbelievers, to which, therefore, they were appointed: **9** but you are an elect race, a royal priesthood, a holy nation, a purchased people; that you should declare the perfections of him who has called you from darkness into his marvelous light: **10** who formerly were not a people, but now are a people of God; who had not obtained mercy, but now have obtained mercy. **11** Beloved, I beseech you, as sojourners and travelers, abstain from fleshly lusts, which war against the soul. **12** Have your behavior comely, among the Gentiles, that, whereas, they speak against you, as evil doers, having beheld your good works, they may glorify God, in the day of visitation. **13** Be subject, therefore, to every human establishment for the Lord's sake; whether to the



king, as supreme; 14 or to governor, as those sent by him for the punishment, indeed, of evil doers; but for the praise of them who do good. 15 For so is the will of God, that, by doing good, you put to silence the ignorance of foolish men. 16 Live as freemen, yet do not use your freedom as a covering of wickedness; but as the servants of God. 17 Treat all men with respect: love the brotherhood: fear God: honor the king. 18 Let household servants be subject to their masters, with all reverence; not only to the good and gentle, but also to the froward. 19 For this is acceptable, if any one, from conscience of God, sustain sorrows, suffering unjustly. 20 But what praise is due, if, when you commit faults and are buffeted, you bear it patiently? Yet if, when you do well, and suffer, you bear it patiently, this is acceptable with God. 21 Besides, to this you were called; for even Christ suffered for us, leaving us a pattern, that you should follow his footsteps; 22 who did not sin, neither was guile found in his mouth; 23 who, when he was reviled, did not revile in return; when he suffered he did not threaten, but committed his cause to him who judges righteously-- 24 who himself bore away our sins in his own body, on the tree; that we, being freed from sins, should live to righteousness; by whose stripes you are healed. 25 For you were as sheep going astray, but are now returned to the Shepherd, and Overseer of your souls.

**3** In like manner, let the wives be in subjection to their own husbands; that, indeed, if any obey not the word, they, without the word, may be won by the behavior of their wives, 2 (when they behold you chaste behavior, joined with reverence: ) 3 whose adorning, let it not be that which is external--the plaiting of hair, trinkets of gold, or finery of dress; 4 but--the hidden man of the heart, with the incorruptible ornament of a meek and quiet spirit, which, in the sight of God, is of great value. 5 For thus, anciently, the holy women, also, who trusted in God, adorned themselves, being in subjection to their own husbands; 6 even as Sarah obeyed Abraham, calling him Lord; whose daughters you are become, doing well, and not fearing any terror. 7 In like manner, husbands, dwell with your wives according to knowledge, giving honor to the wife, as the weaker vessel, and as joint heirs of the favor of life, that your prayers be not hindered. 8 Finally, be all of one mind, sympathizing, lovers of the brethren, tender-hearted, courteous-- 9 not returning evil for evil, or railing for railing; but, on the contrary, bless:

knowing that to this you were called, that you might inherit the blessing. 10 "For he who is desirous to enjoy life, and to see good days, let him restrain his tongue from evil, and his lips from speaking deceit. 11 Let him turn away from evil, and do good; let him turn away from evil, and do good; let him seek peace, and pursue it. 12 For the eyes of the Lord are upon the righteous, and his ears are open to their supplication; but the face of the Lord is against the workers of iniquity." 13 Besides, who is he that will do evil to you, if you be imitators of the Good One? 14 Nevertheless, although you even suffer for righteousness' sake, you are happy. Therefore, do not fear their fear, neither be troubled: 15 but sanctify the Lord God in your hearts; and be always prepared for giving an answer, with meekness and reverence, to every one who asks of you a reason for the hope which is in you. 16 Hold fast a good conscience, that, whereas they speak against you as evil doers, they may be put to shame who arraign your good behavior in Christ. 17 For it is better to suffer as well doers, if the will of God appoints it, than as evil doers. 18 For even Christ once suffered for sins, the just for the unjust, that he might bring us to God; being put to death, indeed, in the flesh, but made alive by the Spirit. 19 By which, also, he made proclamation to the spirits in prison, 20 who formerly were disobedient, when the patience of God once waited, in the days of Noah, while an ark was preparing, in which few, that is, eight souls, were effectually saved through water-- 21 the antitype, immersion, does, also, now save us, (not putting away the filth of the flesh; but seeking of a good conscience toward God, ) by the resurrection of Jesus Christ; 22 who, having gone into heaven, is at the right hand of God; angels, and authorities, and powers, being subjected to him.

**4** Christ, then, having suffered for us in the flesh, do you also warm yourselves with the same mind: for he who has suffered in the flesh, has ceased from sin; 2 so that he no longer lives his remaining time in the flesh, to the lusts of men, but to the will of God. 3 For the time which has passed of life, is sufficient to have wrought the will of the Gentiles, having walked in lasciviousness, lusts, excesses in wine, revelings, carousals, and abominable idolatries. 4 On which account they wonder that you do not run with them, into the same sink of debauchery, reviling you, -- 5 who shall give account to him who is prepared to judge the living and the dead. 6 For, to this end of the gospel was preached to the dead, that they

might, indeed, be judged according to men in the flesh, but live according to God in the spirit. 7 Now the end of all things has approached; be, therefore, sober, and watch to prayer. 8 And above all things, have fervent love to one another; for love will cover a multitude of sins. 9 Be hospitable to one another, without murmurings. 10 Let every one, according as he has received a gift, minister it to the others, as good stewards of the manifold favor of God. 11 If any one speak, let him speak as the oracles of God: if any one minister, let him do it as from the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom be the glory and the power for ever and ever. Amen. (aion g165) 12 Beloved, wonder not at the fiery trial among you, which is come upon you for a trial, as if some strange thing happened to you; 13 but, seeing you partake of the sufferings of Christ, rejoice: that, also, at the revelation of his glory you may rejoice, with exceeding great joy. 14 If you be reproached for the name of Christ, you are happy; because the Spirit of glory and of God rests upon you. 15 By them, indeed, he is evil spoken of, but by you he is glorified. Wherefore, let none of you suffer as a murderer, or a thief, or a malefactor, or as a meddling person. 16 However, if any one suffer as a Christian, let him not be ashamed, but let him even glorify God on that account. 17 Indeed, the time is come that punishment must begin at the house of God; and if it begin first at us, what the end of them who do not obey the gospel of God? 18 And, if the righteous with difficulty escape, where will the ungodly and the sinner appear! 19 Wherefore, then, let those who suffer by the will of God, commit their own lives to him in well doing, as a faithful Creator.

**5** The seniors who are among you, I exhort, who am also a senior, and a witness of the sufferings of Christ, and also a partaker of the glory which is to be revealed. 2 Feed the flock of God, which is with you; exercising the overseer's office, not by constraint, but willingly; neither for the sake of sordid gain, but from good disposition; 3 neither as lording it over the heritage of God, but, being patterns to the flock: 4 and when the Chief Shepherd shall appear, you shall receive the crown of glory which fades not away. 5 For the like reason, you younger persons subject yourselves to the seniors. Yes, all be subject to one another, and be clothed with humility, for God resists the proud but gives favor to the humble. 6 Be humbled, therefore, under the mighty hand of God,

that he may exalt you in due time. 7 Cast all your anxious care on him, because he cares for you. 8 Be sober, be vigilant: your adversary, the devil, is walking about as a roaring lion, seeking whom he may devour: 9 whom resist, steadfast in the faith, knowing that the very same sufferings are accomplished in your brethren, who are in the world. 10 And may the God of all favor, who has called us to his eternal glory, by Christ Jesus, after you have suffered a little, himself make you complete; support, strengthen, establish you: (aionios g166) 11 to him be the glory and dominion for ever and ever. Amen. (aion g165) 12 By Sylvanus, a faithful brother, (as I conclude, ) I have written to you in few words, exhorting you, and strongly testifying that this is the true favor of God, in which you stand. 13 They at Babylon, elected jointly with you, and Mark, my son, salute you. 14 Salute one another with a kiss of love. Peace to you all, who are in Christ Jesus.

## 2 Peter

**1** Symeon Peter, a servant and Apostle of Jesus Christ, to them who have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ: **2** Favor and peace be multiplied to you, through the knowledge of God, and of Jesus our Lord. **3** As his divine power has gifted to us all things which are necessary to life and godliness, through the knowledge of him who has called us to glory and virtue. **4** On account of which, the greatest and most precious promises are freely given to us, that by these we might be made partakers of the divine nature, having escaped from the corruption that is in the world, through lust. **5** And for this very reason, indeed, giving all diligence, add to your faith, courage; and to courage, knowledge; **6** and to knowledge, temperance; and to temperance, patience; and to patience, godliness; **7** and to godliness, brotherly kindness; and to brotherly kindness, love: **8** for these things being in you, and abounding, make you to be neither slothful, nor unfruitful, in the knowledge of our Lord Jesus Christ. **9** But he who has not these things, is blind, shutting his eyes, having become forgetful of the purification of his old sins. **10** Wherefore, the rather, brethren, earnestly endeavor to make your calling and election sure; for doing these things, you shall never fall; **11** and thus there shall be richly ministered to you, an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. (αἰῶνιος γ166) **12** Wherefore, I will not neglect to put you always in remembrance of these things, although you know, and are established in the present truth. **13** Yes, I think it fit, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; **14** knowing, that the putting off of this, my tabernacle, is soon to happen, even as our Lord Jesus Christ has showed me. **15** Therefore, I will carefully endeavor that you may be able, after my decease, to have these things always in remembrance. **16** For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his grandeur; **17** for when he received from God the Father honor and glory, a vice to this effect came to him from the magnificent glory, "This is my Son, the beloved, in whom I delight." **18** And this voice we heard come from heaven, being with him on the holy mountain: **19** so we have the prophetic word more firm; to which you do well to take heed, as to a lamp shining in a dark place, till the

day dawn, and the morning star arise in your hearts. **20** Knowing this first, that no prophecy brought by the will of man; **21** but the holy men of God spoke, being moved by the Holy Spirit.

**2** But there were also false prophets among the people, even as there will be false teachers among you; who will privately introduce destructive sects, denying even the Lord who bought them, bringing on themselves swift destruction. **2** And many will follow their lewd practices, on account of whom, they way of truth will be evil spoken of. **3** And through covetousness, they will make merchandise of you, by fictitious tales: to whom the punishment threatened of old lingers not, and their destruction slumbers not. **4** For God, indeed, did not spare the angels who sinned, but with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment; (Tartaroō g5020) **5** and did not spare the old world, but saved Noah, the eighth, a proclaimer of righteousness, when he brought the flood upon the world of the ungodly; **6** and having reduced to ashes the cities of Sodom and Gomorrah, punished them with an overthrow, making them an example to those who should afterward live ungodly: **7** and rescued righteous Lot, exceedingly grieved by the lewd behavior of the lawless: **8** (for; --that righteous man, dwelling among them, by the sight and report of their unlawful deeds, tormented his righteous soul from day to day; ) **9** the Lord knows how to rescue the godly out of temptation, and to reserve the unrighteous to a day of judgment to be punished; **10** but especially those who go after the flesh in the lust of uncleanness, and who despise government: being audacious, self-willed, who fear not to revile dignitaries; **11** whereas, angels, who are greater in strength and power, do not bring a reviling accusation against them before the Lord. **12** But these, as natural, irrational animals, made for capture and destruction, speaking evil of matters which they do not understand, shall be utterly destroyed by their own corruptions; **13** receiving the due reward of unrighteousness. These delight to spend the day in luxurious festivity: they are spots and blemishes, reveling in their deceits when they feast with you; **14** having eyes full of the adulteress, incessantly sinning, alluring unstable souls; having a heart exercised with insatiable desires; an accursed progeny: **15** having forsaken the right path, they have wandered, following in the way of Balaam, the son of Bosor, who loved the wages of iniquity, **16** and was convicted of his transgression; the dumb brute,

speaking with man's voice, reprimanded the madness of the prophet. 17 These are wells without water, clouds driven by a tempest; for whom the blackness of darkness is reserved forever: 18 for, speaking great swelling words of falsehood, they allure by the lusts of the flesh, even by lasciviousness, those who have actually fled away from them who are living in error. 19 They promise them liberty, whilst they themselves are slaves of corruption: for every one is enslaved by that which overcomes him. 20 Now, if, having fled away from the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, and being again entangled, they are overcome by them; their last condition is worse than the first. 21 Therefore, it has been better for them not to have known the way of righteousness, than having known it, turn away from the holy commandment delivered to them. 22 But the saying of the true proverb has happened to them: "The dog is returned to his own vomit; and the washed hog, to its wallowing in the mire."

**3** Beloved, this second epistle I now write to you, in which epistles I stir up your sincere mind to remembrance: 2 to be mindful of the words before spoken by the holy prophets, and of the commandment of us, the Apostles of the Lord and Saviour. 3 Knowing this first, that scoffers will come in the last days, walking after their own lusts, 4 and saying, Where is the promise of his coming? for from the time the fathers fell asleep, all things continue as at the beginning of the creation. 5 But this willfully escapes them, that, by the word of God the heavens were of old, and the earth subsisting from the water, and by water: 6 by which the world that then was, being deluged with water, perished. 7 But the present heavens and the earth, by the same word are treasured up, being kept for fire to a day of judgment, and destruction of ungodly men. 8 But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord does not delay his promise in the manner some account delaying; but he exercises long-suffering toward us, not desiring that any should perish, but that all should come to reformation. 10 However, as thief, the day of the Lord will come; in which the heavens shall pass away with a great noise, and the elements burning shall be dissolved; and the earth, and the works that are upon it, shall be utterly burned. 11 Seeing, then, all these things shall be dissolved; --

what sort of persons ought you to be, in holy behavior and godliness, 12 expecting and earnestly desiring, the coming of the day of God; in which the heavens being set on fire, shall be dissolved, and the elements burning, shall be melted? 13 But we, according to his promise, expect new heavens, and a new earth, in which dwells righteousness. 14 Wherefore, beloved, expecting these things, diligently endeavor to be found of him spotless, and irreproachable, in peace. 15 And reckon the long-suffering of our Lord, to be for salvation; as also our beloved brother Paul, according to the wisdom given to him, has written to you. 16 As, indeed, in all his epistles, speaking in them concerning these things: in which there are some things hard to be understood, which the untaught and unstable wrest, as they do also the other scriptures, to their own destruction. 17 Therefore, beloved, foreknowing these things, be on your guard; lest being also carried away by the deceit of the lawless, you fall from your own steadfastness. 18 But grow in favor, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and to the day of eternity. Amen. (aion g165)

# 1 John

**1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our hands have handled, concerning the living Word-- **2** (for the life was manifested, and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father, and was manifested to us; ) (aiōnios g166) **3** that which we have seen and heard, we declare to you; that you also may have fellowship with us: and our fellowship truly is with the Father, and with his Son, Jesus Christ. **4** And these things we write to you, that your joy may be complete. **5** Moreover, this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all. **6** If we say that we have fellowship with him, and walk in darkness, we lie, and obey not the truth. **7** But if we walk in the light, as he is in the light; we have fellowship with one another, and the blood of Jesus Christ the Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make him a liar, and his word is not in us.

**2** My little children, these things I write to you, that you may not sin. Yet if any one has sinned, we have an advocate with the Father, Jesus Christ the Just One. **2** And he is a propitiation for our sins; and not for ours only, but also for the whole world. **3** And by this, we know that we have known him, if we keep his commandments. **4** He who says, I have known him, and does not keep his commandments, is a liar, and the truth is not in this man. **5** But whoever keeps his word, truly in this man the love of God is perfected. By this we know that we are in him. **6** He who says he abides in him, ought, himself, also, so to walk even as he walked. **7** Brethren, I do not write a new commandment to you; but an old commandment, which you had from the beginning. The old commandment is the word, which you have heard from the beginning. **8** On the other hand, I write to you a new commandment, which is true concerning him and concerning you. For the darkness is passing away, and the light, which is true, now shines. **9** He who says he is in the light and yet hates his brother, is in the darkness till now. **10** He who loves his brother, abides in the light, and there is no stumbling block

to him. **11** But he who hates his brother, is in the darkness, and walks in that darkness, and does not know whither he goes; because the darkness has blinded his eyes. **12** Little children, I write to you, because your sins are forgiven you, on account of his name. **13** Fathers, I write to you, because you have known him from the beginning. Young men, I write to you, because you have overcome the wicked one. **14** Fathers, I have written to you, because you have known him from the beginning. Young men, I have written to you, because you are strong, and the word of God abides in you, and you have overcome the wicked one. **15** Love not the world, neither the things which are in the world. If any one love the world, the love of the Father is not in him. **16** For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life--is not of the Father, but is of the world. **17** Now the world passes away, and the lust of it; be he who does the will of God, abides forever. (aiōn g165) **18** Young children, it is the last period. And as you have heard that the antichrist comes, so, now, there are many antichrists; whence you know that it is the last period. **19** They went away from us, but they were not of us. For, if they had been of us, they would have abode with us; but they went away, that they might be made manifest that they were not of us. **20** But you have an unction from the Holy One, and know all things. **21** I have not written to you because you know not the truth, but because you know it, and that no lie is of the truth. **22** Who is a liar, if not he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. **23** Whoever denies the Son, does not acknowledge the Father. **24** Therefore, let what you have heard from the beginning abide in you. If what you have heard from the beginning, abide in you; you also shall abide in the Son, and in the Father: **25** and this is the promise which he has promised to us, even eternal life. (aiōnios g166) **26** These things I have written to you, concerning them who deceive you; **27** but the unction which you have received from him abides in you; and you have no need that any one should teach you, unless the same unction teaches you concerning all things, and is truth, and is no lie: and as it has taught you, you will abide in him. **28** And now, little children, abide in him, that when he shall appear, we may have confidence, and may not be put to shame by him, at his coming. **29** If you know that he is righteous, you know that every one who works righteousness, has been begotten by him.

**3** Behold how great love the Father has bestowed on us, that we should be called children of God! For this reason, the world does not know us, because it did not know him. **2** Beloved, now we are the children of God; but it does not yet appear what we shall be. However, we know that when he shall appear, we shall be like him--that we shall see him as he is. **3** And every one who has this hope in him purifies himself, even as He is pure. **4** Every one who works sin, works also the transgression of law; for sin is the transgression of law. **5** Moreover, you know that he was manifested that he might take away our sins--and in him is no sin. **6** Whoever abides in him, does not sin. Whoever sins has not seen him, neither has known him. **7** Little children, let no one deceive you: he who works righteousness, is righteous, even as He is righteous. **8** He who works sin, is of the devil; for the devil sins from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil. **9** Whoever has been begotten by God, does not work sin; because his seed abides in him; and he can not sin, because he has been begotten by God. **10** By this the children of God are discovered, and the children of the devil: whoever works not righteousness, is not of God, neither he who loves not his brother. **11** For this is the message which you have heard from the beginning, that we should love one another. **12** Not being of the wicked one, as Cain was, who slew his brother. And on account of what, did he slay him? Because his own works were wicked, and his brother's righteous. **13** Do not wonder, my brethren, that the world hates you. **14** We know that we have passed away from death to life, because we love the brethren. He who loves not his brother, abides in death. **15** Every one who hates his brother, is a manslayer; and you know that no manslayer has eternal life abiding in him. (aiōnios 9166) **16** By this we have known the love of Christ, because he laid down his life for us; therefore we ought to lay down our lives for the brethren. **17** Whoever, therefore, has the goods of this world, and sees his brother in need, and yet shuts up his compassion from him, how abides the love of God in him? **18** My little children, let us not love in word, nor in tongue; but in deed, and in truth. **19** For by this we know that we are of the truth, and shall assure our hearts before him. **20** But if our heart condemn us, certainly God is greater than our heart, and knows all things. **21** Beloved, if our heart do not condemn us, we have confidence with God. **22** And whatever we ask, we receive from him; because we keep his commandments, and do

the things which are pleasing in his sight. **23** For this is his commandment, that we should believe on the name of his Son, Jesus Christ, and should love one another as he gave us commandment. **24** Now he who keeps His commandments, abides in him, and He in him; and by this we know that he abides in us, even by the Spirit, which he has given us.

**4** Beloved, do not believe every spirit, but try the spirits, whether they be from God; because many false prophets are gone forth into the world. **2** By this you know the Spirit of God: Every spirit that confesses Jesus Christ has come in the flesh, is from God. **3** And every spirit that does not confess Jesus, is not from God: and this is that spirit of antichrist, which you have heard that it comes, and now is in the world already. **4** You are of God, little children, and have overcome them; because he is greater, who is with you, than he who is with the world. **5** They are of the world; therefore they speak from the world, and the world hearkens to them. **6** We are of God: he who know God, hearkens to us; he who is not of God, hearkens not to us. By this we know the spirit of truth, and the spirit of error. **7** Beloved, let us love one another; for love is from God: and every one who loves, has been begotten by God, and knows God. **8** He who does not love, does not know God; for God is love. **9** By this the love of God was manifested to us, that God sent forth his Son, the only begotten, into the world, that we might live through him. **10** In this is love, not that we loved God, but that he loved us, and sent forth his Son to be a propitiation for our sins. **11** Beloved, if God so loved us, we, also, ought to love one another. **12** No one has seen God, at any time. If we love one another, God abides in us, and his love is made perfect in us. **13** By this, we know that we abide in him, and he in us, because he has given us of his Spirit. **14** Now we have seen, and bear testimony, that the Father has sent forth his Son, to be the Saviour of the world. **15** Whoever will confess that Jesus is the Son of God, God abides in him, and he in God. **16** And we have known, and believed the love which God has in us. God is love; wherefore, he who abides in love, abides in God, and God in him. **17** By this, the love has been perfected in us, that we may have boldness in the day of judgment; because as he is, so are we in this world. **18** There is no fear in love; but perfect love casts out fear, because fear has torment: therefore, he who fears is not made perfect in love. **19** We love him, because he first loved us. **20** If any one say,

Indeed I love God, and yet hate his brother, he is a liar: for he who loves not his brother, whom he has seen, how can he love God, whom he has not seen? 21 Moreover, this commandment we have from him, that he who loves God, loves his brother, also.

**5** Every one who believes that Jesus is the Christ, has been begotten by God; and every one who loves the begetter, loves also the begotten by him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not burdensome; 4 because, every one that is begotten by God, overcomes the world. And this is the victory which overcomes the world, even our faith. 5 Who is he that overcomes the world, but he who believes that Jesus is the Son of God? 6 This is he who came by water and blood, even Jesus the Christ; not by the water only, but by the water and the blood. 7 And it is the Spirit who testified; because the Spirit is the truth. 8 Indeed, there are three who bear testimony: the Spirit, and the water, and the blood; and these three agree in one. 9 If we receive the testimony of men, the testimony of God is greater. Now, this is the testimony of God, which he has testified concerning his Son. 10 (He who believes on the Son of God, has the testimony in himself. He who believes not God, has made him a liar, because he has not believed the testimony, which God has testified concerning his Son.) 11 Now this is the testimony, that God has given to us eternal life: and this life is in his Son. (aiōnios g166) 12 He who has the Son, has this life; he who has not the Son of God, has not this life. 13 These things I have written to you, that you may know that you have eternal life--that you may continue to believe on the name of the Son of God. (aiōnios g166) 14 And this is the confidence which we have with him, that if we ask anything according to his will, he hearkens to us. 15 And if we know that he hearkens to us, concerning whatever we ask; we know that we shall obtain the petitions which we have asked from him. 16 If any one see his brother sinning a sin, not to death, let him ask, and he will grant to him life, for those who sin not to death. There is a sin leading to death. I do not say concerning it, that you should ask. 17 All unrighteousness is sin: but there is a sin not to death. 18 We know that whoever has been begotten by God, does not sin; but he who is begotten by God, guards himself, and the wicked on does not lay hold on him. 19 We know that we are of

God, and that the whole world lies under the wicked one. 20 Moreover, we know that the Son of God has come, and has given us understanding, that we might know him that is true; and we are in him that is true--in his Son Jesus Christ. This is the true God, and the eternal life. (aiōnios g166) 21 Little children, keep yourselves from idols.

## 2 John

**1** The elder, to Electa Cyria, and her children, whom I love sincerely; and not I only, but also all who have known the truth; **2** for the truth's sake, which is in us, and shall be with us forever: (αἰὼν γ165) **3** Favor, mercy, and peace, be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, with truth and love. **4** I rejoiced greatly, when I found some of your children walking in truth, as we received commandment from the Father. **5** And now I beseech you, Cyria, not as writing to you a new commandment, but that which we had from the beginning, that we love one another. **6** And this is the love that we walk according to his commandments. This is the commandment, even as you have heard from the beginning, that you may walk in it; **7** for many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh. This is the deceiver, and the antichrist. **8** Look to yourselves, that we may not lose the things which we have wrought, but may receive a full reward. **9** Whoever transgresses, and does not abide in the doctrine of Christ, has not God: he who abides in the doctrine of Christ, has both the Father and the Son. **10** If any one come to you, and bring not this doctrine; receive him not into your house, nor wish him success: **11** for he who wishes him success, partakes in his evil deeds. **12** Having many things to write to you, I did not incline to communicate them by paper and ink; because I hope to come to you, and speak face to face, that our joy may be complete. **13** The children of your beloved sister, salute you.



## 3 John

**1** The elder, to Gaius, the beloved, whom I love in the truth. **2** Beloved, I pray, that with respect to all things, you may prosper and be in health, even as your soul prospers. **3** For I rejoiced greatly, when the brethren came, and bore witness to your truth, even as you walk in truth. **4** I have no greater joy than that which I have when I hear my children are walking in truth. **5** Beloved, you do faithfully what you perform for the brethren, and for the strangers. **6** These have borne testimony to your love, in the presence of the congregation; whom, if you help forward on their journey, in a manner worthy of God, you will do well. **7** Because for his name's sake, they went forth, receiving nothing from the Gentiles. **8** We, therefore, ought to entertain such, that we may be joint laborers in the truth. **9** I wrote to the congregation: but Diotrephes, who affects a pre-eminence among them, does not receive us. **10** For this cause, when I come, I will bring his deeds to remembrance, which he practices--prating against us with malicious words; and, not content with this, he does not himself receive the brethren, and forbids them who would, and casts them out of the congregation. **11** Beloved, do not imitate what is evil, but what is good. He who does good, is of God; but he who does evil, has not seen God. **12** Testimony is borne to Demetrius, by all, and by the truth itself; and we also bear testimony; and you know that our testimony is true. **13** I have many things to write; but I do not incline to write them to you with pen and ink: **14** for I hope immediately to see you, and so we shall speak face to face. Salute the friends by name.

# Jude

**1** Jude, a servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and to the preserved by Jesus Christ, to the called: **2** May mercy, and peace, and love, be multiplied to you. **3** Beloved, making all haste to write to you, concerning the common salvation, I thought it necessary to write to you, exhorting you to contend earnestly for the faith formerly delivered to the saints. **4** For certain men have come in privily, who long ago were before written to this very condemnation; ungodly men, perverting the favor of our God to lasciviousness, and denying the only sovereign Lord, even our Lord Jesus Christ. **5** I will therefore put you in remembrance, though you formerly knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed them who did not believe. **6** Also, the angels who kept not their first estate, but left their proper habitation, he has reserved in everlasting chains, under darkness, to the judgment of the great day. (aīdios g126) **7** Likewise Sodom and Gomorrah, and the cities around them, which, after their example, had habitually committed uncleanness, and gone after other flesh, are set forth an example, suffering the punishment of an eternal fire. (aīōnios g166) **8** Truly, in like manner, also, shall these dreamers be punished--who, indeed, defile the flesh, despise authority, and blaspheme dignities. **9** Whereas, Michael, the Arch Angel, when contending with the devil, (he disputed about the body of Moses, ) did not attempt to bring against him a reviling accusation, but said, "The Lord rebuke": **10** but these, indeed, revile those things which they do not know; but what things they do know, naturally, as animals void of reason, by these things they destroy themselves. **11** Alas for them! for they have gone in the way of Cain, and have run evidently in the error of Balaam's hire, and have perished in the rebellion of Korah. **12** These men are spots in love feasts, when they feast with you, feeding themselves without fear. They are clouds without water, carried about of winds: withered autumnal trees without fruit; twice dead; rooted out; **13** raging waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness for ever is reserved. (aīōn g165) **14** Now, Enoch, the seventh from Adam, prophesied, indeed, concerning these men; saying, "Behold, the Lord comes with his myriads of holy angels, **15** to pass sentence on all, and to convict all the ungodly

among them, of all their deeds of ungodliness; which they have impiously committed; and of all the hard things which ungodly sinners have spoken against him." **16** These are murmurers, and complainers, who walk according to their own lusts; and their mouths speak great swelling words. They admire persons for the sake of gain. **17** But, beloved, remember the words which were spoken by the Apostles of our Lord Jesus Christ; **18** that they said to you, that in the last time there would be scoffers walking according to their own ungodly lusts. **19** These be they who separate themselves, sensual, not having the Spirit. **20** But you, beloved, building up yourselves on your most holy faith, praying with a holy spirit; **21** keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ, to eternal life. (aīōnios g166) **22** And making a difference, have compassion, indeed, on some: **23** but others, save by fear, snatching them out of the fire, hating even the garment spotted by the flesh. **24** Now to him who is able to guard you from stumbling, and to present you faultless before the presence of his glory, with exceeding joy; **25** to God, alone our Saviour, be glory and majesty, dominion and power, both now, and throughout all ages. Amen. (aīōn g165)

# Revelation

**1** A revelation of Jesus Christ, which God gave to him, to show to his servants the things which must shortly be; and sending by his messenger, he signified them to his servant John, **2** who testified the word of God, and the testimony of Jesus Christ, whatever he saw. **3** Happy is he that reads, and they that hear the words of this prophecy, and keep the things that are written in it; for the time is at hand. **4** John, to the seven congregation which are in Asia; favor and peace be with you, from him who is, and who was, and who is to come; and from the seven spirits which are before his throne; **5** and from Jesus Christ, the faithful witness, the first born of the dead, and the ruler of the kings of the earth; to him who has loved us, and washed us from our sins in his own blood, **6** and has made us kings and priests to his God and Father; to him be glory and dominion for ever and ever. Amen. (αἰὼν γ165) **7** Behold, he is coming in the clouds; and every eye shall see him, even they who pierced him: and all the tribes of the earth shall mourn because of him. Yes: so let it be. **8** I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty. **9** I, John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the island called Patmos, for the sake of the word of God, and for the testimony of Jesus Christ. **10** I was in the Spirit on the Lord's day, and heard a great voice behind me, as of a trumpet, **11** saying, What you see, write in a book, and send it to the seven congregations; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. **12** And I turned to see the voice which spoke to me, and being turned, I saw seven golden lamps; **13** and, in the midst of the seven lamps, one like a Son of Man, clothed in a long robe, and girded about the breasts with a golden girdle. **14** His head, even his hairs, were white like wool, as white as snow; and his eyes were as a flame of fire; **15** and his feet like fine brass, when glowing in a furnace; and his voice as the voice of many waters; **16** and he had in his right hand seven stars, and out of his mouth there went a sharp two-edged sword; and his countenance was as the sun, when he shines in his strength. **17** And when I saw him, I fell down at his feet, as dead; and he laid his right hand upon me, and said, Fear not; I am the First and the Last; **18** I am he who lives and was

dead; and behold, I am living for ever and ever; and I have the keys of the unseen world, and of death. (αἰὼν γ165, Hadēs γ86) **19** Write the things which you see, even those which are, and the things which shall be hereafter. **20** As to the hidden meaning of the seven stars, which you see in my right hand, and of the seven lamps of gold: the seven stars are messengers of the seven congregations; and the seven lamps which you see, are seven congregations.

**2** By the messenger of the congregation in Ephesus, write: These things, says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lamps: **2** I know your works, and your labor, and your patience; and that you can not bear those who are evil: and you have tried those who say they are Apostles, and are not, and have found them liars; **3** and you have patience; and have borne for my name's sake, and have not fainted. **4** Nevertheless, I have against you that you have lost your first love. **5** Remember, therefore, from what you are fallen, and reform, and do the first works, otherwise I will come to you quickly, and take away your lamp out of its place, unless you reform. **6** Yet you have this, that you hate the works of the Nicolaitans, which I also hate. **7** Whoever has an ear, let him hear what the Spirit says to the congregations. To him who conquers, I will give to eat of the tree of life, which is in the midst of the paradise of God. **8** And by the messenger of the congregation in Smyrna, write: These things, says the First and the Last, who was dead, and is alive: **9** I know your works, and tribulation, and poverty, (but you are rich, ) and I know the slander of those who say they are Jews, and are not; but are the assembly of Satan. **10** Fear none of the things which you shall suffer; behold, the devil will cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be you faithful until death, and I will give you a crown of life. **11** Whoever has an ear, let him hear what the Spirit says to the congregations. The conqueror shall not be injured by the second death. **12** And by the messenger of the congregation which is in Pergamos, write: These things says he who has the sharp two-edged sword: **13** I know your works, and where you dwell; even where the throne of Satan is: and you hold fast my name, and have not denied my faith, even in those days in which Antipas was my faithful witness, who was slain among you, where Satan dwells. **14** Nevertheless, I have a few things against you, that you have there, them who hold the doctrine of Balaam, who taught Balak to cast

a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. **15** You, in like manner, have those that hold the doctrine of the Nicolaitans, which I hate. **16** Reform, or otherwise, I will come to you quickly, and I will fight against them with the sword of my mouth. **17** Whoever has an ear, let him hear what the Spirit says to the congregations: To the conqueror I will give of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knows except he who receives it. **18** And by the messenger of the congregation in Thyatira, write: These things says the Son of God, who has his eyes as a flame of fire, and his feet like fine brass: **19** I know your works, and love, and service, and faith, and your patience, and that your last works are more than the first. **20** Nevertheless, I have against you, that you permit that woman Jezabel, who says that she is a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. **21** And I have given her time to reform from her fornication, and she reforms not. **22** Behold, I will cast her into a bed, and those who commit adultery with her, into great tribulation, unless they reform from their works; **23** and I will say her children with death; and all the congregations shall know that I am he who search the reins and the heart; and I will give to every one of you according to your works. **24** But I say to you, even to the rest in Thyatira, as many as do not hold this doctrine, and who have not known the depths of Satan, as they speak; I will lay upon you no other burden. **25** Nevertheless, what you have, hold fast till I come. **26** And as for him that conquers, and keeps my works to the end, I will give him power over the nations: **27** and he shall rule them with a rod of iron, they shall be dashed in pieces like a potter's vessel: as I have also received of my Father. **28** And I will give him the morning star. **29** Whoever has an ear, let him hear what the Spirit says to the congregations.

**3** And by the messenger of the congregation in Sardis, write: These things says he who has the seven spirits of God, and the seven stars: I know your works, that you have a name that you live, but are dead. **2** Be watchful, and strengthen the things which remain, which are ready to die: for I have not found your works filled up in the sight of God. **3** Remember, therefore, how you have received and heard, and hold fast, and reform: therefore, unless you are watchful, I will come upon you as thief, and

you shall not know what hour I will come upon you. **4** But you have a few names in Sardis, who have not polluted their garments: and they shall walk with me in white, for they are worthy. **5** As for the conqueror, he shall be clothed in white apparel; and I will not blot out his name from the book of life; but I will confess his name before my Father, and before his angels. **6** Whoever has an ear, let him hear what the Spirit says to the congregations. **7** And by the messenger of the congregation in Philadelphia, write: These things says the Holy One, the True One; who has the key, the Son of David; he who opens and no man shuts; and shuts, and no man opens: **8** I know your works: behold, I have set before you an open door, and no man can shut it; because you have little strength, and have kept my word, and have not denied my name. **9** Behold, I will give of those--who are of the assembly of Satan; who say they are Jews, and are not, but do lie; behold--I will make them to come and worship before your feet; and they shall know that I have loved you. **10** Because you have kept the word of my patience, I will also keep you from the hour of temptation, which shall come upon all the world, to try the inhabitants of the earth. **11** I come quickly: keep that which you have, that no man take your crown. **12** As for the conqueror, I will make him a pillar in the temple of my God, and he shall go out no more: and I will inscribe upon him the name of my God, and the name of the city of my God, the New Jerusalem, which is to come down from heaven, from my God; and my new name. **13** Whoever has an ear, let him hear what the Spirit says to the congregations. **14** And by the messenger of the congregation in Laodicea, write: These things says the AMEN, the Faithful and true Witness, the Beginning of the creation of God: **15** I know your works, that you are neither cold nor hot: I wish you were either cold or hot. **16** Therefore, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth. **17** Because you say, I am wealthy, and have enriched myself, and have need of nothing; and do not know that you are wretched and miserable, and poor, and blind, and naked. **18** I counsel you to buy of me gold tried in the fire, that you may be rich; and white apparel, that you may be clothed, and that the shame of your nakedness may not appear; and anoint your eyes with eye-salve, that you may see. **19** As many as I love, I reprove and correct; therefore, be zealous, and reform. **20** Behold, I stand at the door and knock: if any one hear my voice, and open the door, I will enter into his house, and will sup with him, and he

with me. 21 As for the conqueror, I will give him to sit down with me upon my throne; as I also have conquered, and sat down with my Father upon his throne. 22 Whoever has an ear, let him hear what the Spirit says to the congregations.

**4** After these things, I saw, and behold, a door opened in heaven: and the first voice which I heard was as of a trumpet speaking to me; and it said, Come up hither, and I will show you what shall be hereafter. 2 And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sitting upon it; 3 and he who sat on it, was in appearance like a jasper and sardine stone; and a rainbow, in appearance like an emerald, was round about the throne. 4 And round about the throne there were twenty-four thrones; and on the thrones, twenty-four elders sitting, clothed with white apparel; and upon their heads golden crowns. 5 And out of the throne there came lightnings, and thunders, and voices. And seven lamps of fire were burning before the throne, which are the seven Spirits of God. 6 And before the throne there was a sea of glass, like crystal. And in the middle of the throne, in the circle about the throne, there were four living creatures, full of eyes, before and behind. 7 And the first creature was like a lion; and the second creature was like a calf; and the third creature had a face like a man; and the fourth creature was like a flying eagle. 8 And the four living creatures had, each of them, six wings round about; and within they were full of eyes: and they rest not, day or night, saying, Holy, holy, holy, Lord God Almighty, who wast, and art, and art to come. 9 And while the living creatures are giving glory, and honor, and thanks to him who sits upon the throne, who lives for ever and ever, (αἰὼν γ165) 10 the twenty-four elders fall down before him who sits upon the throne, who lives for ever and ever; and they cast down their crowns before the throne, saying, (αἰὼν γ165) 11 Worthy art thou, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.

**5** And I saw in the right hand of him who sat on the throne, a scroll written within and without, sealed with seven seals. 2 And I saw a mighty messenger proclaiming with a great voice, Who is worthy to open the scroll, and to loose its seals? 3 And one one in heaven, nor upon the earth, nor under the earth, was able to open the scroll, or to look into it. 4 And I wept abundantly, because no one was found worthy to open the scroll, nor to look into it. 5 And one of the

elders said to me, Weep not; behold the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and its seven seals. 6 And I beheld, in the middle space, between the throne and the four living creatures, and in the midst of the elders, there stood a Lamb, which seemed to have been slain, having seven horns, and seven eyes; these are the seven Spirits of God, sent forth into all the earth. 7 And he came and took the scroll out of the right hand of him who sat upon the throne. 8 And when he received the scroll, the four living creatures, and the twenty-four elders fell down before the Lamb, having every one harps, and golden vials full of perfumes, which are the prayers of the saints. 9 And they sung a new song, saying, Worthy art thou to take the scroll, and to open the seals of it; for thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and language, and people, and nation; 10 and hast made us, to our God, kings and priests: and we shall reign on earth. 11 And I beheld, and heard the voice of many angels round about the throne, and of the living creatures, and of the elders: and the number of them was myriads of myriads, and thousands of thousands; 12 saying, with a loud voice, Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and might, and honor, and glory, and blessing! 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, even all things that are in them, I heard saying, To him who sits upon the throne, and to the Lamb be blessing, and honor, and glory, and strength, for ever and ever! (αἰὼν γ165) 14 And the four living creatures said, Amen: and the elders fell down and worshiped him.

**6** And I saw, when the Lamb opened one of the seals; and I heard one of the four living creatures, which said, as with a voice of thunder, Come and see. 2 And I saw, and behold, a white horse; and he who sat upon it, had a bow, and there was given him a crown; and he went forth conquering, and to conquer. 3 And when he opened the second seal, I heard the second living creature, saying, Come-- 4 And another horse came out, which was red; and it was given to him who sat upon it, to take peace from the earth, and that they should slay each other; and there was given to him a great sword. 5 And when he had opened the third seal, I heard the third living creature, saying, Come and see. And I saw, and behold, a black horse; and he who sat upon it, has a pair of scales in his hand. 6 And I heard a voice

in the midst of the four living creatures, saying, A chenix of wheat for a denarius, and three chenixes of barley for a denarius; you see that you injure not the oil, nor the wine. 7 And when he opened the fourth seal, I heard the voice of the fourth living creature, saying, Come and see. 8 And I saw, and behold, a pale horse; and as for him who sat on it, his name was Death; and Hades followed him: and there was given to him power to slay the fourth part of the earth with the sword, and with famine, and with death, and with the wild beasts of the field. (Hades g86) 9 And when he opened the fifth seal, I saw, under the altar, the souls of those who were slaughtered on account of the word of God, and the testimony which they held. 10 And they cried with a loud voice, and said, How long, O sovereign Lord, holy and true, before thou dost judge, and avenge our blood upon those who dwell on the earth? 11 And there were given to each of them white robes; and it was said to them, that they should rest yet a while, till the number of their fellow-servants and brethren who should be killed, as they had been, should be completed. 12 And I saw, when he opened the sixth seal, and there was an earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; 13 and the stars fell from heaven, on the earth, as fig tree drops its untimely figs, being shaken by a mighty wind: 14 and the heavens passed away like a scroll, when it is rolled up; and every mountain, and island, was moved out of its place: 15 and the kings of the earth, and the grandees, and the rich men, and the chief officers, and the powerful men, and every slave, and every freeman, hid themselves in the caves, and rocks of the mountains: 16 and they said to the mountains, and the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb! 17 for the great day of his wrath is come, and who shall be able to stand?

**7** And, after these things, I saw four angels, standing at the four corners of the earth, holding the four winds of the earth, that the wind might not blow upon the earth, nor upon the sea, nor on any tree. 2 And I saw another angel ascending from the rising sun, having the seal of the living God: and he cried with a great voice to the four angels to whom power was given to injure the earth, and the sea; 3 saying, Injure not the earth, nor the sea, nor the trees, till we have sealed the servants of our God, in their foreheads. 4 And I heard the number of those that were sealed: one hundred and forty-four thousand, who were sealed

out of every tribe of the children of Israel. 5 Of the tribe of Judah, were sealed twelve thousand. Of the tribe of Reuben, were sealed twelve thousand. Of the tribe of Gad, were sealed twelve thousand. 6 Of the tribe of Asher, were sealed twelve thousand. Of the tribe of Naphtali, were sealed twelve thousand. Of the tribe of Manasseh, were sealed twelve thousand. 7 Of the tribe of Simeon, were sealed twelve thousand. Of the tribe of Levi, were sealed twelve thousand. Of the tribe of Issachar, were sealed twelve thousand. 8 Of the tribe of Zebulun, were sealed twelve thousand. Of the tribe of Joseph, were sealed twelve thousand. Of the tribe of Benjamin, were sealed twelve thousand. 9 After this, I saw, and beheld a great multitude, which no one could number, out of every nation, and tribe, and people, and language, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands; 10 and they cry with a loud voice, saying, Salvation to our God who sits upon the throne, and to the Lamb! 11 And all the messengers stood round about the throne, and about the elders, and the four living creatures; and they fell down on their faces, before the throne, and worshiped God; 12 saying, Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God for ever and ever: Amen. (aiōn g165) 13 And one of the elders answered, saying to me, As for those who are clothed with white apparel, who are they, and whence do they come? 14 And I said to him, Sir, you know. And he said to me, These are they who have come out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb: 15 therefore, they are before the throne of God, and serve him, day and night, in his temple; and he who sits upon the throne, pitches his tabernacle over them. 16 They shall hunger no more, neither shall they thirst any more; nor shall the sun fall upon them, nor any heat: 17 for the Lamb, who is in the midst of the throne, shall feed them, and he shall lead them to fountains of living water; and God shall wipe away every tear from their eyes.

**8** And when he had opened the seventh seal, there was silence in heaven for about half an hour. 2 And I saw the seven angels which stood before God; and seven trumpets were given to them. 3 And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he might present it with the prayers of all the saints, upon the golden altar which was before

the throne. 4 And the smoke of the perfumes went up, with the prayers of the saints, from the hand of the angel, before God. 5 And the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth; and there were voices, and thunders, and lightnings, and an earthquake. 6 And the seven angels who had the seven trumpets, prepared themselves to sound. 7 And the first sounded; and there hail and fire, mingled with blood, and it was cast down upon the earth; and a third part of the trees was burnt up, and all the herbage was burnt up. 8 And the second angel sounded; and it was as if a great mountain, burning with fire, was cast into the sea; 9 and a third part of the creatures which had life in the sea, died; and a third part of the ships were destroyed. 10 And the third angel sounded; and there fell from heaven a great star, blazing like a torch; and fell upon the third part of the rivers, and upon the fountains of waters: 11 and the name of the star was called Wormwood, and a third part of the waters became wormwood; and many men died of the waters, because they were become bitter. 12 And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day was obscured for a third part, and the night also. 13 And I beheld, and heard one of the angels flying in the midst of heaven, saying with a loud voice, Woe, woe, woe, to those who dwell upon the earth, for the remaining sounds of the trumpets of the three angels, which are yet to sound!

**9** And the fifth angel sounded; and I saw a Star fall from the heaven to the earth; and there was given to him the key of the bottomless pit. (Abyssos g12) 2 And he opened the bottomless pit, and smoke ascended from the pit, as the smoke of a great furnace: and the sun and the air were darkened by the smoke of the pit. (Abyssos g12) 3 And out of the smoke there came locusts upon the earth; and power was given to them, as scorpions of the earth have power. 4 And it was said to them that they should not injure the grass of the earth, nor any green thing, nor any tree; but the men who had not the seal of God in their foreheads. 5 And it was not given to them to kill them, but to torment them five months: and their torment was like that of a scorpion when it stings a man. 6 And in these days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them. 7 And the resemblance of the locusts was like horses prepared for war; and on their heads were, as

it were, crowns of gold; and and their faces were like the faces of men: 8 and they had tresses, like the tresses of women; and their teeth were like the teeth of lions. 9 And they had breastplates like breastplates of iron; and the noise of their wings was like the noise of chariots, and many horses rushing to war. 10 And they had tails like scorpions, and their stings were in their tails; and their power was to hurt men five months. 11 For they had a king over them, the angel of the bottomless pit, whose name, in the Hebrew language, is Abaddon; and in the Greek, he has the name Apollyon. (Abyssos g12) 12 One woe is gone, and behold other two woes, besides it, yet coming. 13 And the sixth angel sounded; and I heard a voice from the four horns of the golden altar which was before God, 14 saying to the sixth angel, who had the trumpet, Loose the four angels who are bound by the great river Euphrates. 15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to kill a third part of men. 16 And the number of the horsemen was two myriads of myriads: I heard the number of them. 17 And I saw the horses, and those who sat upon them, thus in their appearance; having breastplates of fire, and hyacinth, and brimstone: and the heads of the horses were like the heads of lions, and out of their mouths went fire, and smoke, and brimstone. 18 With these three--by the fire, by the smoke, and by the brimstone--that went out of their mouths, they slew a third part of men. 19 And their powers are in their mouths, and in their tails; and their tails are like serpents, having heads, and with them they injure. 20 Yet the remainder of men, who died not by these plagues, did not reform from the works of their hands, that they might not worship demons, and idols of gold, and silver, and brass, and stone, and wood; which can neither see, nor hear, nor walk. 21 And they reformed not from their murders, and their magical incantations; nor from their fornication, nor their thefts.

**10** And I saw another mighty angel descending from heaven, clothed with a cloud; and a rainbow was about his head, and his face was as the sun, and his feet like pillars of fire. 2 And he had in his hand a little book, open; and he put his right foot upon the sea, and the left upon the earth. 3 And he cried out with a loud voice, as when a lion roars: and when he cried, the seven thunders uttered their voices. 4 And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven, saying, Seal up what the seven thunders have spoken, and write it

not. 5 And the angel, whom I saw standing on the sea and on the earth, lifted up his hand toward heaven, 6 and swore by him that lives for ever and ever, who created the heaven, and those things which are in it; and the sea, and the things which are in it; and the earth, and the things which are in it; that there should be no longer delay. (aiōn g165) 7 But in the days of the voice of the seventh angel; when he shall begin to sound, then the secret of God, as he had revealed its glad tidings to his servants the prophets, should be fulfilled. 8 And the voice which I heard from heaven spoke to me again, and said, Go, take the little book, which is open, out of the hand of the angel which stands upon the sea and upon the earth. 9 And I went to the angel, and said to him, Give me the little book. And he said to me, Take it, and eat it up; and it shall embitter your stomach, but in your mouth it shall be as sweet as honey. 10 And I took the little book out of the hand of the angel, and eat it up; and in my mouth it was sweet as honey, but when I had eaten it, my stomach was bitter. 11 And he said to me, You must again prophesy to many people, and nations, and tongues, and kings.

**11** And there was given to me a reed like a measuring rod, saying, Arise, and measure the temple of God, and the altar, and those who worship at it; 2 and the outer court of the temple throw out, and measure it not; for it shall be given to the Gentiles, and they shall trample upon the holy city forty-two months. 3 And I will give to my two witnesses commission, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. 4 These are the two olive trees, and the two lamps, which stand before the Lord of the earth. 5 And if any one will injure them, fire shall come out of their mouth, and devour their enemies: and if any one will injure them, so must he be put to death. 6 These have power to shut heaven, so that no rain shall be showered down in the days of their prophecy; they have power over the waters, to turn them to blood, and to smite the earth as often as they will, with every plague. 7 And when they shall have finished their testimony, the savage beast which ascends out of the abyss, shall make war against them, and shall conquer them, and kill them. (Abyssos g12) 8 And their corpses shall lie in the street of the great city, which is spiritually called Sodom and Egypt; where also our Lord was crucified. 9 And persons of various people, and tribes, and tongues, and nations, shall look on their dead bodies three days and a half, and

shall not permit their corpses to be laid in the graves. 10 And they who dwell upon the earth shall rejoice over them, and be glad, and shall send gifts to each other; because these two prophets tormented those who dwelt upon the earth. 11 And after three days and a half, the breath of life from God, entered into them, and they stood upon their feet: and great fear fell on those who looked upon them. 12 And they heard a great voice saying to them, from heaven, Come up hither. And they ascended up to heaven in a cloud, and their enemies looked on them. 13 And in that hour there was a great earthquake; and a tenth part of the city fell, and seven thousand titles of men were destroyed by the earthquake; and the rest were terrified, and gave glory to the God of heaven. 14 The second woe is past, and behold the third woe comes quickly. 15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (aiōn g165) 16 And the twenty-four elders who sat before God on their thrones, fell upon their faces and worshiped God, 17 saying, We give thanks to thee, O Lord God Almighty, who art, and who wast, because thou hast taken by great power, and hast commenced thy reign. 18 And the nations were wroth; and thy wrath came, and the time of the dead when they should be judged, and a reward should be given to thy servants, the prophets, and to the saints, and to them that fear thy name, small and great; and when thou shouldst destroy those that destroy the earth. 19 And the temple of God was opened in heaven, and the ark of his covenants appeared in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

**12** And there appeared a great sign in heaven-- a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2 and she being pregnant, cried out in travail, and in pangs, to be delivered. 3 And there appeared another sign in heaven; and, behold! a great fiery dragon, having seven heads and ten horns, and upon his heads seven crowns. 4 And his tail drew down a third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was about to bring forth, that when she was delivered he might devour her child. 5 And she brought forth a masculine son, who was to rule all nations with a rod of iron: and he child was suddenly taken up to God, even to his throne. 6 And the woman fled into



the wilderness, where she had a place prepared by God, that she might there be nourished one thousand two hundred and sixty days. 7 And there was war in heaven: Michael and his angels made war against the dragon; and the dragon made war, and his angels: 8 nevertheless, they did not prevail, neither was place found for them any more in heaven. 9 And thus the great dragon was cast out; even the old serpent called the Devil, and Satan, who deceives the world, was cast out to the earth; and his angels were cast out with him. 10 And I heard a great voice saying, in heaven, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren is cast out, who accused them before our God day and night. 11 And they have overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death. 12 Therefore, rejoice you heavens, and you who inhabit them. But woe to those who inhabit the earth and the sea; for the devil is come down to you, having great wrath, because he knows that he has but a short time. 13 And when the dragon saw that he was cast out on the earth, he persecuted the woman who had brought forth the masculine child. 14 And there were given to the woman two wings of a great eagle, that she might fly into the wilderness, to her place; where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent threw out of his mouth water, like a river, after the woman, that he might cause her to be carried away by the stream: 16 and the earth opened its mouth, and drank up the flood which the dragon threw out of his mouth. 17 And the dragon was enraged against the woman, and went away to make war against the remainder of her seed, who keep the commandments of God, and retain the testimony of Jesus Christ.

**13** And I stood upon the sand of the sea, and saw a savage beast ascending out of the sea, having seven heads and ten horns; and upon its horns were ten diadems; and on its heads were the named of defamation. 2 And the beast which I saw was like a leopard, and its feet were like those of a bear, and its mouth like the mouth of a lion; and the dragon gave it his power, and his throne, and great authority. 3 And I saw one of its heads wounded, as it were, to death; and yet its mortal wound was healed. And the whole earth wondered, and followed after the wild beast; 4 and they worshiped the dragon who gave authority to the wild beast, saying, Who

is like to the beast? who can war against it? 5 And there was given to it a mouth speaking great things, and defamation: and there was given to it power to practice forty-two months-- 6 and it opened its mouth to utter defamation against God; to defame his name and his tabernacle, and those that dwell in heaven. 7 And it was given to it to make war with the saints, and to overcome them: and there was given to it power over every tribe, and tongue, and nation. 8 And all the inhabitants of the earth shall worship it, whose names are not written in the book of life of the Lamb, that was slain from the beginning of the world. 9 If any one has an ear, let him hear. 10 If any one lead them into captivity, he shall be led into captivity: if any one slay with the sword, he shall himself be slain with the sword. Here is the patience and the faith of the saints. 11 And I saw another beast ascending out of the earth, and it had two horns like a lamb: but it spoke like a dragon. 12 And it exercises all the power of the first beast, in its presence; and it makes the earth, and those that dwell in it, to worship the first beast, whose deadly wound was healed. 13 And it does great miracles, so as to make fire come down from heaven to earth, before men; 14 and it deceives the inhabitants of the earth by signs which it is given to do before the beast; commanding the inhabitants of the earth to make an image of the beast that had the wound of the sword, and lived. 15 And it was given to it to give breath to the image of the beast, that the image of the beast might speak, and cause as many as will not worship the image of the beast to be put to death. 16 And he causes all, both small and great, rich and poor, freemen and slaves, to receive the mark on their right hand, or on their foreheads; 17 and that no one should be able to buy or sell, but one who has the mark, the name of the beast, or the number of its name. 18 Here is wisdom: let him who has understanding, compute the number of the beast; for it is the number of a man; and its number is six hundred and sixty-six.

**14** And I looked, and behold the Lamb was standing upon Mount Zion, and with him one hundred and forty-four thousand who had the name of his Father written on their foreheads. 2 And I heard a voice out of heaven, as the sound of many waters, and like the sound of great thunder: and I heard the voice of harpers playing upon their harps. 3 And they sang a new song before the throne, and before the four living creatures and the elders: and none could learn the song, unless the one hundred and forty-four

thousand who are redeemed from the earth. 4 These are they who have not been polluted with women; for they are virgins. These are they who follow the Lamb whithersoever he goes. These were redeemed from among men, as the first fruits to God, and to the Lamb. 5 And no deceit was found in their mouth; for they are blameless. 6 And I saw another angel flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; (aiōnios g166) 7 saying with a loud voice, Fear God, and give glory to him; for the hour of his judgments is come: and worship him who made heaven, and earth, and sea, and the fountains of water. 8 And another angel followed, saying, It is fallen! it is fallen! even Babylon the Great; because it made all the nations drink of the wine of its raging fornication. 9 And a third angel followed them, saying with a loud voice, If any one worship the beast, and his image, and receive the mark on his forehead, or on his hand, 10 he also shall drink of the wine of the indignation of God, which is tempered, without mixture, in the cup of his wrath; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. 11 And the smoke of their torment ascends for ever and ever: and they have no rest, day nor night, who worship the beast, and his image; and whoever receives the mark of his name. (aiōn g165) 12 Here is the patience of the saints: here are those who keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying, Write: Henceforth blessed are the dead that die in the Lord; yes, says the Spirit, that they may rest from their labors; and their works follow them! 14 And I saw, and behold, a white cloud, and on the cloud, one sitting like a Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple of God, crying with a loud voice, to him that sat upon the cloud. Put forth your sickle, and reap; for the season of reaping is come, because the harvest of the earth is ripe. 16 And he that sat upon the cloud put forth his sickle on the earth; and the earth was reaped. 17 And another angel came out of the temple that was in heaven; and he had a sharp sickle. 18 And another angel came from the altar, having power over the fire; and he cried out with a loud cry to him who had the sharp sickle, saying, Put forth your sharp sickle, and lop off the clusters of the vine upon the earth; for its grapes are ripe. 19 And the angel laid his sickle to the earth, and lopped off the vine of the earth; and he

threw them into the great wine press of the wrath of God. 20 And the wine press, which stood out of the city, was trodden, and the blood came out of the wine press, even to the bridles of the horses, at the distance of one thousand six hundred furlongs.

**15** And I saw another great and wonderful sign in heaven; seven angels, who had the seven last plagues; because in them the wrath of God was to be completed. 2 And I saw, as it were, a sea of glass mingled with fire; and those who overcame the beast, and its image, and its mark, and the number of its name; standing by the sea of glass, having the harps of God. 3 And they sang the song of Moses, the servant of God, and the song of the Lamb; saying, Great and wonderful are thy works, O Lord God Almighty; righteous and true are thy ways, O King of Saints. 4 Who should not fear thee, O Lord, and glorify thy name? for thou alone art perfect. Surely all nations shall come and worship before thee, because thy righteous judgments are made manifest. 5 And after this I saw, and the temple of the tabernacle of the testimony was opened in heaven; 6 and the seven angels who had the seven plagues, came out of the temple, clothed with pure shining linen garments; and were girded round the breasts with golden girdles. 7 And one of the four living creatures gave to the seven angels, seven golden vials, full of the wrath of God, who lives for ever and ever. (aiōn g165) 8 And the temple was full of smoke from the glory of God, and from his power. And no one could enter into the temple till the seven plagues of the seven angels were finished.

**16** And I heard a great voice out of the temple saying, to the seven angels, Go, and pour out the vials of the wrath of God upon the earth. 2 And the first went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer upon the men who had the mark of the beast, and upon them who worshiped his image. 3 And the second angel poured out his vial upon the sea; and it became blood, like that of a dead man: and every living soul that was in the sea died. 4 And the third angel poured out his vial upon the rivers, and on the fountains of water; and they became blood. 5 And I heard the angel of the waters saying, Righteous art thou, who art, and who wast; who art perfect; because thou hast judged these: 6 for they have poured forth the blood of saints, and prophets; and thou hast given them blood to drink--they are worthy. 7 And I heard a voice from the altar, saying, Yes, O Lord God Almighty, true

and righteous are thy judgments. **8** And the fourth angel poured forth his vial on the sun; and power was given to it to scorch men with fire. **9** And men were scorched with great heat, and they reviled the name of God, who had power over these plagues, and reformed not, to give him glory. **10** And the fifth poured forth his vial upon the throne of the beast; and his kingdom was darkened, and they gnawed their tongues for **11** anguish, and reviled the God of heaven for their pains and their ulcers, and reformed not from their works. **12** And the sixth poured forth his vial upon the great river Euphrates; and its water was dried up, that a way might be prepared for the kings from the rising of the sun. **13** And I saw, and out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet there came forth three unclean spirits, like frogs: **14** for these are the spirits of demons, working miracles, which go forth to the kings of the whole world, to bring them together to the battle of that great day of God Almighty. **15** Behold, I come as a thief. Blessed is he that watches, and keeps his garments, that he may not walk naked, so that they should see his shame. **16** And he gathered them together into a place which is called, in the Hebrew language, Armageddon. **17** And the seven poured forth his vial into the air; and there came forth a great voice from the temple of heaven, from the throne, saying, It is done. **18** And there were voices, and thunders, and lightnings; and there was a great earthquake, such as there had not been from the time that men were upon the earth; such and so great an earthquake. **19** And the great city was divided into three parts, and the cities of the Gentiles fell down. And Babylon the great came into remembrance before God, to give her the cup of the wine of his fiercest wrath. **20** And every island fled away, and the mountains were found no more. **21** And a great hail, as of the weight of a talent, descended from heaven upon men: and men reviled God, because of the plague of the hail; for the plague of it was very great.

**17** And one of the seven angels who had the seven vials, came and spoke with me, saying, Come, and I will show you the judgment of the great harlot, that sits upon many waters: **2** with whom the kings of the earth have committed fornication, and all the inhabitants of the earth have been drunk with the wine of her whoredom. **3** And he brought me, in the spirit into the wilderness: and I saw a woman sitting upon a scarlet beast, full of slanderous names,

having seven heads and ten horns. **4** And the woman was clothed with purple, and scarlet, and adorned with gold, and precious stones, and pearls; having a golden cup in her hand, full of the abominations and pollution of her whoredom. **5** And she had upon her forehead her name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH. **6** And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great amazement. **7** And the angel said to me, Why do you wonder? I will tell you the secret of the woman, and of the beast which carries her, which has the seven heads and the ten horns. **8** The beast which you saw, was, and is not; and he will ascend out of the bottomless pit, and go to destruction; and the inhabitants of the earth (whose names are not written in the book of life, from the foundation of the world) shall wonder, seeing the beast who was, and is not, yet shall be. (Abyssos g12) **9** Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. **10** And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must endure for a little time. **11** And the beast that was, and is not, he is the eighth, and is of the seven, but goes to destruction. **12** And the ten horns which you saw, are ten kings, which have not yet received their kingdom, but they shall receive authority with the beast, as kings at the same time. **13** These have one mind, and shall deliver their own power and authority to the beast. **14** These shall make war with the Lamb; and the Lamb shall overcome them: for he is the Lord of lords, and King of kings; and those that are with him, are called, and chosen, and faithful. **15** And he said to me, The waters which you saw, on which the harlot sat, are people, and multitudes, and nations, and tongues. **16** And the ten horns which you saw on the beast, these shall hate the harlot, and make her desolate and naked; and they shall eat her flesh, and shall burn her with fire. **17** For God has given it into the hearts to execute his sentence, even to perform one purpose; and to give their kingdoms to the beast, till the words of God be fulfilled. **18** And the woman which you saw, is the great city, that rules over the kings of the earth.

**18** And after this, I saw an angel descending from heaven, who had great power; and the earth was enlightened with his glory. **2** And he cried with a mighty and a loud voice, saying, It is fallen! it is

fallen! it is fallen! even Babylon the Great: and it is become the habitation of demons, and the hold of every unclean spirit, and a cage of every unclean and hateful bird: **3** for she has caused all the nations to drink of the wine of her raging whoredom; and the kings of the earth have committed whoredom with her, and the merchants of the earth have been enriched by the abundance of her luxuries. **4** And I heard another voice from heaven, saying, Come out from her, my people, that you may not be partakers with her in her sins, and that you may not partake of her plagues: **5** for her sins have followed up to heaven, and her unrighteous actions are come up in remembrance before God. **6** Give her, as he also has given; and recompense to her double, according to her works: in the cup which she has mingled, mingle to her double. **7** In proportion to the degree in which she has made ostentation of her glory, and lived in luxury, inflict upon her torment and grief. Because she has said in her heart, I sit as a queen, and am not a widow, and shall not see sorrow; **8** therefore, in one day shall her plagues come--death, and mourning, and famine; and she shall be burnt with fire; for strong is the Lord God who judges her. **9** And the kings of the earth, who have committed fornication, and lived in luxury with her, shall mourn and lament, when they shall see the smoke of her burning, **10** standing afar off, for fear of her torment, saying, Alas! alas! the great city, Babylon; the strong city! for in one hour is thy judgment come. **11** And the merchants of the earth shall wail and lament over her, because no one buys their wares any longer-- **12** the merchandise of gold, and silver, and jewels, and pearls, and fine linen, and purple, and silk, and scarlet, and every odiferous wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, **13** and cinnamon, and perfume, and myrrh, and incense, and wine, and oil, and fine flour, and wheat, and oxen, and sheep, and horses, and chariots, and slaves, and souls of men. **14** And the fruits which thy soul desired, are gone from thee; and all delicious and splendid things are departed from thee, and thou shalt never find them any more. **15** The merchants of these commodities, who were enriched by her, shall stand afar off, for fear of her torment, weeping, and mourning, **16** and saying, Alas! alas! the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls; **17** for in one hour all these riches are laid waste. And every pilot, and every passenger, and the mariners, and all that bestow their labor upon

the sea, stood afar off, **18** and cried, when they saw the smoke of her burning, saying, What city is like to the great city! **19** And they cast dust upon their heads, and cried, weeping, and mourning, saying, Alas! alas! the great city, by whose magnificent expenses, all that had ships in the sea were enriched; for she is made desolate in one hour! **20** Rejoice over her, thou heaven, and you saints, and apostles, and prophets; for on your account God has pronounced sentence upon her. **21** And a strong angel took a stone, like a great millstone, and cast it into the sea; saying, Thus shall Babylon, the great city, be dashed down with violence, and never be found again. **22** And the voice of harpers, and musicians, of them that play the flute, and sound the trumpet, shall be heard no more in thee; nor shall the noise of the millstone be heard any more in thee; **23** and the light of a lamp shall be seen no more in thee; and the voice of the bridegroom, and of the bride, shall be heard no more in thee: because they merchants were the grandees of the earth--because by thy sorceries were all the nations deceived: **24** and in her was found the blood of prophets, and of saints, even of all those who were slain upon the earth.

**19** And after these things, I heard the voice as of a great multitude in heaven, saying, Hallelujah! salvation, and glory, and power, to the Lord our God; **2** for his judgments are true and righteous; for he has judged the great harlot, who corrupted the earth with her fornication; and he has avenged the blood of his servants shed by her hand. **3** And a second time they said, Hallelujah! And the smoke of her torment ascended for ever and ever. (αἰῶν γ165) **4** And the twenty-four elders, and the four living creatures fell down and worshiped God, sitting upon the throne, saying, Amen! Hallelujah! **5** And a voice came out from the throne, which said, Praise our God, all you his servants, you that fear him, both small and great. **6** And I heard a sound, which was as the voice of a great multitude, and as the voice of many waters, and like the peal of mighty thunderings, saying, Hallelujah! for the Lord God, the Omnipotent, reigns! **7** We rejoice, and exult, and give glory to him, because the marriage of the Lamb is come, and his wife has prepared herself. **8** And it was given to her that she should be clothed in fine linen, pure and resplendent; and the fine linen is the righteous acts of the saints. **9** And he said to me, Write--Happy are they who are invited to the marriage supper of the Lamb! And he said to me, These are the true words of God. **10** And I

fell before his feet to worship him; and he said to me, See you do it not: I am a fellow-servant with you, and with your brethren who keep the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy. **11** And I saw heaven opened, and behold, a white horse; and he that sat upon it was called Faithful and True; and he judges and makes war in righteousness: **12** whose eyes are as a flame of fire; and many diadems were upon his head, having a name written which no man knows but himself: **13** and he was clothed in a garment dipt in blood, and his name is called THE WORD OF GOD. **14** And the armies which are in heaven followed him, riding on white horses, clothed in fine linen, white and clean. **15** And there went out of his mouth a sharp sword, that with it he might smite the nations: and he shall govern them with a rod of iron; and he treads the wine press of the indignation and wrath of almighty God. **16** And he has upon his garment and his thigh a name written-- KING OF KINGS, AND LORD OF LORDS. **17** And I saw a single angel standing in the sun; and he cried with a loud voice, saying to all the birds of prey, which were flying in the midst of heaven, Come, and assemble yourselves to the great supper of God: **18** that you may eat the flesh of kings, and the flesh of commanders, and the flesh of the mighty, and the flesh of horses, and of those that sat on them; and the flesh of all, both freemen and slaves, both small and great. **19** And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him who sits upon the white horse, and with his army. **20** And the beast was taken captive, and with him the false prophet, who had wrought signs before him, by which he deceived those who received the mark of the beast, and those who worshiped his image; both of whom were cast alive into the lake of fire which burned with brimstone. (Limnē Pyr g3041 g4442) **21** And the rest were slain with the sword that came out of the mouth of him who sat on the horse: and all the birds were satiated with their flesh.

**20** And I saw an angel descending from heaven, who had the key of the abyss, and a great chain in his hand. (Abyssos g12) **2** And he laid hold on the dragon, that old serpent, who is the Devil, and Satan, and bound him for a thousand years; **3** and he cast him into the abyss, and shut him down, and set a seal upon him, that he might not deceive the nations any more, till the thousand years were accomplished; and then he must be loosed again for a little time. (Abyssos g12) **4** And I saw thrones, and

they sat upon them, and judgment was given to them--even the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshiped the beast, nor his image, and had not received his mark on their foreheads, and upon their hands; and they lived, and reigned with Christ a thousand years: **5** but the rest of the dead revived not till the thousand years were accomplished: this is the first resurrection. **6** Happy and holy is he who has a part in the first resurrection! on such, the second death shall have no power; but they shall be the priests of God, and of Christ: and they shall reign with him a thousand years. **7** And when the thousand years shall be accomplished, Satan shall be loosed from his confinement; **8** and he shall go forth to deceive the nations which are in the four corners of the earth. Gog and Magog, to gather them together for war; whose number is like the sand of the sea. **9** And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God, out of heaven, and devoured them. **10** And the devil, who had deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet were: and they shall be tormented day and night for ages and ages. (aiōn g165, Limnē Pyr g3041 g4442) **11** And I saw a great white throne, and him who sat on it, from whose face earth and heaven fled away, and there was found no place for them. **12** And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of the things written in the books, according to their works. **13** And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them: and they were judged every one according to his works. (Hadēs g86) **14** And death and hades were cast into the lake of fire: this is the second death. (Hadēs g86, Limnē Pyr g3041 g4442) **15** And if any one was not found written in the book of life, he was cast into the lake of fire. (Limnē Pyr g3041 g4442)

**21** And I saw a new heaven, and a new earth; for the former heaven and the former earth were passed away: and the sea was no more. **2** And I, John, saw the holy city, the New Jerusalem, descending from God, out of heaven, prepared like a bride adorned for her husband. **3** And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself

shall be among them--their God. 4 And he shall away wipe every tear from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne, said, Behold, I make all things new. And he said, Write, for these are true and faithful words. 6 And he said to me, It is done. I am the Alpha and the Omega, the Beginning and the End: I will give to him that is athirst, of the fountain of the water of life freely. 7 The conqueror shall inherit all things: and I will be to him a God, and he shall be to me my son. 8 But, as for the cowards, and unbelieving, and the abominable, and murderers, and prostitutes, and sorcerers, and idolaters, and all liars--their part shall be in the lake which burns with fire and brimstone, which is the second death. (Limnē Pyr g3041 g4442) 9 And there came one of the seven angels, who had the seven vials full of the seven last plagues; and spoke with me, saying, Come, and I will show you the bride, the Lamb's wife. 10 And he brought me, in the Spirit, to a great and high mountain; and he showed me the city, the holy Jerusalem, coming down out of heaven from God, 11 having the glory of God; (its luster was like that of a precious gem, even as a jasper stone, clear as crystal, ) 12 having a great and high wall; having also twelve gates, and over the gates twelve angels, and names written upon them, which are the names of the twelve tribes of the sons of Israel: 13 on the east, three gates; on the north, three gates; and on the south, three gates; and on the west, three gates. 14 And the wall of the city had twelve foundations; and on them the names of the twelve Apostles of the Lamb. 15 And he that spoke with me, had a golden reed, that he might measure the city, and its gates and wall. 16 And the city is square, and its length is equal to its breadth: and he measured the city with the reed, twelve thousand furlongs: and its length and its breadth, and its height are equal. 17 And he measured its wall, one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. 18 And the wall was built of jasper, and the city was pure gold, like refined glass. 19 And the foundations of the walls of the city, were adorned with every precious stone. The first foundation is jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; and the twelfth, amethyst. 21 And the twelve gates were twelve pearls: each of the gates was of one pearl. And the street of the city was pure gold,

like transparent glass. 22 And I saw no temple in it, for the Lord God Almighty, and the Lamb, are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it; for the glory of the Lord enlightened it, and the Lamb is the light of it. 24 And the nations of the saved shall walk in its light; and the kings of the earth do bring their glory and their honor into it. 25 And the gates of it shall not be shut by day; (for there shall be no night there.) 26 And they shall bring the glory and the honor of the nations into it. 27 And nothing unclean shall enter into it, nor anything which practices abomination and falsehood; but only those who are written in the Lamb's book of life.

**22** And he showed me a river of water of life, clear as crystal, issuing out of the throne of God, and of the Lamb. 2 In the midst of the broad street, and on each side of the river, was the tree of life, producing twelve kinds of fruit-- producing its fruit in every month: and the leaves of the tree are for the healing of the nations. 3 And every curse shall cease. And the throne of God, and of the Lamb, shall be in it; and his servants shall serve him. 4 And they shall see his face: and his name shall be borne upon their foreheads. 5 And there shall be no more night; and they have no need of a lamp, nor of the light of the sun; because the Lord God shall enlighten them: and they shall reign for ever and ever. (aiōn g165) 6 And he said to me, These words are faithful and true. And the Lord God of the holy prophets, has sent his holy angel to show his servants what must quickly be done. 7 Behold, I come quickly; blessed is he who keeps the words of the prophecy of this book. 8 And I, John, saw and heard these things, and when I heard and saw them, I fell down to worship before the feet of the angel who showed me these things. 9 And he said to me, See you do it not: I am a fellow-servant with you, and of your brethren, the prophets, and of those who keep the words of this book: worship God. 10 And he said to me, Seal not up the words of the prophecy of this book; for the time is near. 11 Let him that is unjust, be unjust still; and let him that is polluted, be polluted still; and let him that is righteous, be righteous still; and let him that is holy, be holy still. 12 Behold, I come quickly; and my reward is with me: I will recompense to every man according as his works shall be. 13 I am the Alpha and the Omega--the Beginning and the End: the First and the Last. 14 (Happy are they who keep his commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city.

15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one who loves and invents a lie.) 16 I, Jesus, have sent my angel to testify these things to you, in the congregations. I am the Root and the Offspring of David; the bright and the Morning Star. 17 And the Spirit and the Bride say, Come: and let him that hears, say, Come: and let him that is thirsty, come: whoever will, let him take of the water of life freely. 18 And I testify of every one that hears the words of the prophecy of this book, If any man add to these things, God shall add to him the plagues which are written in this book: 19 and if any one take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city--the things which are written in this book. 20 He who testifies these things, says, Surely, I come quickly. Amen. Even so, come, Lord Jesus. 21 May the favor of the Lord Jesus Christ be with all the saints!



## The New Jerusalem

*And I, John, saw the holy city, the New Jerusalem, descending from God, out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them--their God.*

Revelation 21:2-3



# Reader's Guide

[AionianBible.org/Readers-Guide](http://AionianBible.org/Readers-Guide)

The Aionian Bible republishes public domain and Creative Common Bible texts that are 100% free to copy and print. The original translation is unaltered and notes are added to help your study. The notes show the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of afterlife destinies.

Who has the authority to interpret the Bible and examine the underlying Hebrew and Greek words? That is a good question! We read in 1 John 2:27, *"As for you, the anointing which you received from him remains in you, and you do not need for anyone to teach you. But as his anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you remain in him."* Every Christian is qualified to interpret the Bible! Now that does not mean we will all agree. Each of us is still growing in our understanding of the truth. However, it does mean that there is no infallible human or tradition to answer all our questions. Instead the Holy Spirit helps each of us to know the truth and grow closer to God and each other.

The Bible is a library with 66 books in the Protestant Canon. The best way to learn God's word is to read entire books. Read the book of Genesis. Read the book of John. Read the entire Bible library. Topical studies and cross-referencing can be good. However, the safest way to understand context and meaning is to read whole Bible books. Chapter and verse numbers were added for convenience in the 16th century, but unfortunately they can cause the Bible to seem like an encyclopedia. The Aionian Bible is formatted with simple verse numbering, minimal notes, and no cross-referencing in order to encourage the reading of Bible books.

Bible reading must also begin with prayer. Any Christian is qualified to interpret the Bible with God's help. However, this freedom is also a responsibility because without the Holy Spirit we cannot interpret accurately. We read in 1 Corinthians 2:13-14, *"And we speak of these things, not with words taught by human wisdom, but with those taught by the Spirit, comparing spiritual things with spiritual things. Now the natural person does not receive the things of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."* So we cannot understand in our natural self, but we can with God's help through prayer.

The Holy Spirit is the best writer and he uses literary devices such as introductions, conclusions, paragraphs, and metaphors. He also writes various genres including historical narrative, prose, and poetry. So Bible study must spiritually discern and understand literature. Pray, read, observe, interpret, and apply. Finally, *"Do your best to present yourself approved by God, a worker who does not need to be ashamed, properly handling the word of truth."* 2 Timothy 2:15. *"God has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; and in knowledge, self-control; and in self-control patience; and in patience godliness; and in godliness brotherly affection; and in brotherly affection, love. For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus Christ,"* 2 Peter 1:4-8.

# Glossary

[AionianBible.org/Glossary](http://AionianBible.org/Glossary)

The Aionian Bible un-translates and instead transliterates eleven special words to help us better understand the extent of God's love for individuals and all mankind, and the nature of afterlife destinies. The original translation is unaltered and a note is added to 64 Old Testament and 200 New Testament verses. Compare the meanings below to the Strong's Concordance and Glossary definitions.

## **Abyssos** g12

*Greek:* proper noun, place

*Usage:* 9 times in 3 books, 6 chapters, and 9 verses

*Meaning:*

Temporary prison for special fallen angels such as Apollyon, the Beast, and Satan.

## **aidios** g126

*Greek:* adjective

*Usage:* 2 times in Romans 1:20 and Jude 6

*Meaning:*

Lasting, enduring forever, eternal.

## **aiōn** g165

*Greek:* noun

*Usage:* 127 times in 22 books, 75 chapters, and 102 verses

*Meaning:*

A lifetime or time period with a beginning and end, an era, an age, the completion of which is beyond human perception, but known only to God the creator of the aiōns, Hebrews 1:2. Never meaning simple endless or infinite chronological time in Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

## **aiōnios** g166

*Greek:* adjective

*Usage:* 71 times in 19 books, 44 chapters, and 69 verses

*Meaning:*

From start to finish, pertaining to the age, lifetime, entirety, complete, or even consummate. Never meaning simple endless or infinite chronological time in Koine Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

## **eleēsē** g1653

*Greek:* verb, aorist tense, active voice, subjunctive mood, 3rd person singular

*Usage:* 1 time in this conjugation, Romans 11:32

*Meaning:*

To have pity on, to show mercy. Typically, the subjunctive mood indicates possibility, not certainty. However, a subjunctive in a purpose clause is a resulting action as certain as the causal action. The subjunctive in a purpose clause functions as an indicative, not an optative. Thus, the grand conclusion of grace theology in Romans 11:32 must be clarified. God's mercy on all is not a possibility, but a certainty. See [ntgreek.org](http://ntgreek.org).

**Geenna** g1067

*Greek:* proper noun, place

*Usage:* 12 times in 4 books, 7 chapters, and 12 verses

*Meaning:*

Valley of Hinnom, Jerusalem's trash dump, a place of ruin, destruction, and judgment in this life, or the next, though not eternal to Jesus' audience.

**Hadēs** g86

*Greek:* proper noun, place

*Usage:* 11 times in 5 books, 9 chapters, and 11 verses

*Meaning:*

Synonymous with Sheol, though in New Testament usage Hades is the temporal place of punishment for deceased unbelieving mankind, distinct from Paradise for deceased believers.

**Limnē Pyr** g3041 g4442

*Greek:* proper noun, place

*Usage:* Phrase 5 times in the New Testament

*Meaning:*

Lake of Fire, final punishment for those not named in the Book of Life, prepared for the Devil and his angels, Matthew 25:41.

**Sheol** h7585

*Hebrew:* proper noun, place

*Usage:* 66 times in 17 books, 50 chapters, and 64 verses

*Meaning:*

The grave or temporal afterlife world of both the righteous and unrighteous, believing and unbelieving, until the general resurrection.

**Tartaroō** g5020

*Greek:* proper noun, place

*Usage:* 1 time in 2 Peter 2:4

*Meaning:*

Temporary prison for particular fallen angels awaiting final judgment.

# Glossary +

[AionianBible.org/Bibles/English---Living-Oracles-NT/Noted](http://AionianBible.org/Bibles/English---Living-Oracles-NT/Noted)

Glossary references are below. Strong's Hebrew and Greek number notes are added to 64 Old Testament and 200 New Testament verses. Questioned verse translations do not contain Aionian Glossary words and may wrongly imply *eternal* or *Hell*. \* The note placement is skipped or adjusted for verses with non-standard numbering.

## **Abyssos**

Luke 8:31  
Romans 10:7  
Revelation 9:1  
Revelation 9:2  
Revelation 9:11  
Revelation 11:7  
Revelation 17:8  
Revelation 20:1  
Revelation 20:3

## **aidios**

Romans 1:20  
Jude 1:6

## **aiōn**

Matthew 12:32  
Matthew 13:22  
Matthew 13:39  
Matthew 13:40  
Matthew 13:49  
Matthew 21:19  
Matthew 24:3  
Matthew 28:20  
Mark 3:29  
Mark 4:19  
Mark 10:30  
Mark 11:14  
Luke 1:33  
Luke 1:55  
Luke 1:70  
Luke 16:8  
Luke 18:30  
Luke 20:34  
Luke 20:35  
John 4:14  
John 6:51  
John 6:58  
John 8:35  
John 8:51  
John 8:52  
John 9:32  
John 10:28  
John 11:26  
John 12:34  
John 13:8  
John 14:16

Acts 3:21  
Acts 15:18  
Romans 1:25  
Romans 9:5  
Romans 11:36  
Romans 12:2  
Romans 16:27  
1 Corinthians 1:20  
1 Corinthians 2:6  
1 Corinthians 2:7  
1 Corinthians 2:8  
1 Corinthians 3:18  
1 Corinthians 8:13  
1 Corinthians 10:11  
2 Corinthians 4:4  
2 Corinthians 9:9  
2 Corinthians 11:31  
Galatians 1:4  
Galatians 1:5  
Ephesians 1:21  
Ephesians 2:2  
Ephesians 2:7  
Ephesians 3:9  
Ephesians 3:11  
Ephesians 3:21  
Ephesians 6:12  
Philippians 4:20  
Colossians 1:26  
1 Timothy 1:17  
1 Timothy 6:17  
2 Timothy 4:10  
2 Timothy 4:18  
Titus 2:12  
Hebrews 1:2  
Hebrews 1:8  
Hebrews 5:6  
Hebrews 6:5  
Hebrews 6:20  
Hebrews 7:17  
Hebrews 7:21  
Hebrews 7:24  
Hebrews 7:28  
Hebrews 9:26  
Hebrews 11:3  
Hebrews 13:8  
Hebrews 13:21  
1 Peter 1:23

1 Peter 1:25  
1 Peter 4:11  
1 Peter 5:11  
2 Peter 3:18  
1 John 2:17  
2 John 1:2  
Jude 1:13  
Jude 1:25  
Revelation 1:6  
Revelation 1:18  
Revelation 4:9  
Revelation 4:10  
Revelation 5:13  
Revelation 7:12  
Revelation 10:6  
Revelation 11:15  
Revelation 14:11  
Revelation 15:7  
Revelation 19:3  
Revelation 20:10  
Revelation 22:5

## **aiōnios**

Matthew 18:8  
Matthew 19:16  
Matthew 19:29  
Matthew 25:41  
Matthew 25:46  
Mark 3:29  
Mark 10:17  
Mark 10:30  
Luke 10:25  
Luke 16:9  
Luke 18:18  
Luke 18:30  
John 3:15  
John 3:16  
John 3:36  
John 4:14  
John 4:36  
John 5:24  
John 5:39  
John 6:27  
John 6:40  
John 6:47  
John 6:54  
John 6:68

John 10:28  
John 12:25  
John 12:50  
John 17:2  
John 17:3  
Acts 13:46  
Acts 13:48  
Romans 2:7  
Romans 5:21  
Romans 6:22  
Romans 6:23  
Romans 16:25  
Romans 16:26  
2 Corinthians 4:17  
2 Corinthians 4:18  
2 Corinthians 5:1  
Galatians 6:8  
2 Thessalonians 1:9  
2 Thessalonians 2:16  
1 Timothy 1:16  
1 Timothy 6:12  
1 Timothy 6:16  
2 Timothy 1:9  
2 Timothy 2:10  
Titus 1:2  
Titus 3:7  
Philemon 1:15  
Hebrews 5:9  
Hebrews 6:2  
Hebrews 9:12  
Hebrews 9:14  
Hebrews 9:15  
Hebrews 13:20  
1 Peter 5:10  
2 Peter 1:11  
1 John 1:2  
1 John 2:25  
1 John 3:15  
1 John 5:11  
1 John 5:13  
1 John 5:20  
Jude 1:7  
Jude 1:21  
Revelation 14:6

## ***eleēse***

Romans 11:32

## ***Geenna***

Matthew 5:22  
Matthew 5:29  
Matthew 5:30  
Matthew 10:28  
Matthew 18:9  
Matthew 23:15  
Matthew 23:33  
Mark 9:43

Mark 9:45  
Mark 9:47  
Luke 12:5  
James 3:6

## ***Hadēs***

Matthew 11:23  
Matthew 16:18  
Luke 10:15  
Luke 16:23  
Acts 2:27  
Acts 2:31  
1 Corinthians 15:55  
Revelation 1:18  
Revelation 6:8  
Revelation 20:13  
Revelation 20:14

## ***Limnē Pyr***

Revelation 19:20  
Revelation 20:10  
Revelation 20:14  
Revelation 20:15  
Revelation 21:8

## ***Sheol***

Genesis 37:35  
Genesis 42:38  
Genesis 44:29  
Genesis 44:31  
Numbers 16:30  
Numbers 16:33  
Deuteronomy 32:22  
1 Samuel 2:6  
2 Samuel 22:6  
1 Kings 2:6  
1 Kings 2:9  
Job 7:9  
Job 11:8  
Job 14:13  
Job 17:13  
Job 17:16  
Job 21:13  
Job 24:19  
Job 26:6  
Psalms 6:5  
Psalms 9:17  
Psalms 16:10  
Psalms 18:5  
Psalms 30:3  
Psalms 31:17  
Psalms 49:14  
Psalms 49:15  
Psalms 55:15  
Psalms 86:13  
Psalms 88:3  
Psalms 89:48

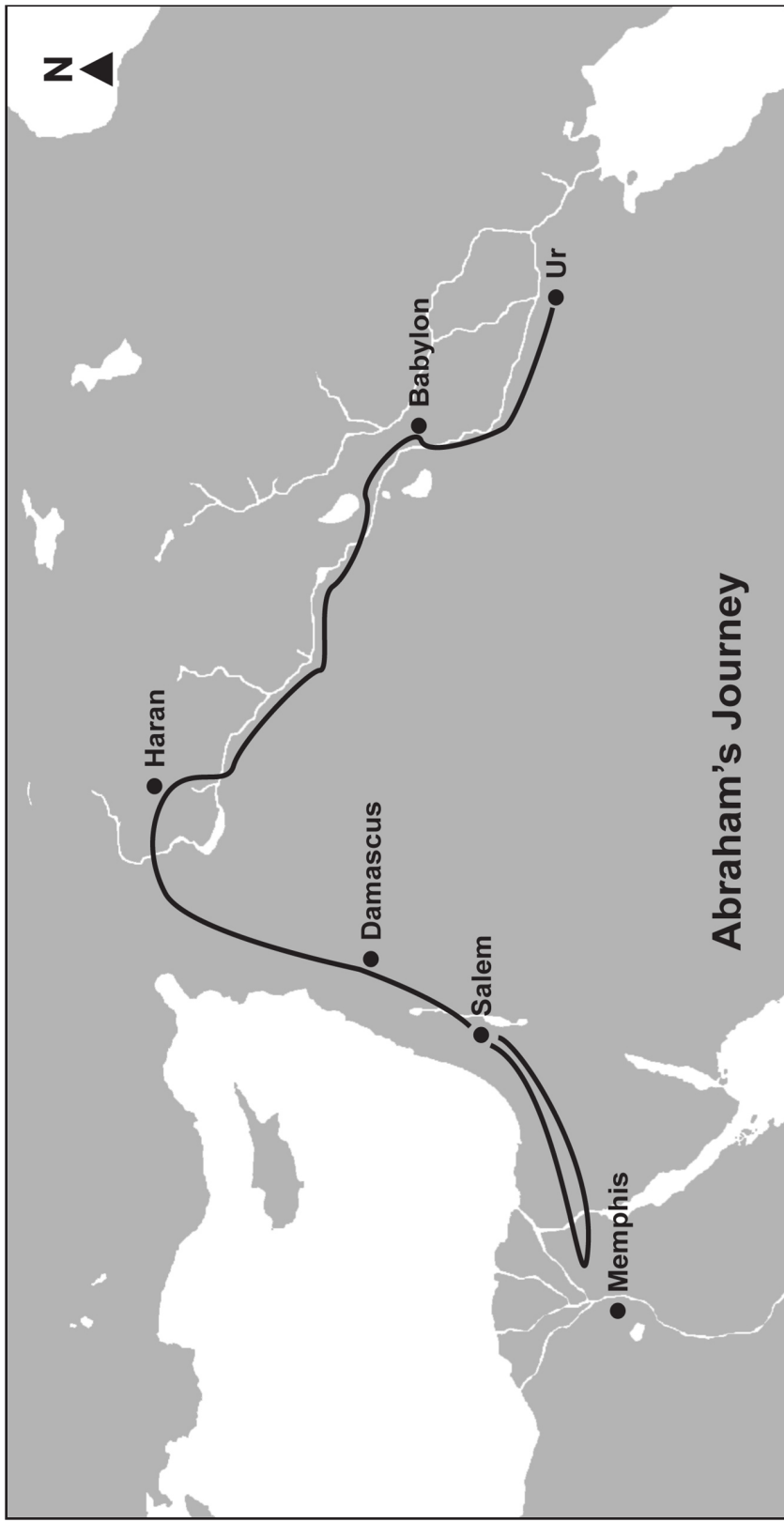
Psalms 116:3  
Psalms 139:8  
Psalms 141:7  
Proverbs 1:12  
Proverbs 5:5  
Proverbs 7:27  
Proverbs 9:18  
Proverbs 15:11  
Proverbs 15:24  
Proverbs 23:14  
Proverbs 27:20  
Proverbs 30:16  
Ecclesiastes 9:10  
Song of Solomon 8:6  
Isaiah 5:14  
Isaiah 7:11  
Isaiah 14:9  
Isaiah 14:11  
Isaiah 14:15  
Isaiah 28:15  
Isaiah 28:18  
Isaiah 38:10  
Isaiah 38:18  
Isaiah 57:9  
Ezekiel 31:15  
Ezekiel 31:16  
Ezekiel 31:17  
Ezekiel 32:21  
Ezekiel 32:27  
Hosea 13:14  
Amos 9:2  
Jonah 2:2  
Habakkuk 2:5

## ***Tartaroō***

2 Peter 2:4

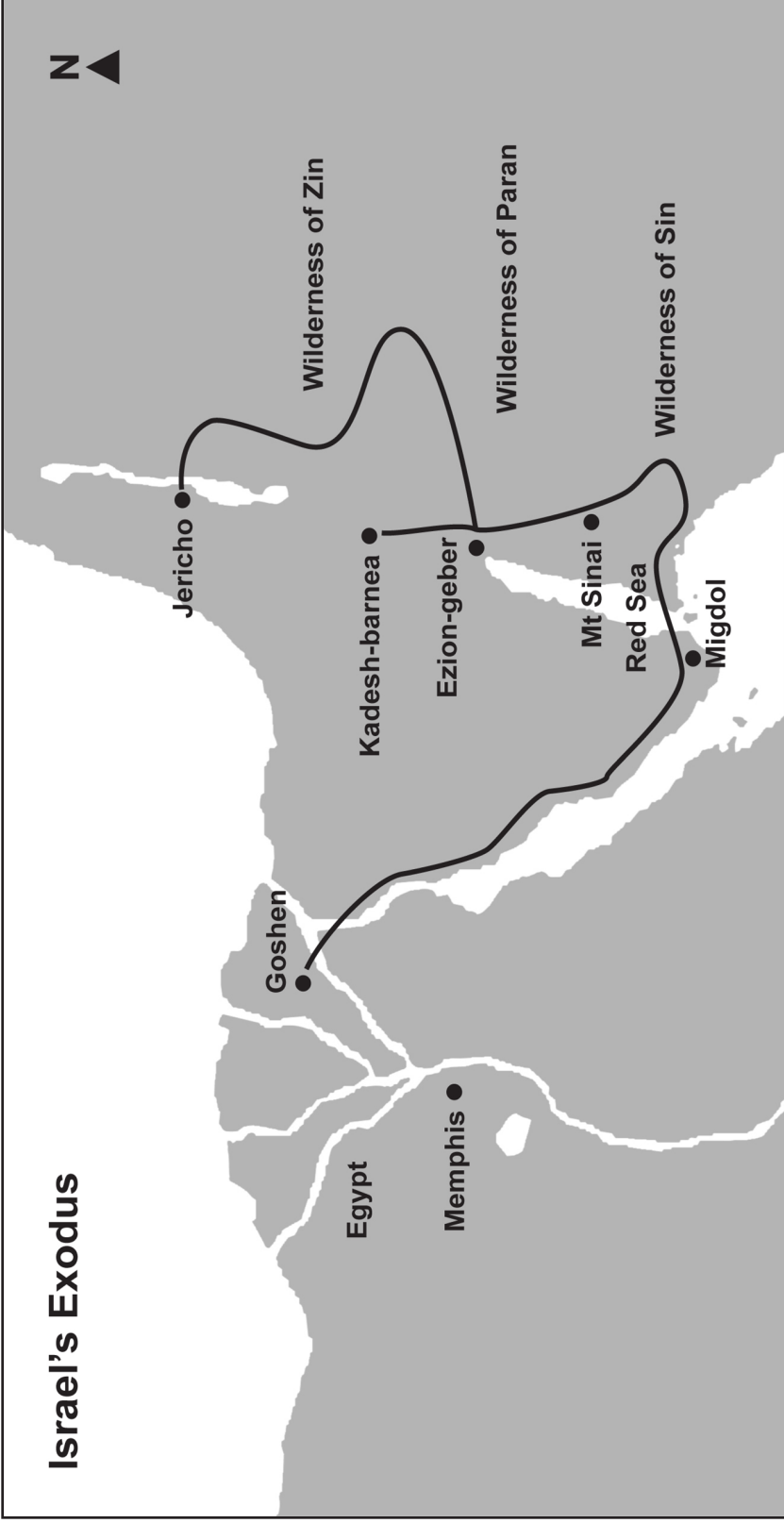
## ***Questioned***

None yet noted

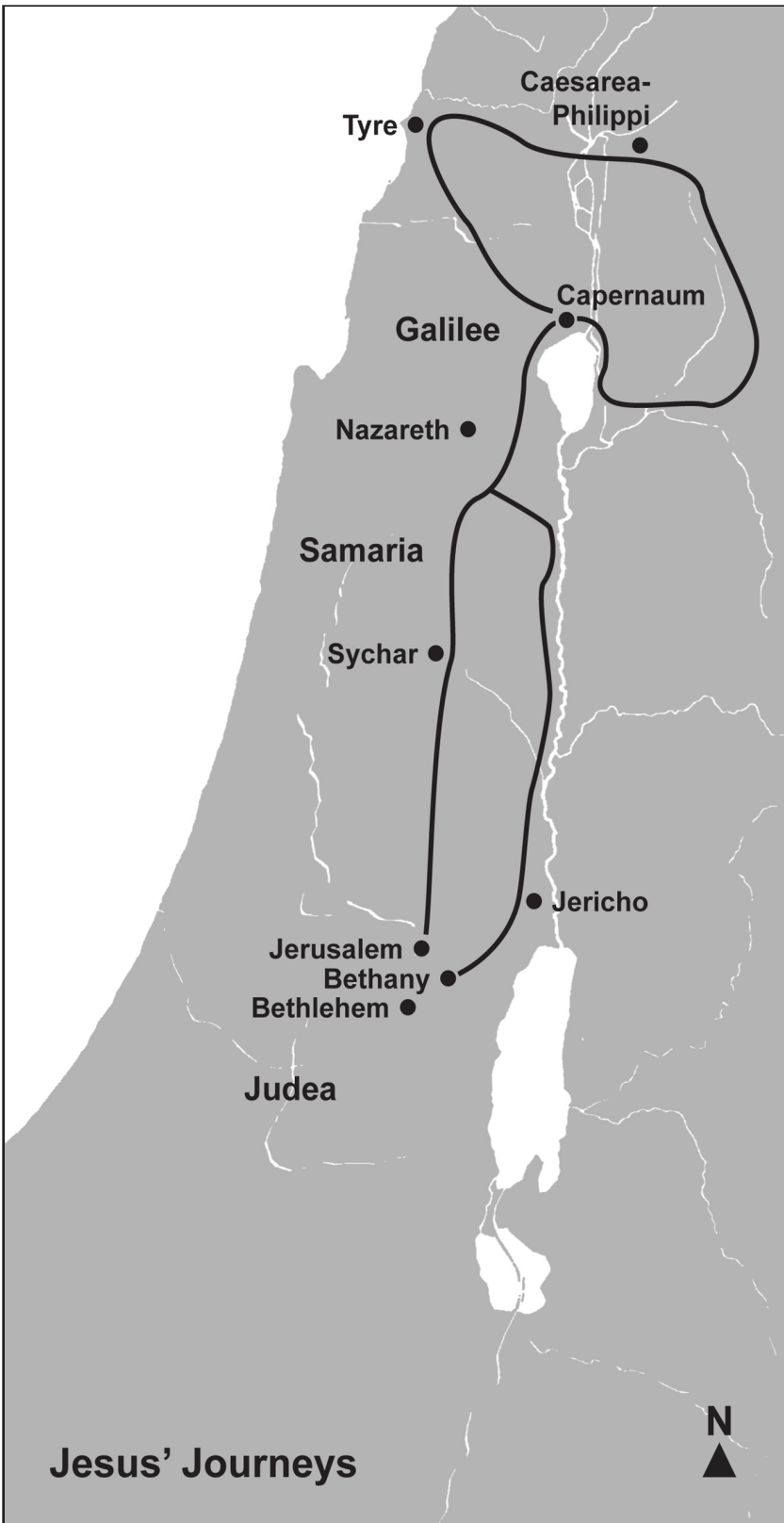


*By faith, Abraham, when called to go out into a place which he should afterward receive as an inheritance, obeyed, and went out, not knowing whither he was going.*  
- Hebrews 11:8

# Israel's Exodus

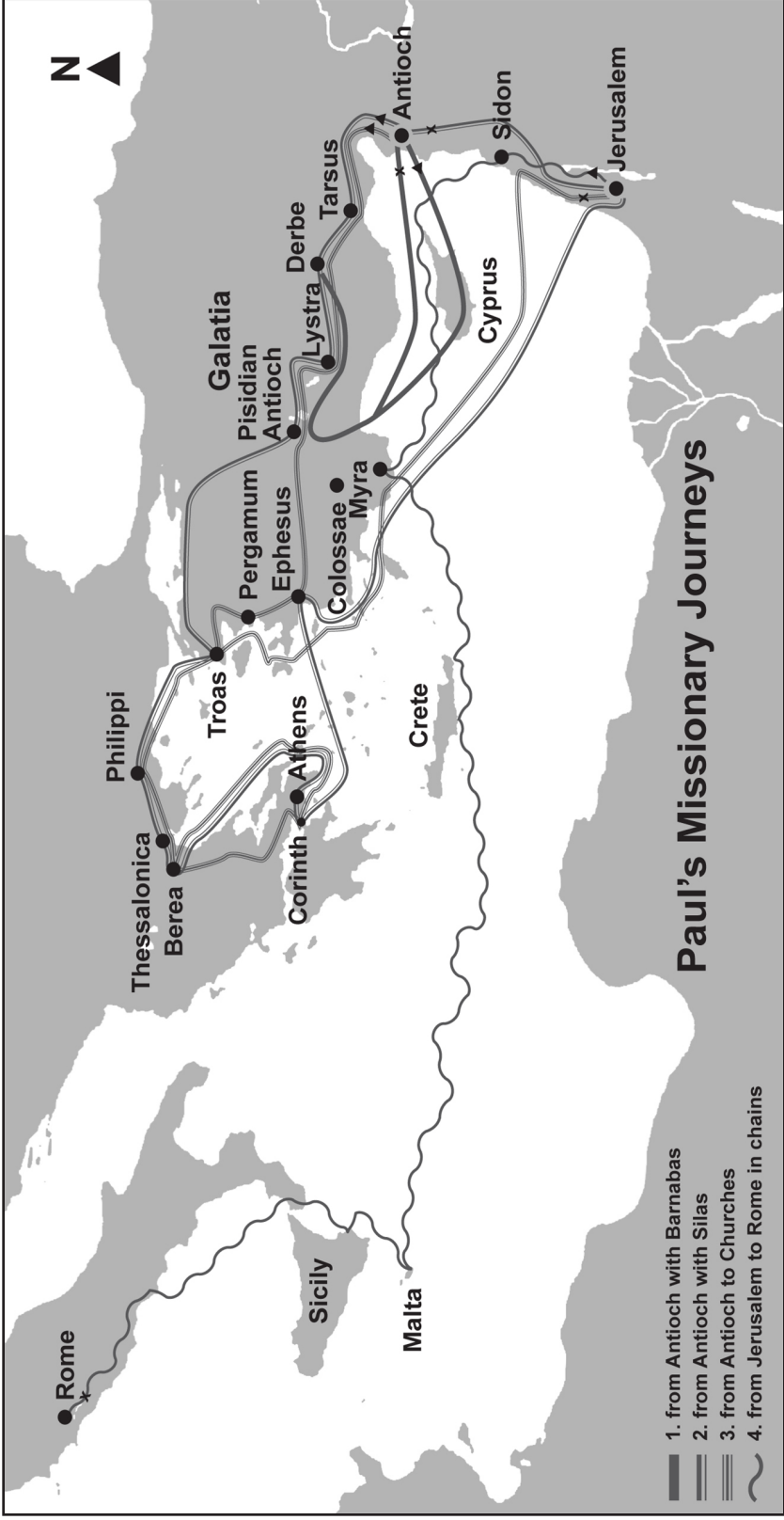


*"When Pharaoh had let the people go, God didn't lead them by the way of the land of the Philistines, although that was near; for God said, 'Lest perhaps the people change their minds when they see war, and they return to Egypt'" Exodus 13:17*



*For even the Son of Man came not to be served, but to serve, and to give his life a ransom for many. - Mark 10:45*





*Paul, a servant of Jesus Christ, set apart for the gospel of God, - Romans 1:1*

# Creation 4004 B.C.

Adam and Eve created	4004
Tubal-cain forges metal	3300
Enoch walks with God	3017
Methuselah dies at age 969	2349
God floods the Earth	2349
Tower of Babel thwarted	2247
Abraham sojourns to Canaan	1922
Jacob moves to Egypt	1706
Moses leads Exodus from Egypt	1491
Gideon judges Israel	1245
Ruth embraces the God of Israel	1168
David installed as King	1055
King Solomon builds the Temple	1018
Elijah defeats Baal's prophets	896
Jonah preaches to Nineveh	800
Assyrians conquer Israelites	721
King Josiah reforms Judah	630
Babylonians capture Judah	605
Persians conquer Babylonians	539
Cyrus frees Jews, rebuilds Temple	537
Nehemiah rebuilds the wall	454
Malachi prophecies the Messiah	416
Greeks conquer Persians	331
Seleucids conquer Greeks	312
Hebrew Bible translated to Greek	250
Maccabees defeat Seleucids	165
Romans subject Judea	63
Herod the Great rules Judea	37

(The Annals of the World, James Uusher)

## Jesus Christ born 4 B.C.

# New Heavens and Earth



- 1956 Christ returns for his people
- 1956 Jim Elliot martyrd in Ecuador
- 1830 John Williams reaches Polynesia
- 1731 Zinzendorf leads Moravian mission
- 1614 Japanese kill 40,000 Christians
- 1572 Jesuits reach Mexico
- 1517 Martin Luther leads Reformation
- 1455 Gutenberg prints first Bible
- 1323 Franciscans reach Sumatra
- 1276 Ramon Llull trains missionaries
- 1100 Crusades tarnish the church
- 1054 The Great Schism
- 997 Adalbert martyrd in Prussia
- 864 Bulgarian Prince Boris converts
- 716 Boniface reaches Germany
- 635 Alopen reaches China
- 569 Longinus reaches Alodia / Sudan
- 432 Saint Patrick reaches Ireland
- 397 Carthage ratifies Bible Canon
- 341 Ulfilas reaches Goth / Romania
- 325 Niceae proclaims God is Trinity
- 250 Denis reaches Paris, France
- 197 Tertullian writes Christian literature
- 70 Titus destroys the Jewish Temple
- 61 Paul imprisoned in Rome, Italy
- 52 Thomas reaches Malabar, India
- 39 Peter reaches Gentile Cornelius
- 33 Holy Spirit empowers the Church

(Wikipedia, Timeline of Christian missions)

## Resurrected 33 A.D.

<b>What are we?</b> ▶			Genesis 1:26 - 2:3	
<b>How are we sinful?</b> ▶			Romans 5:12-19	
<b>Where are we?</b> ◀			Innocence	
			Eternity Past	Creation 4004 B.C.
<b>Who are we?</b> ▶	God	Father	John 10:30	Genesis 1:31 God's perfect fellowship with Adam in The Garden of Eden
		Son	God's perfect fellowship	
		Holy Spirit		
	Mankind	Living	Genesis 1:1 No Creation No people	Genesis 1:31 No Fall No unholy Angels
		Deceased believing		
		Deceased unbelieving		
	Angels	Holy		
		Imprisoned		
		Fugitive		
		First Beast		
		False Prophet		
		Satan		
<b>Why are we?</b> ▶			Romans 11:25-36, Ephesian 2:7	

Mankind is created in God's image, male and female He created us

Sin entered the world through Adam and then death through sin

## When are we?



Fallen				Glory
Fall to sin No Law	Moses' Law 1500 B.C.	Christ 33 A.D.	Church Age Kingdom Age	New Heavens and Earth
1 Timothy 6:16 Living in unapproachable light				Acts 3:21 Philippians 2:11 Revelation 20:3  God's perfectly restored fellowship with all Mankind praising Christ as Lord in the Holy City
John 8:58 Pre-incarnate	John 1:14 Incarnate	Luke 23:43 Paradise		
Psalm 139:7 Everywhere	John 14:17 Living in believers			
Ephesians 2:1-5 Serving the Savior or Satan on Earth				
Luke 16:22 Blessed in Paradise				
Luke 16:23, Revelation 20:5,13 Punished in Hades until the final judgment				
Hebrews 1:14 Serving mankind at God's command				
2 Peter 2:4, Jude 6 Imprisoned in Tartarus				
			Revelation 20:13 Thalaasa	Matthew 25:41 Revelation 20:10
1 Peter 5:8, Revelation 12:10  Rebelling against Christ Accusing mankind			Revelation 19:20 Lake of Fire	Lake of Fire prepared for the Devil and his Angels
			Revelation 20:2 Abyss	

For God has bound all over to disobedience in order to show mercy to all

# Destiny

[AionianBible.org/Destiny](http://AionianBible.org/Destiny)

The Aionian Bible shows the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of after-life destinies. The underlying Hebrew and Greek words typically translated as *Hell* show us that there are not just two after-life destinies, Heaven or Hell. Instead, there are a number of different locations, each with different purposes, different durations, and different inhabitants. Locations include 1) Old Testament *Sheol* and New Testament *Hadēs*, 2) *Geenna*, 3) *Tartaroō*, 4) *Abyssos*, 5) *Limnē Pyr*, 6) *Paradise*, 7) *The New Heaven*, and 8) *The New Earth*. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The key observation is that fallen angels will be present at the final judgment, 2 Peter 2:4 and Jude 6. Traditionally, we understand the separation of the Sheep and the Goats at the final judgment to divide believing from unbelieving mankind, Matthew 25:31-46 and Revelation 20:11-15. However, the presence of fallen angels alternatively suggests that Jesus is separating redeemed mankind from the fallen angels. We do know that Jesus is the helper of mankind and not the helper of the Devil, Hebrews 2. We also know that Jesus has atoned for the sins of all mankind, both believer and unbeliever alike, 1 John 2:1-2. Deceased believers are rewarded in Paradise, Luke 23:43, while unbelievers are punished in Hades as the story of Lazarus makes plain, Luke 16:19-31. Yet less commonly known, the punishment of this selfish man and all unbelievers is before the final judgment, is temporal, and is punctuated when Hades is evacuated, Revelation 20:13. So is there hope beyond Hades for unbelieving mankind? Jesus promised, *"the gates of Hades will not prevail,"* Matthew 16:18. Paul asks, *"Hades where is your victory?"* 1 Corinthians 15:55. John wrote, *"Hades gives up,"* Revelation 20:13.

Jesus comforts us saying, *"Do not be afraid,"* because he holds the keys to *unlock* death and Hades, Revelation 1:18. Yet too often our *Good News* sounds like a warning to *"be afraid"* because Jesus holds the keys to *lock* Hades! Wow, we have it backwards! Hades will be evacuated! And to guarantee hope, once emptied, Hades is thrown into the Lake of Fire, never needed again, Revelation 20:14.

Finally, we read that anyone whose name is not written in the Book of Life is thrown into the Lake of Fire, the second death, with no exit ever mentioned or promised, Revelation 21:1-8. So are those evacuated from Hades then, *"out of the frying pan, into the fire?"* Certainly, the Lake of Fire is the destiny of the Goats. But, do not be afraid. Instead, read the Bible's explicit mention of the purpose of the Lake of Fire and the identity of the Goats, *"Then he will say also to those on the left hand, 'Depart from me, you cursed, into the consummate fire which is prepared for... the devil and his angels,'"* Matthew 25:41. Bad news for the Devil. Good news for all mankind!

Faith is not a pen to write your own name in the Book of Life. Instead, faith is the glasses to see that the love of Christ for all mankind has already written our names in Heaven. Jesus said, *"You did not choose me, but I chose you,"* John 15:16. Though unbelievers will suffer regrettable punishment in Hades, redeemed mankind will never enter the Lake of Fire, prepared for the devil and his angels. And as God promised, all mankind will worship Christ together forever, Philippians 2:9-11.



## World Nations

*Go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; - Matthew 28:19*

