

The New Testament in the Order Written (Young's Literal Translation – without chapters or verses)

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Galatians (A. D. 50)

Paul, an apostle -- not from men, nor through man, but through Jesus Christ, and God the Father, who did raise him out of the dead -- and all the brethren with me, to the assemblies of Galatia: Grace to you, and peace from God the Father, and our Lord Jesus Christ, who did give himself for our sins, that he might deliver us out of the present evil age, according to the will of God even our Father, to whom [is] the glory to the ages of the ages. Amen. I wonder that ye are so quickly removed from Him who did call you in the grace of Christ to another good news; that is not another, except there be certain who are troubling you, and wishing to pervert the good news of the Christ; but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you -- anathema let him be! as we have said before, and now say again, If any one to you may proclaim good news different from what ye did receive -- anathema let him be! for now men do I persuade, or God? or do I seek to please men? for if yet men I did please -- Christ's servant I should not be. And I make known to you, brethren, the good news that were proclaimed by me, that it is not according to man, for neither did I from man receive it, nor was I taught [it], but through a revelation of Jesus Christ, or ye did hear of my behaviour once in Judaism, that exceedingly I was persecuting the assembly of God, and wasting it, and I was advancing in Judaism above many equals in age in mine own race, being more abundantly zealous of my fathers' deliverances, and when God was well pleased -- having separated me from the womb of my mother, and having called [me] through His grace -- to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood, nor did I go up to Jerusalem unto those who were apostles before me, but I went away to Arabia, and again returned to Damascus, then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days, and other of the apostles I did not see, except James, the brother of the Lord. And the things that I write to you, lo, before God -- I lie not; then I came to the regions of Syria and of Cilicia, and was unknown by face to the assemblies of Judea, that [are] in Christ, and only they were hearing, that 'he who is persecuting us then, doth now proclaim good news -- the faith that then he was wasting;' and they were glorifying God in me. Then, after fourteen years again I went up to

Jerusalem with Barnabas, having taken with me also Titus; and I went up by revelation, and did submit to them the good news that I preach among the nations, and privately to those esteemed, lest in vain I might run or did run; but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised -- and [that] because of the false brethren brought in unawares, who did come in privily to spy out our liberty that we have in Christ Jesus, that us they might bring under bondage, To whom not even for an hour we gave place by subjection, that the truth of the good news might remain to you. And from those who were esteemed to be something -- whatever they were then, it maketh no difference to me -- the face of man God accepteth not, for -- to me those esteemed did add nothing, but, on the contrary, having seen that I have been entrusted with the good news of the uncircumcision, as Peter with [that] of the circumcision, or He who did work with Peter to the apostleship of the circumcision, did work also in me in regard to the nations, and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, a right hand of fellowship they did give to me, and to Barnabas, that we to the nations, and they to the circumcision [may go], only, of the poor that we should be mindful, which also I was diligent -- this very thing -- to do. And when Peter came to Antioch, to the face I stood up against him, because he was blameworthy, for before the coming of certain from James, with the nations he was eating, and when they came, he was withdrawing and separating himself, fearing those of the circumcision, and dissemble with him also did the other Jews, so that also Barnabas was carried away by their dissimulation. But when I saw that they are not walking uprightly to the truth of the good news, I said to Peter before all, 'If thou, being a Jew, in the manner of the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize? we by nature Jews, and not sinners of the nations, having known also that a man is not declared righteous by works of law, if not through the faith of Jesus Christ, also we in Christ Jesus did believe, that we might be declared righteous by the faith of Christ, and not by works of law, wherefore declared righteous by works of law shall be no flesh.' And if, seeking to be declared righteous in Christ, we ourselves also were found sinners, [is] then Christ a ministrant of sin? let it not be! for if the things I threw down, these again I build up, a transgressor I set myself forth; for I through law, did die, that to God I may live; with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh -- in the faith I live of the Son of God, who did love me and did give himself for me; I do not make void the grace of God, for if righteousness [be] through law -- then Christ died in vain. O thoughtless Galatians, who did bewitch you, not to obey the truth -- before whose eyes Jesus Christ was described before among you crucified? his only do I wish to learn from you -- by works of law the Spirit did ye receive, or by the hearing of faith? so thoughtless are ye! having begun in the Spirit, now in the flesh do ye end? so many things did ye suffer in vain! if, indeed, even in vain. He, therefore, who is supplying to you the Spirit, and working mighty acts among you -- by works of law or by the hearing of faith [is it]? according as Abraham did believe God, and it was reckoned to him -- to righteousness; now ye, then, that those of faith -- these are sons of Abraham, and the Writing having foreseen that by faith God doth declare righteous the nations did proclaim before the good news to Abraham -- 'Blessed in thee shall be all the nations;' so that those of faith are blessed with the faithful Abraham, for as many as are of works of law are under a curse, for it hath been written, 'Cursed [is] every one who is not remaining in all things that have been written in the Book of the Law -- to do them,' and that in law no one is declared righteous with God, is evident, because 'The righteous by faith shall live;' and the law is not by faith, but -- 'The man who did them shall live in them.' Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, 'Cursed is every one who is hanging on a tree,' that to the nations the blessing of Abraham may come in Christ Jesus, that the promise of the Spirit we may receive through the faith. Brethren, as a man I say [it], even of man a confirmed covenant no one doth make void or doth add to, and to Abraham were the promises spoken, and to his seed; He doth not say, 'And to seeds,' as of many, but as of one, 'And to thy seed,' which is Christ; and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make void the

promise, for if by law [be] the inheritance, [it is] no more by promise, but to Abraham through promise did God grant [it]. Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator -- and the mediator is not of one, and God is one -- the law, then, [is] against the promises of God? -- let it not be! for if a law was given that was able to make alive, truly by law there would have been the righteousness, but the Writing did shut up the whole under sin, that the promise by faith of Jesus Christ may be given to those believing. And before the coming of the faith, under law we were being kept, shut up to the faith about to be revealed, so that the law became our child-conductor -- to Christ, that by faith we may be declared righteous, and the faith having come, no more under a child-conductor are we, for ye are all sons of God through the faith in Christ Jesus, for as many as to Christ were baptized did put on Christ; there is not here Jew or Greek, there is not here servant nor freeman, there is not here male and female, for all ye are one in Christ Jesus; and if ye [are] of Christ then of Abraham ye are seed, and according to promise -- heirs. And I say, so long time as the heir is a babe, he differeth nothing from a servant -- being lord of all, but is under tutors and stewards till the time appointed of the father, so also we, when we were babes, under the elements of the world were in servitude, and when the fulness of time did come, God sent forth His Son, come of a woman, come under law, hat those under law he may redeem, that the adoption of sons we may receive; and because ye are sons, God did send forth the spirit of His Son into your hearts, crying, 'Abba, Father!' o that thou art no more a servant, but a son, and if a son, also an heir of God through Christ. But then, indeed, not having known God, ye were in servitude to those not by nature gods, and now, having known God -- and rather being known by God -- how turn ye again unto the weak and poor elements to which anew ye desire to be in servitude? days ye observe, and months, and times, and years! I am afraid of you, lest in vain I did labour toward you. Become as I [am] -- because I also [am] as ye brethren, I beseech you; to me ye did no hurt, and ye have known that through infirmity of the flesh I did proclaim good news to you at the first, and my trial that [is] in my flesh ye did not despise nor reject, but as a messenger of God ye did receive me -- as Christ Jesus; what then was your happiness? for I testify to you, that if possible, your eyes having plucked out, ye would have given to me; so that your enemy have I become, being true to you? they are zealous for you -- [yet] not well, but they wish to shut us out, that for them ye may be zealous; and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you; my little children, of whom again I travail in birth, till Christ may be formed in you, and I was wishing to be present with you now, and to change my voice, because I am in doubt about you. Tell me, ye who are willing to be under law, the law do ye not hear? for it hath been written, that Abraham had two sons, one by the maid-servant, and one by the free-woman, but he who [is] of the maid-servant, according to flesh hath been, and he who [is] of the free-woman, through the promise; which things are allegorized, for these are the two covenants: one, indeed, from mount Sinai, to servitude bringing forth, which is Hagar; for this Hagar is mount Sinai in Arabia, and doth correspond to the Jerusalem that now [is], and is in servitude with her children, and the Jerusalem above is the free-woman, which is mother of us all, for it hath been written, 'Rejoice, O barren, who art not bearing; break forth and cry, thou who art not travailing, because many [are] the children of the desolate -- more than of her having the husband.' And we, brethren, as Isaac, are children of promise, but as then he who was born according to the flesh did persecute him according to the spirit, so also now; but what saith the Writing? 'Cast forth the maid-servant and her son, for the son of the maid-servant may not be heir with the son of the free-woman;' then, brethren, we are not a maid-servant's children, but the free-woman's. In the freedom, then, with which Christ did make you free -- stand ye, and be not held fast again by a yoke of servitude; lo, I Paul do say to you, that if ye be circumcised, Christ shall profit you nothing; and I testify again to every man circumcised, that he is a debtor to do the whole law; ye were freed from the Christ, ye who in law are declared righteous; from the grace ye fell away; or we by the Spirit, by faith, a hope of righteousness do wait for, or in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith

through love working. Ye were running well; who did hinder you -- not to obey the truth? the obedience [is] not of him who is calling you! a little leaven the whole lump doth leaven; I have confidence in regard to you in the Lord, that ye will be none otherwise minded; and he who is troubling you shall bear the judgment, whoever he may be. And I, brethren, if uncircumcision I yet preach, why yet am I persecuted? then hath the stumbling-block of the cross been done away; O that even they would cut themselves off who are unsettling you! For ye -- to freedom ye were called, brethren, only not the freedom for an occasion to the flesh, but through the love serve ye one another, for all the law in one word is fulfilled -- in this: 'Thou shalt love thy neighbor as thyself;' and if one another ye do bite and devour, see -- that ye may not by one another be consumed. And I say: In the Spirit walk ye, and the desire of the flesh ye may not complete; for the flesh doth desire contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed one to another, that the things that ye may will -- these ye may not do; and if by the Spirit ye are led, ye are not under law. And manifest also are the works of the flesh, which are: Adultery, whoredom, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strifes, emulations, wraths, rivalries, dissensions, sects, envyings, murders, drunkennesses, revellings, and such like, of which I tell you before, as I also said before, that those doing such things the reign of God shall not inherit. And the fruit of the Spirit is: Love, joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance: against such there is no law; and those who are Christ's, the flesh did crucify with the affections, and the desires; if we may live in the Spirit, in the Spirit also we may walk; let us not become vain-glorious -- one another provoking, one another envying! brethren, if a man also may be overtaken in any trespass, ye who [are] spiritual restore such a one in a spirit of meekness, considering thyself -- lest thou also may be tempted; of one another the burdens bear ye, and so fill up the law of the Christ, or if any one doth think [himself] to be something -- being nothing -- himself he doth deceive; and his own work let each one prove, and then in regard to himself alone the glorying he shall have, and not in regard to the other, or each one his own burden shall bear. And let him who is instructed in the word share with him who is instructing -- in all good things. Be not led astray; God is not mocked; for what a man may sow -- that also he shall reap, because he who is sowing to his own flesh, of the flesh shall reap corruption; and he who is sowing to the Spirit, of the Spirit shall reap life age-during; and in the doing good we may not be faint-hearted, for at the proper time we shall reap -- not desponding; therefore, then, as we have opportunity, may we work the good to all, and especially unto those of the household of the faith. Ye see in how large letters I have written to you with my own hand; as many as are willing to make a good appearance in the flesh, these constrain you to be circumcised -- only that for the cross of the Christ they may not be persecuted, for neither do those circumcised themselves keep the law, but they wish you to be circumcised, that in your flesh they may glory. And for me, let it not be -- to glory, except in the cross of our Lord Jesus Christ, through which to me the world hath been crucified, and I to the world; for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation; and as many as by this rule do walk -- peace upon them, and kindness, and on the Israel of God! Henceforth, let no one give me trouble, for I the scars of the Lord Jesus in my body do bear. The grace of our Lord Jesus Christ [is] with your spirit, brethren! Amen.

James (A. D. 50)

James, of God and of the Lord Jesus Christ a servant, to the Twelve Tribes who are in the dispersion: Hail! All joy count [it], my brethren, when ye may fall into temptations manifold; knowing that the proof of your faith doth work endurance, and let the endurance have a perfect work, that ye may be perfect and entire -- in nothing lacking; and if any of you do lack wisdom, let him ask from God, who is giving to all liberally, and not reproaching, and it shall be given to him; and let him ask in faith, nothing doubting, for he who is doubting hath been like a wave of the sea, driven by wind and tossed, for let not that man suppose that he shall receive anything from the Lord -- a two-souled man [is]

unstable in all his ways. And let the brother who is low rejoice in his exaltation, and the rich in his becoming low, because as a flower of grass he shall pass away; for the sun did rise with the burning heat, and did wither the grass, and the flower of it fell, and the grace of its appearance did perish, so also the rich in his way shall fade away! Happy the man who doth endure temptation, because, becoming approved, he shall receive the crown of the life, which the Lord did promise to those loving Him. Let no one say, being tempted -- 'From God I am tempted,' for God is not tempted of evil, and Himself doth tempt no one, and each one is tempted, by his own desires being led away and enticed, afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death. Be not led astray, my brethren beloved; every good giving, and every perfect gift is from above, coming down from the Father of the lights, with whom is no variation, or shadow of turning; having counselled, He did beget us with a word of truth, for our being a certain first-fruit of His creatures. So then, my brethren beloved, let every man be swift to hear, slow to speak, slow to anger, for the wrath of a man the righteousness of God doth not work; wherefore having put aside all filthiness and superabundance of evil, in meekness be receiving the engrafted word, that is able to save your souls; and become ye doers of the word, and not hearers only, deceiving yourselves, because, if any one is a hearer of the word and not a doer, this one hath been like to a man viewing his natural face in a mirror, for he did view himself, and hath gone away, and immediately he did forget of what kind he was; and he who did look into the perfect law -- that of liberty, and did continue there, this one -- not a forgetful hearer becoming, but a doer of work -- this one shall be happy in his doing. If any one doth think to be religious among you, not bridling his tongue, but deceiving his heart, of this one vain [is] the religion; religion pure and undefiled with the God and Father is this, to look after orphans and widows in their tribulation -- unspotted to keep himself from the world. My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus Christ, for if there may come into your synagogue a man with gold ring, in gay raiment, and there may come in also a poor man in vile raiment, and ye may look upon him bearing the gay raiment, and may say to him, 'Thou -- sit thou here well,' and to the poor man may say, 'Thou -- stand thou there, or, Sit thou here under my footstool,' -- ye did not judge fully in yourselves, and did become ill-reasoning judges. Hearken, my brethren beloved, did not God choose the poor of this world, rich in faith, and heirs of the reign that He promised to those loving Him? and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats; do they not themselves speak evil of the good name that was called upon you? If, indeed, royal law ye complete, according to the Writing, 'Thou shalt love thy neighbour as thyself,' -- ye do well; and if ye accept persons, sin ye do work, being convicted by the law as transgressors; for whoever the whole law shall keep, and shall stumble in one [point], he hath become guilty of all; for He who is saying, 'Thou mayest not commit adultery,' said also, 'Thou mayest do no murder;' and if thou shalt not commit adultery, and shalt commit murder, thou hast become a transgressor of law; so speak ye and so do, as about by a law of liberty to be judged, for the judgment without kindness [is] to him not having done kindness, and exult doth kindness over judgment. What [is] the profit, my brethren, if faith, any one may speak of having, and works he may not have? is that faith able to save him? and if a brother or sister may be naked, and may be destitute of the daily food, and any one of you may say to them, 'Depart ye in peace, be warmed, and be filled,' and may not give to them the things needful for the body, what [is] the profit? so also the faith, if it may not have works, is dead by itself. But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith: thou -- thou dost believe that God is one; thou dost well, and the demons believe, and they shudder! And dost thou wish to know, O vain man, that the faith apart from the works is dead? Abraham our father -- was not he declared righteous out of works, having brought up Isaac his son upon the altar? dost thou see that the faith was working with his works, and out of the works the faith was perfected? and fulfilled was the Writing that is saying, 'And Abraham did believe God, and it was reckoned to him -- to righteousness;' and, 'Friend of God' he was called. Ye see, then, that out of works is man declared righteous, and not out of faith only; and in like

manner also Rahab the harlot -- was she not out of works declared righteous, having received the messengers, and by another way having sent forth? for as the body apart from the spirit is dead, so also the faith apart from the works is dead. Many teachers become not, my brethren, having known that greater judgment we shall receive, for we all make many stumbles; if any one in word doth not stumble, this one [is] a perfect man, able to bridle also the whole body; lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about; lo, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, whithersoever the impulse of the helmsman doth counsel, so also the tongue is a little member, and doth boast greatly; lo, a little fire how much wood it doth kindle! and the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna. For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature, and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly poison, with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God; out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen; doth the fountain out of the same opening pour forth the sweet and the bitter? is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water [is able] to make. Who [is] wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom, and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth; this wisdom is not descending from above, but earthly, physical, demon-like, for where zeal and rivalry [are], there is insurrection and every evil matter; and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhypocritical: -- and the fruit of the righteousness in peace is sown to those making peace. Whence [are] wars and fightings among you? not thence -- out of your passions, that are as soldiers in your members? ye desire, and ye have not; ye murder, and are zealous, and are not able to attain; ye fight and war, and ye have not, because of your not asking; ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend [it]. Adulterers and adulteresses! have ye not known that friendship of the world is enmity with God? whoever, then, may counsel to be a friend of the world, an enemy of God he is set. Do ye think that emptily the Writing saith, 'To envy earnestly desireth the spirit that did dwell in us,' and greater grace he doth give, wherefore he saith, 'God against proud ones doth set Himself up, and to lowly ones He doth give grace?' be subject, then, to God; stand up against the devil, and he will flee from you; draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled! be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness; be made low before the Lord, and He shall exalt you. Speak not one against another, brethren; he who is speaking against a brother, and is judging his brother, doth speak against law, and doth judge law, and if law thou dost judge, thou art not a doer of law but a judge; one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other? Go, now, ye who are saying, 'To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain;' who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing; instead of your saying, 'If the Lord may will, we shall live, and do this or that;' and now ye glory in your pride; all such glorying is evil; to him, then, knowing to do good, and not doing, sin it is to him. Go, now, ye rich! weep, howling over your miseries that are coming upon [you]; your riches have rotted, and your garments have become moth-eaten; your gold and silver have rotted, and the rust of them for a testimony shall be to you, and shall eat your flesh as fire. Ye made treasure in the last days! lo, the reward of the workmen, of those who in-gathered your fields, which hath been fraudulently kept back by you -- doth cry out, and the exclamations of those who did reap into the ears of the Lord of Sabaoth have entered; ye did live in luxury upon the earth, and were wanton; ye did nourish your hearts, as in a day of slaughter; ye did condemn -- ye did murder the righteous one, he doth not resist you. Be patient, then, brethren, till

the presence of the Lord; lo, the husbandman doth expect the precious fruit of the earth, being patient for it, till he may receive rain -- early and latter; be patient, ye also; establish your hearts, because the presence of the Lord hath drawn nigh; murmur not against one another, brethren, that ye may not be condemned; lo, the Judge before the door hath stood. An example take ye of the suffering of evil, my brethren, and of the patience, the prophets who did speak in the name of the Lord; lo, we call happy those who are enduring; the endurance of Job ye heard of, and the end of the Lord ye have seen, that very compassionate is the Lord, and pitying. And before all things, my brethren, do not swear, neither by the heaven, neither by the earth, neither by any other oath, and let your Yes be Yes, and the No, No; that under judgment ye may not fall. Doth any one suffer evil among you? let him pray; is any of good cheer? let him sing psalms; is any infirm among you? let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the name of the Lord, and the prayer of the faith shall save the distressed one, and the Lord shall raise him up, and if sins he may have committed, they shall be forgiven to him. Be confessing to one another the trespasses, and be praying for one another, that ye may be healed; very strong is a working supplication of a righteous man; Elijah was a man like affected as we, and with prayer he did pray -- not to rain, and it did not rain upon the land three years and six months; and again he did pray, and the heaven did give rain, and the land did bring forth her fruit. Brethren, if any among you may go astray from the truth, and any one may turn him back, let him know that he who did turn back a sinner from the straying of his way shall save a soul from death, and shall cover a multitude of sins.

1 Thessalonians (A. D. 51)

Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God the Father, and the Lord Jesus Christ: Grace to you, and peace, from God our Father, and the Lord Jesus Christ! We give thanks to God always for you all, making mention of you in our prayers, unceasingly remembering of you the work of the faith, and the labour of the love, and the endurance of the hope, of our Lord Jesus Christ, in the presence of our God and Father, having known, brethren beloved, by God, your election, because our good news did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as ye have known of what sort we became among you because of you, and ye -- ye did become imitators of us, and of the Lord, having received the word in much tribulation, with joy of the Holy Spirit, so that ye became patterns to all those believing in Macedonia and Achaia, for from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God did go forth, so that we have no need to say anything, for they themselves concerning us do declare what entrance we had unto you, and how ye did turn unto God from the idols, to serve a living and true God, and to wait for His Son from the heavens, whom He did raise out of the dead -- Jesus, who is rescuing us from the anger that is coming. For yourselves have known, brethren, our entrance in unto you, that it did not become vain, but having both suffered before, and having been injuriously treated (as ye have known) in Philippi, we were bold in our God to speak unto you the good news of God in much conflict, for our exhortation [is] not out of deceit, nor out of uncleanness, nor in guile, but as we have been approved by God to be entrusted with the good news, so we speak, not as pleasing men, but God, who is proving our hearts, for at no time did we come with speech of flattery, (as ye have known,) nor in a pretext for covetousness, (God [is] witness!) nor seeking of men glory, neither from you nor from others, being able to be burdensome, as Christ's apostles. But we became gentle in your midst, as a nurse may cherish her own children, so being desirous of you, we are well-pleased to impart to you not only the good news of God, but also our own souls, because beloved ye have become to us, for ye remember, brethren, our labour and travail, for, night and day working not to be a burden upon any of you, we did preach to you the good news of God; ye [are] witnesses -- God also -- how kindly and righteously, and blamelessly to you who believe we became, even as ye have known, how each one of you, as a father his own children, we are exhorting you, and comforting, and

testifying, for your walking worthily of God, who is calling you to His own reign and glory. Because of this also, we -- we do give thanks to God continually, that, having received the word of hearing from us of God, ye accepted, not the word of man, but as it is truly, the word of God, who also doth work in you who believe; for ye became imitators, brethren, of the assemblies of God that are in Judea in Christ Jesus, because such things ye suffered, even ye, from your own countrymen, as also they from the Jews, who did both put to death the Lord Jesus and their own prophets, and did persecute us, and God they are not pleasing, and to all men [are] contrary, forbidding us to speak to the nations that they might be saved, to fill up their sins always, but the anger did come upon them -- to the end! And we, brethren, having been taken from you for the space of an hour -- in presence, not in heart -- did hasten the more abundantly to see your face in much desire, wherefore we wished to come unto you, (I indeed Paul,) both once and again, and the Adversary did hinder us; for what [is] our hope, or joy, or crown of rejoicing? are not even ye before our Lord Jesus Christ in his presence? for ye are our glory and joy. Wherefore no longer forbearing, we thought good to be left in Athens alone, and did send Timotheus -- our brother, and a ministrant of God, and our fellow-workman in the good news of the Christ -- to establish you, and to comfort you concerning your faith, that no one be moved in these tribulations, for yourselves have known that for this we are set, for even when we were with you, we said to you beforehand, that we are about to suffer tribulation, as also it did come to pass, and ye have known [it]; because of this also, I, no longer forbearing, did send to know your faith, lest he who is tempting did tempt you, and in vain might be our labour. And now Timotheus having come unto us from you, and having declared good news to us of your faith and love, and that ye have a good remembrance of us always, desiring much to see us, as we also [to see] you, because of this we were comforted, brethren, over you, in all our tribulation and necessity, through your faith, because now we live, if ye may stand fast in the Lord; for what thanks are we able to recompense to God for you, for all the joy with which we do joy because of you in the presence of our God? night and day exceedingly beseeching, that we might see your face, and perfect the things lacking in your faith. And our God and Father Himself, and our Lord Jesus Christ, direct our way unto you, and you the Lord cause to increase and to abound in the love to one another, and to all, even as we also to you, to the establishing your hearts blameless in sanctification before our God and Father, in the presence of our Lord Jesus Christ with all His saints. As to the rest, then, brethren, we request you, and call upon you in the Lord Jesus, as ye did receive from us how it behoveth you to walk and to please God, that ye may abound the more, for ye have known what commands we gave you through the Lord Jesus, for this is the will of God -- your sanctification; that ye abstain from the whoredom, that each of you know his own vessel to possess in sanctification and honour, not in the affection of desire, as also the nations that were not knowing God, that no one go beyond and defraud in the matter his brother, because an avenger [is] the Lord of all these, as also we spake before to you and testified, for God did not call us on uncleanness, but in sanctification; he, therefore, who is despising -- doth not despise man, but God, who also did give His Holy Spirit to us. And concerning the brotherly love, ye have no need of [my] writing to you, for ye yourselves are God-taught to love one another, for ye do it also to all the brethren who [are] in all Macedonia; and we call upon you, brethren, to abound still more, and to study to be quiet, and to do your own business, and to work with your own hands, as we did command you, that ye may walk becomingly unto those without, and may have lack of nothing. And I do not wish you to be ignorant, brethren, concerning those who have fallen asleep, that ye may not sorrow, as also the rest who have not hope, for if we believe that Jesus died and rose again, so also God those asleep through Jesus he will bring with him, for this to you we say in the word of the Lord, that we who are living -- who do remain over to the presence of the Lord -- may not precede those asleep, because the Lord himself, in a shout, in the voice of a chief-messenger, and in the trump of God, shall come down from heaven, and the dead in Christ shall rise first, then we who are living, who are remaining over, together with them shall be caught away in clouds to meet the Lord in air, and so always with the Lord we shall be; so, then, comfort ye one another in these words. And concerning the times and the seasons, brethren, ye

have no need of my writing to you, for yourselves have known thoroughly that the day of the Lord as a thief in the night doth so come, for when they may say, Peace and surety, then sudden destruction doth stand by them, as the travail [doth] her who is with child, and they shall not escape; and ye, brethren, are not in darkness, that the day may catch you as a thief; all ye are sons of light, and sons of day; we are not of night, nor of darkness, so, then, we may not sleep as also the others, but watch and be sober, for those sleeping, by night do sleep, and those making themselves drunk, by night are drunken, and we, being of the day -- let us be sober, putting on a breastplate of faith and love, and an helmet -- a hope of salvation, because God did not appoint us to anger, but to the acquiring of salvation through our Lord Jesus Christ, who did die for us, that whether we wake -- whether we sleep -- together with him we may live; wherefore, comfort ye one another, and build ye up, one the one, as also ye do. And we ask you, brethren, to know those labouring among you, and leading you in the Lord, and admonishing you, and to esteem them very abundantly in love, because of their work; be at peace among yourselves; and we exhort you, brethren, admonish the disorderly, comfort the feeble-minded, support the infirm, be patient unto all; see no one evil for evil may render to any one, but always that which is good pursue ye, both to one another and to all; always rejoice ye; continually pray ye; in every thing give thanks, for this [is] the will of God in Christ Jesus in regard to you. The Spirit quench not; prophesyings despise not; all things prove; that which is good hold fast; from all appearance of evil abstain ye; and the God of the peace Himself sanctify you wholly, and may your whole spirit, and soul, and body, be preserved unblameably in the presence of our Lord Jesus Christ; stedfast is He who is calling you, who also will do [it]. Brethren, pray for us; salute all the brethren in an holy kiss; I charge you [by] the Lord, that the letter be read to all the holy brethren; the grace of our Lord Jesus Christ [is] with you! Amen.

2 Thessalonians (A. D. 52)

Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God our Father, and the Lord Jesus Christ: Grace to you, and peace, from God our Father, and the Lord Jesus Christ! We ought to give thanks to God always for you, brethren, as it is meet, because increase greatly doth your faith, and abound doth the love of each one of you all, to one another; so that we ourselves do glory in you in the assemblies of God, for your endurance and faith in all your persecutions and tribulations that ye bear; a token of the righteous judgment of God, for your being counted worthy of the reign of God, for which also ye suffer, since [it is] a righteous thing with God to give back to those troubling you -- trouble, and to you who are troubled -- rest with us in the revelation of the Lord Jesus from heaven, with messengers of his power, in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ; who shall suffer justice -- destruction age-during -- from the face of the Lord, and from the glory of his strength, when He may come to be glorified in his saints, and to be wondered at in all those believing -- because our testimony was believed among you -- in that day; for which also we do pray always for you, that our God may count you worthy of the calling, and may fulfil all the good pleasure of goodness, and the work of the faith in power, that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and Lord Jesus Christ. And we ask you, brethren, in regard to the presence of our Lord Jesus Christ, and of our gathering together unto him, that ye be not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the day of Christ hath arrived; let not any one deceive you in any manner, because -- if the falling away may not come first, and the man of sin be revealed -- the son of the destruction, who is opposing and is raising himself up above all called God or worshipped, so that he in the sanctuary of God as God hath sat down, shewing himself off that he is God -- [the day doth not come]. Do ye not remember that, being yet with you, these things I said to you? and now, what is keeping down ye have known, for his being revealed in his own time, for the secret of the lawlessness doth already work, only he who is keeping

down now [will hinder] -- till he may be out of the way, and then shall be revealed the Lawless One, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the manifestation of his presence, [him,] whose presence is according to the working of the Adversary, in all power, and signs, and lying wonders, and in all deceitfulness of the unrighteousness in those perishing, because the love of the truth they did not receive for their being saved, and because of this shall God send to them a working of delusion, for their believing the lie, that they may be judged -- all who did not believe the truth, but were well pleased in the unrighteousness. And we -- we ought to give thanks to God always for you, brethren, beloved by the Lord, that God did choose you from the beginning to salvation, in sanctification of the Spirit, and belief of the truth, to which He did call you through our good news, to the acquiring of the glory of our Lord Jesus Christ; so, then, brethren, stand ye fast, and hold the deliverances that ye were taught, whether through word, whether through our letter; and may our Lord Jesus Christ himself, and our God and Father, who did love us, and did give comfort age-during, and good hope in grace, comfort your hearts, and establish you in every good word and work. As to the rest, pray ye, brethren, concerning us, that the word of the Lord may run and may be glorified, as also with you, and that we may be delivered from the unreasonable and evil men, for the faith [is] not of all; and steadfast is the Lord, who shall establish you, and shall guard [you] from the evil; and we have confidence in the Lord touching you, that the things that we command you ye both do and will do; and the Lord direct your hearts to the love of God, and to the endurance of the Christ. And we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother disorderly walking, and not after the deliverance that ye received from us, for yourselves have known how it behoveth [you] to imitate us, because we did not act disorderly among you; nor for nought did we eat bread of any one, but in labour and in travail, night and day working, not to be chargeable to any of you; not because we have not authority, but that ourselves a pattern we might give to you, to imitate us; for even when we were with you, this we did command you, that if any one is not willing to work, neither let him eat, for we hear of certain walking among you disorderly, nothing working, but over working, and such we command and exhort through our Lord Jesus Christ, that with quietness working, their own bread they may eat; and ye, brethren, may ye not be weary doing well, and if any one do not obey our word through the letter, this one note ye, and have no company with him, that he may be ashamed, and as an enemy count [him] not, but admonish ye [him] as a brother; and may the Lord of the peace Himself give to you the peace always in every way; the Lord [is] with you all! The salutation by the hand of me, Paul, which is a sign in every letter; thus I write; the grace of our Lord Jesus Christ [is] with you all! Amen.

1 Corinthians (A. D. 57)

Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother, to the assembly of God that is in Corinth, to those sanctified in Christ Jesus, called saints, with all those calling upon the name of our Lord Jesus Christ in every place -- both theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ! I give thanks to my God always concerning you for the grace of God that was given to you in Christ Jesus, that in every thing ye were enriched in him, in all discourse and all knowledge, according as the testimony of the Christ was confirmed in you, so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus Christ, who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus Christ; faithful [is] God, through whom ye were called to the fellowship of His Son Jesus Christ our Lord. And I call upon you, brethren, through the name of our Lord Jesus Christ, that the same thing ye may all say, and there may not be divisions among you, and ye may be perfected in the same mind, and in the same judgment, for it was signified to me concerning you, my brethren, by those of Chloe, that contentions are among you; and I say this, that each one of you saith, `I, indeed, am of Paul' -- `and I of Apollos,' -- `and I of Cephas,' -- `and I of Christ.' Hath the Christ been divided? was Paul crucified for you? or to the name of Paul were

ye baptized; I give thanks to God that no one of you did I baptize, except Crispus and Gaius -- that no one may say that to my own name I did baptize; and I did baptize also Stephanas' household -- further, I have not known if I did baptize any other. For Christ did not send me to baptize, but -- to proclaim good news; not in wisdom of discourse, that the cross of the Christ may not be made of none effect; for the word of the cross to those indeed perishing is foolishness, and to us -- those being saved -- it is the power of God, for it hath been written, 'I will destroy the wisdom of the wise, and the intelligence of the intelligent I will bring to nought;' where [is] the wise? where the scribe? where a disputer of this age? did not God make foolish the wisdom of this world? for, seeing in the wisdom of God the world through the wisdom knew not God, it did please God through the foolishness of the preaching to save those believing. Since also Jews ask a sign, and Greeks seek wisdom, also we -- we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness, and to those called -- both Jews and Greeks -- Christ the power of God, and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men; for see your calling, brethren, that not many [are] wise according to the flesh, not many mighty, not many noble; but the foolish things of the world did God choose, that the wise He may put to shame; and the weak things of the world did God choose that He may put to shame the strong; and the base things of the world, and the things despised did God choose, and the things that are not, that the things that are He may make useless -- that no flesh may glory before Him; and of Him ye -- ye are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption, that, according as it hath been written, 'He who is glorying -- in the Lord let him glory.' And I, having come unto you, brethren, came -- not in superiority of discourse or wisdom -- declaring to you the testimony of God, for I decided not to know any thing among you, except Jesus Christ, and him crucified; and I, in weakness, and in fear, and in much trembling, was with you; and my word and my preaching was not in persuasive words of human wisdom, but in demonstration of the Spirit and of power -- that your faith may not be in the wisdom of men, but in the power of God. And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age -- of those becoming useless, but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory, which no one of the rulers of this age did know, for if they had known, the Lord of the glory they would not have crucified; but, according as it hath been written, 'What eye did not see, and ear did not hear, and upon the heart of man came not up, what God did prepare for those loving Him --' but to us did God reveal [them] through His Spirit, for the Spirit all things doth search, even the depths of God, for who of men hath known the things of the man, except the spirit of the man that [is] in him? so also the things of God no one hath known, except the Spirit of God. And we the spirit of the world did not receive, but the Spirit that [is] of God, that we may know the things conferred by God on us, which things also we speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing, and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know [them], because spiritually they are discerned; and he who is spiritual, doth discern indeed all things, and he himself is by no one discerned; for who did know the mind of the Lord that he shall instruct Him? and we -- we have the mind of Christ. And I, brethren, was not able to speak to you as to spiritual, but as to fleshly -- as to babes in Christ; with milk I fed you, and not with meat, for ye were not yet able, but not even yet are ye now able, for yet ye are fleshly, for where [there is] among you envying, and strife, and divisions, are ye not fleshly, and in the manner of men do walk? for when one may say, 'I, indeed, am of Paul;' and another, 'I -- of Apollos;' are ye not fleshly? Who, then, is Paul, and who Apollos, but ministrants through whom ye did believe, and to each as the Lord gave? I planted, Apollos watered, but God was giving growth; so that neither is he who is planting anything, nor he who is watering, but He who is giving growth -- God; and he who is planting and he who is watering are one, and each his own reward shall receive, according to his own labour, for of God we are fellow-workmen; God's tillage, God's building ye are. According to the grace of God that was given to me, as a wise master-builder, a foundation I have laid, and another doth build on [it], for other

foundation no one is able to lay except that which is laid, which is Jesus the Christ; and if any one doth build upon this foundation gold, silver, precious stones, wood, hay, straw -- of each the work shall become manifest, for the day shall declare [it], because in fire it is revealed, and the work of each, what kind it is, the fire shall prove; if of any one the work doth remain that he built on [it], a wage he shall receive; if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire. have ye not known that ye are a sanctuary of God, and the Spirit of God doth dwell in you? if any one the sanctuary of God doth waste, him shall God waste; for the sanctuary of God is holy, the which ye are. Let no one deceive himself; if any one doth seem to be wise among you in this age -- let him become a fool, that he may become wise, for the wisdom of this world is foolishness with God, for it hath been written, 'Who is taking the wise in their craftiness;' and again, 'The Lord doth know the reasonings of the wise, that they are vain.' So then, let no one glory in men, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be -- all are yours, and ye [are] Christ's, and Christ [is] God's. Let a man so reckon us as officers of Christ, and stewards of the secrets of God, and as to the rest, it is required in the stewards that one may be found faithful, and to me it is for a very little thing that by you I may be judged, or by man's day, but not even myself do I judge, for of nothing to myself have I been conscious, but not in this have I been declared right -- and he who is discerning me is the Lord: so, then, nothing before the time judge ye, till the Lord may come, who will both bring to light the hidden things of the darkness, and will manifest the counsels of the hearts, and then the praise shall come to each from God. And these things, brethren, I did transfer to myself and to Apollos because of you, that in us ye may learn not to think above that which hath been written, that ye may not be puffed up one for one against the other, for who doth make thee to differ? and what hast thou, that thou didst not receive? and if thou didst also receive, why dost thou glory as not having received? Already ye are having been filled, already ye were rich, apart from us ye did reign, and I would also ye did reign, that we also with you may reign together, for I think that God did set forth us the apostles last -- as appointed to death, because a spectacle we became to the world, and messengers, and men; we [are] fools because of Christ, and ye wise in Christ; we [are] ailing, and ye strong; ye glorious, and we dishonoured; unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and wander about, and labour, working with [our] own hands; being reviled, we bless; being persecuted, we suffer; being spoken evil of, we entreat; as filth of the world we did become -- of all things an offscouring -- till now. Not [as] putting you to shame do I write these things, but as my beloved children I do admonish, for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Jesus, through the good news, I -- I did beget you; I call upon you, therefore, become ye followers of me; because of this I sent to you Timotheus, who is my child, beloved

and faithful in the Lord, who shall remind you of my ways in Christ, according as everywhere in every assembly I teach. And as if I were not coming unto you certain were puffed up; but I will come quickly unto you, if the Lord may will, and I will know not the word of those puffed up, but the power; for not in word is the reign of God, but in power? what do ye wish? with a rod shall I come unto you, or in love, with a spirit also of meekness? Whoredom is actually heard of among you, and such whoredom as is not even named among the nations -- as that one hath the wife of the father! -- and ye are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work, for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing: in the name of our Lord Jesus Christ -- ye being gathered together, also my spirit -- with the power of our Lord Jesus Christ, to deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Not good [is] your glorying; have ye not known that a little leaven the whole lump doth leaven? cleanse out, therefore, the old leaven, that ye may be a new lump, according as ye are unleavened, for also our passover for us was sacrificed -- Christ, so that we may keep the feast, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened food of sincerity and truth. I did write to you in the

epistle, not to keep company with whoremongers -- and not certainly with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing ye ought then to go forth out of the world -- and now, I did write to you not to keep company with [him], if any one, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner -- with such a one not even to eat together; for what have I also those without to judge? those within do ye not judge? and those without God doth judge; and put ye away the evil from among yourselves. Dare any one of you, having a matter with the other, go to be judged before the unrighteous, and not before the saints? have ye not known that the saints shall judge the world? and if by you the world is judged, are ye unworthy of the smaller judgments? have ye not known that we shall judge messengers? why not then the things of life? of the things of life, indeed, then, if ye may have judgment, those despised in the assembly -- these cause ye to sit; unto your shame I speak: so there is not among you one wise man, not even one, who shall be able to discern in the midst of his brethren! but brother with brother doth go to be judged, and this before unbelievers! Already, indeed, then, there is altogether a fault among you, that ye have judgments with one another; wherefore do ye not rather suffer injustice? wherefore be ye not rather defrauded? but ye -- ye do injustice, and ye defraud, and these -- brethren! have ye not known that the unrighteous the reign of God shall not inherit? be not led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, the reign of God shall inherit. And certain of you were these! but ye were washed, but ye were sanctified, but ye were declared righteous, in the name of the Lord Jesus, and in the Spirit of our God. All things are lawful to me, but all things are not profitable; all things are lawful to me, but I -- I will not be under authority by any; the meats [are] for the belly, and the belly for the meats. And God both this and these shall make useless; and the body [is] not for whoredom, but for the Lord, and the Lord for the body; and God both the Lord did raise, and us will raise up through His power. Have ye not known that your bodies are members of Christ? having taken, then, the members of the Christ, shall I make [them] members of an harlot? let it be not! have ye not known that he who is joined to the harlot is one body? `for they shall be -- saith He -- the two for one flesh.' And he who is joined to the Lord is one spirit; flee the whoredom; every sin -- whatever a man may commit -- is without the body, and he who is committing whoredom, against his own body doth sin. Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own, for ye were bought with a price; glorify, then, God in your body and in your spirit, which are God's. And concerning the things of which ye wrote to me: good [it is] for a man not to touch a woman, and because of the whoredom let each man have his own wife, and let each woman have her proper husband; to the wife let the husband the due benevolence render, and in like manner also the wife to the husband; the wife over her own body hath not authority, but the husband; and, in like manner also, the husband over his own body hath not authority, but the wife. Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence; and this I say by way of concurrence -- not of command, for I wish all men to be even as I myself [am]; but each his own gift hath of God, one indeed thus, and one thus. And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am]; and if they have not continence -- let them marry, for it is better to marry than to burn; and to the married I announce -- not I, but the Lord -- let not a wife separate from a husband: but and if she may separate, let her remain unmarried, or to the husband let her be reconciled, and let not a husband send away a wife. And to the rest I speak -- not the Lord -- if any brother hath a wife unbelieving, and she is pleased to dwell with him, let him not send her away; and a woman who hath a husband unbelieving, and he is pleased to dwell with her, let her not send him away; for the unbelieving husband hath been sanctified in the wife, and the unbelieving wife hath been sanctified in the husband; otherwise your children are unclean, but now they are holy. And, if the unbelieving doth separate himself -- let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace hath God called us; for what, hast thou known, O wife, whether

the husband thou shalt save? or what, hast thou known, O husband, whether the wife thou shalt save? if not, as God did distribute to each, as the Lord hath called each -- so let him walk; and thus in all the assemblies do I direct: being circumcised -- was any one called? let him not become uncircumcised; in uncircumcision was any one called? let him not be circumcised; the circumcision is nothing, and the uncircumcision is nothing -- but a keeping of the commands of God. Each in the calling in which he was called -- in this let him remain; a servant -- wast thou called? be not anxious; but if also thou art able to become free -- use [it] rather; for he who [is] in the Lord -- having been called a servant -- is the Lord's freedman: in like manner also he the freeman, having been called, is servant of Christ: with a price ye were bought, become not servants of men; each, in that in which he was called, brethren, in this let him remain with God. And concerning the virgins, a command of the Lord I have not; and I give judgment as having obtained kindness from the Lord to be faithful: I suppose, therefore, this to be good because of the present necessity, that [it is] good for a man that the matter be thus: -- Hast thou been bound to a wife? seek not to be loosed; hast thou been loosed from a wife? seek not a wife. But and if thou mayest marry, thou didst not sin; and if the virgin may marry, she did not sin; and such shall have tribulation in the flesh: and I spare you. And this I say, brethren, the time henceforth is having been shortened -- that both those having wives may be as not having; and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing; and those using this world, as not using [it] up; for passing away is the fashion of this world. And I wish you to be without anxiety; the unmarried is anxious for the things of the Lord, how he shall please the Lord; and the married is anxious for the things of the world, how he shall please the wife. The wife and the virgin have been distinguished: the unmarried is anxious for the things of the Lord, that she may be holy both in body and in spirit, and the married is anxious for the things of the world, how she shall please the husband. And this for your own profit I say: not that I may cast a noose upon you, but for the seemliness and devotedness to the Lord, undistractedly, and if any one doth think [it] to be unseemly to his virgin, if she may be beyond the bloom of age, and it ought so to be, what he willeth let him do; he doth not sin -- let him marry. And he who hath stood stedfast in the heart -- not having necessity -- and hath authority over his own will, and this he hath determined in his heart -- to keep his own virgin -- doth well; so that both he who is giving in marriage doth well, and he who is not giving in marriage doth better. A wife hath been bound by law as long time as her husband may live, and if her husband may sleep, she is free to be married to whom she will -- only in the Lord; and she is happier if she may so remain -- according to my judgment; and I think I also have the Spirit of God. and concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up; and if any one doth think to know anything, he hath not yet

known anything according as it behoveth [him] to know; and if any one doth love God, this one hath been known by Him. Concerning the eating then of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no other God except one; for even if there are those called gods, whether in heaven, whether upon earth -- as there are gods many and lords many -- yet to us [is] one God, the Father, of whom [are] the all things, and we to Him; and one Lord, Jesus Christ, through whom [are] the all things, and we through Him; but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled. But victuals do not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind; but see, lest this privilege of yours may become a stumbling-block to the infirm, for if any one may see thee that hast knowledge in an idol's temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols, and the brother who is infirm shall perish by thy knowledge, because of whom Christ died? and thus sinning in regard to the brethren, and smiting their weak conscience -- in regard to Christ ye sin; wherefore, if victuals cause my brother to stumble, I may eat no flesh -- to the age -- that my brother I may not cause to stumble. Am not I an apostle? am not I free? Jesus Christ our Lord have I not seen? my work are not ye in the Lord? if to others I am not an apostle -- yet doubtless to you

I am; for the seal of my apostleship are ye in the Lord. My defence to those who examine me in this; have we not authority to eat and to drink? have we not authority a sister -- a wife -- to lead about, as also the other apostles, and the brethren of the Lord, and Cephas? or only I and Barnabas, have we not authority -- not to work? who doth serve as a soldier at his own charges at any time? who doth plant a vineyard, and of its fruit doth not eat? or who doth feed a flock, and of the milk of the flock doth not eat? According to man do I speak these things? or doth not also the law say these things? for in the law of Moses it hath been written, 'thou shalt not muzzle an ox treading out corn;' for the oxen doth God care? or because of us by all means doth He say [it]? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope. If we to you the spiritual things did sow -- great [is it] if we your fleshly things do reap? if others do partake of the authority over you -- not we more? but we did not use this authority, but all things we bear, that we may give no hindrance to the good news of the Christ. Have ye not known that those working about the things of the temple -- of the temple do eat, and those waiting at the altar -- with the altar are partakers? so also did the Lord direct to those proclaiming the good news: of the good news to live. And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that any one may make my glorying void; for if I may proclaim good news, it is no glorying for me, for necessity is laid upon me, and wo is to me if I may not proclaim good news; for if willing I do this, I have a reward; and if unwillingly -- with a stewardship I have been entrusted! What, then, is my reward? -- that proclaiming good news, without charge I shall make the good news of the Christ, not to abuse my authority in the good news; for being free from all men, to all men I made myself servant, that the more I might gain; and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, that those under law I might gain; to those without law, as without law -- (not being without law to God, but within law to Christ) -- that I might gain those without law; I became to the infirm as infirm, that the infirm I might gain; to all men I have become all things, that by all means I may save some. And this I do because of the good news, that a fellow-partaker of it I may become; have ye not known that those running in a race -- all indeed run, but one doth receive the prize? so run ye, that ye may obtain; and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible; I, therefore, thus run, not as uncertainly, thus I fight, as not beating air; but I chastise my body, and bring [it] into servitude, lest by any means, having preached to others -- I myself may become disapproved. And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea, and all to Moses were baptized in the cloud, and in the sea; and all the same spiritual food did eat, and all the same spiritual drink did drink, for they were drinking of a spiritual rock following them, and the rock was the Christ; but in the most of them God was not well pleased, for they were strewn in the wilderness, and those things became types of us, for our not passionately desiring evil things, as also these did desire. Neither become ye idolaters, as certain of them, as it hath been written, 'The people sat down to eat and to drink, and stood up to play;' neither may we commit whoredom, as certain of them did commit whoredom, and there fell in one day twenty-three thousand; neither may we tempt the Christ, as also certain of them did tempt, and by the serpents did perish; neither murmur ye, as also some of them did murmur, and did perish by the destroyer. And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come, so that he who is thinking to stand -- let him observe, lest he fall. No temptation hath taken you -- except human; and God is faithful, who will not suffer you to be tempted above what ye are able, but He will make, with the temptation, also the outlet, for your being able to bear [it]. Wherefore, my beloved, flee from the idolatry; as to wise men I speak -- judge ye what I say: The cup of the blessing that we bless -- is it not the fellowship of the blood of the Christ? the bread that we break -- is it not the fellowship of the body of the Christ? because one bread, one body, are we the many -- for we all of the one bread do partake. See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar? what then do I say? that an idol is anything? or that a sacrifice

offered to an idol is anything? -- [no,] but that the things that the nations sacrifice -- they sacrifice to demons and not to God; and I do not wish you to come into the fellowship of the demons. Ye are not able the cup of the Lord to drink, and the cup of demons; ye are not able of the table of the Lord to partake, and of the table of demons; do we arouse the Lord to jealousy? are we stronger than He? All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up; let no one seek his own -- but each another's. Whatever in the meat-market is sold eat ye, not inquiring, because of the conscience, for the Lord's [is] the earth, and its fulness; and if any one of the unbelieving do call you, and ye wish to go, all that is set before you eat, nothing inquiring, because of the conscience; and if any one may say to you, 'This is a thing sacrificed to an idol,' -- do not eat, because of that one who shewed [it], and of the conscience, for the Lord's [is] the earth and its fulness: and conscience, I say, not of thyself, but of the other, for why [is it] that my liberty is judged by another's conscience? and if I thankfully do partake, why am I evil spoken of, for that for which I give thanks? Whether, then, ye eat, or drink, or do anything, do all to the glory of God; become offenceless, both to Jews and Greeks, and to the assembly of God; as I also in all things do please all, not seeking my own profit, but that of many -- that they may be saved. Followers of me become ye, as I also [am] of Christ. And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep, and I wish you to know that of every man the head is the Christ, and the head of a woman is the husband, and the head of Christ is God. Every man praying or prophesying, having the head covered, doth dishonour his head, and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven, for if a woman is not covered -- then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven -- let her be covered; for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man, for a man is not of a woman, but a woman [is] of a man, for a man also was not created because of the woman, but a woman because of the man; because of this the woman ought to have [a token of] authority upon the head, because of the messengers; but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord, for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God. In your own selves judge ye; is it seemly for a woman uncovered to pray to God? doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him? and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her; and if any one doth think to be contentious, we have no such custom, neither the assemblies of God. And this declaring, I give no praise, because

not for the better, but for the worse ye come together; for first, indeed, ye coming together in an assembly, I hear of divisions being among you, and partly I believe [it], for it behoveth sects also to be among you, that those approved may become manifest among you; ye, then, coming together at the same place -- it is not to eat the Lord's supper; for each his own supper doth take before in the eating, and one is hungry, and another is drunk; why, have ye not houses to eat and to drink in? or the assembly of God do ye despise, and shame those not having? what may I say to you? shall I praise you in this? I do not praise! For I -- I received from the Lord that which also I did deliver to you, that the Lord Jesus in the night in which he was delivered up, took bread, and having given thanks, he brake, and said, 'Take ye, eat ye, this is my body, that for you is being broken; this do ye -- to the remembrance of me.' In like manner also the cup after the supping, saying, 'This cup is the new covenant in my blood; this do ye, as often as ye may drink [it] -- to the remembrance of me;' for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye do shew forth -- till he may come; so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord: and let a man be proving himself, and so of the bread let him eat, and of the cup let him drink; for he who is eating and drinking unworthily, judgment to himself he doth eat and drink -- not discerning the body of the Lord. Because of this, among you many [are] weak and sickly, and sleep do many; for if ourselves we were discerning, we would not be being

judged, and being judged by the Lord, we are chastened, that with the world we may not be condemned; so then, my brethren, coming together to eat, for one another wait ye; and if any one is hungry, at home let him eat, that to judgment ye may not come together; and the rest, whenever I may come, I shall arrange. And concerning the spiritual things, brethren, I do not wish you to be ignorant; ye have known that ye were nations, unto the dumb idols -- as ye were led -- being carried away; wherefore, I give you to understand that no one, in the Spirit of God speaking, saith Jesus [is] anathema, and no one is able to say Jesus [is] Lord, except in the Holy Spirit. And there are diversities of gifts, and the same Spirit; and there are diversities of ministrations, and the same Lord; and there are diversities of workings, and it is the same God -- who is working the all in all. And to each hath been given the manifestation of the Spirit for profit; for to one through the Spirit hath been given a word of wisdom, and to another a word of knowledge, according to the same Spirit; and to another faith in the same Spirit, and to another gifts of healings in the same Spirit; and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [divers] kinds of tongues; and to another interpretation of tongues: and all these doth work the one and the same Spirit, dividing to each severally as he intendeth. For, even as the body is one, and hath many members, and all the members of the one body, being many, are one body, so also [is] the Christ, for also in one Spirit we all to one body were baptized, whether Jews or Greeks, whether servants or freemen, and all into one Spirit were made to drink, for also the body is not one member, but many; if the foot may say, 'Because I am not a hand, I am not of the body;' it is not, because of this, not of the body; and if the ear may say, 'Because I am not an eye, I am not of the body;' it is not, because of this, not of the body? If the whole body [were] an eye, where the hearing? if the whole hearing, where the smelling? and now, God did set the members each one of them in the body, according as He willed, and if all were one member, where the body? and now, indeed, [are] many members, and one body; and an eye is not able to say to the hand, 'I have no need of thee;' nor again the head to the feet, 'I have no need of you.' But much more the members of the body which seem to be more infirm are necessary, and those that we think to be less honourable of the body, around these we put more abundant honour, and our unseemly things have seemliness more abundant, and our seemly things have no need; but God did temper the body together, to the lacking part having given more abundant honour, that there may be no division in the body, but that the members may have the same anxiety for one another, and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members; and ye are the body of Christ, and members in particular. And some, indeed, did God set in the assembly, first apostles, secondly prophets, thirdly teachers, afterwards powers, afterwards gifts of healings, helpings, governings, divers kinds of tongues; [are] all apostles? [are] all prophets? [are] all teachers? [are] all powers? have all gifts of healings? do all speak with tongues? do all interpret? and desire earnestly the better gifts; and yet a far excelling way do I shew to you: If with the tongues of men and of messengers I speak, and have not love, I have become brass sounding, or a cymbal tinkling; and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so as to remove mountains, and have not love, I am nothing; and if I give away to feed others all my goods, and if I give up my body that I may be burned, and have not love, I am profited nothing. The love is long-suffering, it is kind, the love doth not envy, the love doth not vaunt itself, is not puffed up, doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil, rejoiceth not over the unrighteousness, and rejoiceth with the truth; all things it beareth, all it believeth, all it hopeth, all it endureth. The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it shall become useless; for in part we know, and in part we prophecy; and when that which is perfect may come, then that which [is] in part shall become useless. When I was a babe, as a babe I was speaking, as a babe I was thinking, as a babe I was reasoning, and when I have become a man, I have made useless the things of the babe; for we see now through a mirror obscurely, and then face to face; now I know in part, and then I shall fully know, as also I was known; and now there doth remain faith, hope, love -- these three; and the greatest of these

[is] love. Pursue the love, and seek earnestly the spiritual things, and rather that ye may prophecy, for he who is speaking in an [unknown] tongue -- to men he doth not speak, but to God, for no one doth hearken, and in spirit he doth speak secrets; and he who is prophesying to men doth speak edification, and exhortation, and comfort; he who is speaking in an [unknown] tongue, himself doth edify, and he who is prophesying, an assembly doth edify; and I wish you all to speak with tongues, and more that ye may prophecy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the assembly may receive edification. And now, brethren, if I may come unto you speaking tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophesying, or in teaching? yet the things without life giving sound -- whether pipe or harp -- if a difference in the sounds they may not give, how shall be known that which is piped or that which is harped? for if also an uncertain sound a trumpet may give, who shall prepare himself for battle? so also ye, if through the tongue, speech easily understood ye may not give -- how shall that which is spoken be known? for ye shall be speaking to air. There are, it may be, so many kinds of voices in the world, and none of them is unmeaning, if, then, I do not know the power of the voice, I shall be to him who is speaking a foreigner, and he who is speaking, is to me a foreigner; so also ye, since ye are earnestly desirous of spiritual gifts, for the building up of the assembly seek that ye may abound; wherefore he who is speaking in an [unknown] tongue -- let him pray that he may interpret; for if I pray in an [unknown] tongue, my spirit doth pray, and my understanding is unfruitful. What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding; since, if thou mayest bless with the spirit, he who is filling the place of the unlearned, how shall he say the Amen at thy giving of thanks, since what thou dost say he hath not known? for thou, indeed, dost give thanks well, but the other is not built up! I give thanks to my God -- more than you all with tongues speaking -- but in an assembly I wish to speak five words through my understanding, that others also I may instruct, rather than myriads of words in an [unknown] tongue. Brethren, become not children in the understanding, but in the evil be ye babes, and in the understanding become ye perfect; in the law it hath been written, that, 'With other tongues and with other lips I will speak to this people, and not even so will they hear Me, saith the Lord;' so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophesy [is] not for the unbelieving, but for the believing, If, therefore, the whole assembly may come together, to the same place, and all may speak with tongues, and there may come in unlearned or unbelievers, will they not say that ye are mad? and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discerned by all, and so the secrets of his heart become manifest, and so having fallen upon [his] face, he will bow before God, declaring that God really is among you. What then is it, brethren? whenever ye may come together, each of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation? let all things be for building up; if an [unknown] tongue any one do speak, by two, or at the most, by three, and in turn, and let one interpret; and if there may be no interpreter, let him be silent in an assembly, and to himself let him speak, and to God. And prophets -- let two or three speak, and let the others discern, and if to another sitting [anything] may be revealed, let the first be silent; for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted, and the spiritual gift of prophets to prophets are subject, for God is not [a God] of tumult, but of peace, as in all the assemblies of the saints. Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith; and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly. From you did the word of God come forth? or to you alone did it come? if any one doth think to be a prophet, or spiritual, let him acknowledge the things that I write to you -- that of the Lord they are commands; and if any one is ignorant -- let him be ignorant; so that, brethren, earnestly desire to prophesy, and to speak with tongues do not forbid; let all things be done decently and in order. And I make known to you, brethren, the good news that I proclaimed to you, which also ye did receive, in which also ye have stood, through

which also ye are being saved, in what words I proclaimed good news to you, if ye hold fast, except ye did believe in vain, for I delivered to you first, what also I did receive, that Christ died for our sins, according to the Writings, and that he was buried, and that he hath risen on the third day, according to the Writings, and that he appeared to Cephas, then to the twelve, afterwards he appeared to above five hundred brethren at once, of whom the greater part remain till now, and certain also did fall asleep; afterwards he appeared to James, then to all the apostles. And last of all -- as to the untimely birth -- he appeared also to me, for I am the least of the apostles, who am not worthy to be called an apostle, because I did persecute the assembly of God, and by the grace of God I am what I am, and His grace that [is] towards me came not in vain, but more abundantly than they all did I labour, yet not I, but the grace of God that [is] with me; whether, then, I or they, so we preach, and so ye did believe. And if Christ is preached, that out of the dead he hath risen, how say certain among you, that there is no rising again of dead persons? and if there be no rising again of dead persons, neither hath Christ risen; and if Christ hath not risen, then void [is] our preaching, and void also your faith, and we also are found false witnesses of God, because we did testify of God that He raised up the Christ, whom He did not raise if then dead persons do not rise; for if dead persons do not rise, neither hath Christ risen, and if Christ hath not risen, vain is your faith, ye are yet in your sins; then, also, those having fallen asleep in Christ did perish; if in this life we have hope in Christ only, of all men we are most to be pitied. And now, Christ hath risen out of the dead -- the first-fruits of those sleeping he became, for since through man [is] the death, also through man [is] a rising again of the dead, for even as in Adam all die, so also in the Christ all shall be made alive, and each in his proper order, a first-fruit Christ, afterwards those who are the Christ's, in his presence, then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power -- for it behoveth him to reign till he may have put all the enemies under his feet -- the last enemy is done away -- death; for all things He did put under his feet, and, when one may say that all things have been subjected, [it is] evident that He is excepted who did subject the all things to him, and when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all. Seeing what shall they do who are baptized for the dead, if the dead do not rise at all? why also are they baptized for the dead? why also do we stand in peril every hour? Every day do I die, by the glorying of you that I have in Christ Jesus our Lord: if after the manner of a man with wild beasts I fought in Ephesus, what the advantage to me if the dead do not rise? let us eat and drink, for to-morrow we die! Be not led astray; evil communications corrupt good manners; awake up, as is right, and sin not; for certain have an ignorance of God; for shame to you I say [it]. But some one will say, `How do the dead rise? unwise! thou -- what thou dost sow is not quickened except it may die; and that which thou dost sow, not the body that shall be dost thou sow, but bare grain, it may be of wheat, or of some one of the others, and God doth give to it a body according as He willed, and to each of the seeds its proper body. All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds; and [there are] heavenly bodies, and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly; one glory of sun, and another glory of moon, and another glory of stars, for star from star doth differ in glory. So also [is] the rising again of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body; so also it hath been written, `The first man Adam became a living creature,' the last Adam [is] for a life-giving spirit, but that which is spiritual [is] not first, but that which [was] natural, afterwards that which [is] spiritual. The first man [is] out of the earth, earthy; the second man [is] the Lord out of heaven; as [is] the earthy, such [are] also the earthy; and as [is] the heavenly, such [are] also the heavenly; and, according as we did bear the image of the earthy, we shall bear also the image of the heavenly. And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption; lo, I tell you a secret; we indeed shall not all sleep, and we all shall be

changed; in a moment, in the twinkling of an eye, in the last trumpet, for it shall sound, and the dead shall be raised incorruptible, and we -- we shall be changed: for it behoveth this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, 'The Death was swallowed up -- to victory; where, O Death, thy sting? where, O Hades, thy victory?' and the sting of the death [is] the sin, and the power of the sin the law; and to God -- thanks, to Him who is giving us the victory through our Lord Jesus Christ; so that, my brethren beloved, become ye stedfast, unmovable, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord. And concerning the collection that [is] for the saints, as I directed to the assemblies of Galatia, so also ye -- do ye; on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made; and whenever I may come, whomsoever ye may approve, through letters, these I will send to carry your favour to Jerusalem; and if it be meet for me also to go, with me they shall go. And I will come unto you, when I pass through Macedonia -- for Macedonia I do pass through -- and with you, it may be, I will abide, or even winter, that ye may send me forward whithersoever I go, for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the Lord may permit; and I will remain in Ephesus till the Pentecost, for a door to me hath been opened -- great and effectual -- and withstanders [are] many. And if Timotheus may come, see that he may become without fear with you, for the work of the Lord he doth work, even as I, no one, then, may despise him; and send ye him forward in peace, that he may come to me, for I expect him with the brethren; and concerning Apollos our brother, much I did entreat him that he may come unto you with the brethren, and it was not at all [his] will that he may come now, and he will come when he may find convenient. Watch ye, stand in the faith; be men, be strong; let all your things be done in love. And I entreat you, brethren, ye have known the household of Stephanas, that it is the first-fruit of Achaia, and to the ministration to the saints they did set themselves -- that ye also be subject to such, and to every one who is working with [us] and labouring; and I rejoice over the presence of Stephanas, and Fortunatus, and Achaicus, because the lack of you did these fill up; for they did refresh my spirit and yours; acknowledge ye, therefore, those who [are] such. Salute you do the assemblies of Asia; salute you much in the Lord do Aquilas and Priscilla, with the assembly in their house; salute you do all the brethren; salute ye one another in an holy kiss. The salutation of [me] Paul with my hand; if any one doth not love the Lord Jesus Christ -- let him be anathema! The Lord hath come! The grace of the Lord Jesus Christ [is] with you; my love [is] with you all in Christ Jesus. Amen.

2 Corinthians (A. D. 57)

Paul, an apostle of Jesus Christ, through the will of God, and Timotheus the brother, to the assembly of God that is in Corinth, with all the saints who are in all Achaia: Grace to you and peace from God our Father, and the Lord Jesus Christ! Blessed [is] God, even the Father of our Lord Jesus Christ, the Father of the mercies, and God of all comfort, who is comforting us in all our tribulation, for our being able to comfort those in any tribulation through the comfort with which we are comforted ourselves by God; because, as the sufferings of the Christ do abound to us, so through the Christ doth abound also our comfort; and whether we be in tribulation, [it is] for your comfort and salvation, that is wrought in the enduring of the same sufferings that we also suffer; whether we are comforted, [it is] for your comfort and salvation; and our hope [is] stedfast for you, knowing that even as ye are partakers of the sufferings -- so also of the comfort. For we do not wish you to be ignorant, brethren, of our tribulation that happened to us in Asia, that we were exceedingly burdened above [our] power, so that we despaired even of life; but we ourselves in ourselves the sentence of the death have had, that we may not be trusting on ourselves, but on God, who is raising the dead, who out of so great a death did deliver us, and doth deliver, in whom we have hoped that even yet He will deliver; ye working together also for us

by your supplication, that the gift through many persons to us, through many may be thankfully acknowledged for us. For our glorying is this: the testimony of our conscience, that in simplicity and sincerity of God, not in fleshly wisdom, but in the grace of God, we did conduct ourselves in the world, and more abundantly toward you; for no other things do we write to you, but what ye either do read or also acknowledge, and I hope that also unto the end ye shall acknowledge, according as also ye did acknowledge us in part, that your glory we are, even as also ye [are] ours, in the day of the Lord Jesus; and in this confidence I was purposing to come unto you before, that a second favour ye might have, and through you to pass to Macedonia, and again from Macedonia to come unto you, and by you to be sent forward to Judea. This, therefore, counselling, did I then use the lightness; or the things that I counsel, according to the flesh do I counsel, that it may be with me Yes, yes, and No, no? and God [is] faithful, that our word unto you became not Yes and No, for the Son of God, Jesus Christ, among you through us having been preached -- through me and Silvanus and Timotheus -- did not become Yes and No, but in him it hath become Yes; for as many as [are] promises of God, in him [are] the Yes, and in him the Amen, for glory to God through us; and He who is confirming you with us into Christ, and did anoint us, [is] God, who also sealed us, and gave the earnest of the Spirit in our hearts. And I for a witness on God do call upon my soul, that sparing you, I came not yet to Corinth; not that we are lords over your faith, but we are workers together with your joy, for by the faith ye stand. And I decided this to myself, not again to come in sorrow unto you, for if I make you sorry, then who is he who is making me glad, except he who is made sorry by me? and I wrote to you this same thing, that having come, I may not have sorrow from them of whom it behoved me to have joy, having confidence in you all, that my joy is of you all, for out of much tribulation and pressure of heart I wrote to you through many tears, not that ye might be made sorry, but that ye might know the love that I have more abundantly toward you. And if any one hath caused sorrow, he hath not caused sorrow to me, but in part, that I may not burden you all; sufficient to such a one is this punishment, that [is] by the more part, so that, on the contrary, [it is] rather for you to forgive and to comfort, lest by over abundant sorrow such a one may be swallowed up; wherefore, I call upon you to confirm love to him, for, for this also did I write, that I might know the proof of you, whether in regard to all things ye are obedient. And to whom ye forgive anything -- I also; for I also, if I have forgiven anything, to whom I have forgiven [it], because of you -- in the person of Christ -- [I forgive it,] that we may not be over-reached by the Adversary, for of his devices we are not ignorant. And having come to Troas for the good news of the Christ, and a door to me having been opened in the Lord, I have not had rest to my spirit, on my not finding Titus my brother, but having taken leave of them, I went forth to Macedonia; and to God [are] thanks, who at all times is leading us in triumph in the Christ, and the fragrance of His knowledge He is manifesting through us in every place, because of Christ a sweet fragrance we are to God, in those being saved, and in those being lost; to the one, indeed, a fragrance of death to death, and to the other, a fragrance of life to life; and for these things who is sufficient? for we are not as the many, adulterating the word of God, but as of sincerity -- but as of God; in the presence of God, in Christ we do speak. Do we begin again to recommend ourselves, except we need, as some, letters of recommendation unto you, or from you? our letter ye are, having been written in our hearts, known and read by all men, manifested that ye are a letter of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in the tablets of stone, but in fleshy tablets of the heart, and such trust we have through the Christ toward God, not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency [is] of God, who also made us sufficient [to be] ministrants of a new covenant, not of letter, but of spirit; for the letter doth kill, and the spirit doth make alive. and if the ministration of the death, in letters, engraved in stones, came in glory, so that the sons of Israel were not able to look stedfastly to the face of Moses, because of the glory of his face -- which was being made useless, how shall the ministration of the Spirit not be more in glory? for if the ministration of the condemnation [is] glory, much more doth the ministration of the righteousness abound in glory; for also even that which hath been glorious, hath not been glorious -- in this respect, because of the superior glory; for if that which is being made

useless [is] through glory, much more that which is remaining [is] in glory. Having, then, such hope, we use much freedom of speech, and [are] not as Moses, who was putting a vail upon his own face, for the sons of Israel not stedfastly to look to the end of that which is being made useless, but their minds were hardened, for unto this day the same vail at the reading of the Old Covenant doth remain unwithdrawn - - which in Christ is being made useless -- but till to-day, when Moses is read, a vail upon their heart doth lie, and whenever they may turn unto the Lord, the vail is taken away. And the Lord is the Spirit; and where the Spirit of the Lord [is], there [is] liberty; and we all, with unvailed face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the Spirit of the Lord. Because of this, having this ministration, according as we did receive kindness, we do not faint, but did renounce for ourselves the hidden things of shame, not walking in craftiness, nor deceitfully using the word of God, but by the manifestation of the truth recommending ourselves unto every conscience of men, before God; and if also our good news is veiled, in those perishing it is veiled, in whom the god of this age did blind the minds of the unbelieving, that there doth not shine forth to them the enlightening of the good news of the glory of the Christ, who is the image of God; for not ourselves do we preach, but Christ Jesus -- Lord, and ourselves your servants because of Jesus; because [it is] God who said, Out of darkness light [is] to shine, who did shine in our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus Christ. And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; on every side being in tribulation, but not straitened; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; at all times the dying of the Lord Jesus bearing about in the body, that the life also of Jesus in our body may be manifested, for always are we who are living delivered up to death because of Jesus, that the life also of Jesus may be manifested in our dying flesh, so that, the death indeed in us doth work, and the life in you. And having the same spirit of the faith, according to that which hath been written, 'I believed, therefore I did speak;' we also do believe, therefore also do we speak; knowing that He who did raise up the Lord Jesus, us also through Jesus shall raise up, and shall present with you, for the all things [are] because of you, that the grace having been multiplied, because of the thanksgiving of the more, may abound to the glory of God; wherefore, we faint not, but if also our outward man doth decay, yet the inward is renewed day by day; for the momentary light matter of our tribulation, more and more exceedingly an age-during weight of glory doth work out for us -- we not looking to the things seen, but to the things not seen; for the things seen [are] temporary, but the things not seen [are] age-during. For we have known that if our earthly house of the tabernacle may be thrown down, a building from God we have, an house not made with hands -- age-during -- in the heavens, for also in this we groan, with our dwelling that is from heaven earnestly desiring to clothe ourselves, if so be that, having clothed ourselves, we shall not be found naked, for we also who are in the tabernacle do groan, being burdened, seeing we wish not to unclothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of the life. And He who did work us to this self-same thing [is] God, who also did give to us the earnest of the Spirit; having courage, then, at all times, and knowing that being at home in the body, we are away from home from the Lord, -- for through faith we walk, not through sight -- we have courage, and are well pleased rather to be away from the home of the body, and to be at home with the Lord. Wherefore also we are ambitious, whether at home or away from home, to be well pleasing to him, for all of us it behoveth to be manifested before the tribunal of the Christ, that each one may receive the things [done] through the body, in reference to the things that he did, whether good or evil; having known, therefore, the fear of the Lord, we persuade men, and to God we are manifested, and I hope also in your consciences to have been manifested; for not again ourselves do we recommend to you, but we are giving occasion to you of glorifying in our behalf, that ye may have [something] in reference to those glorifying in face and not in heart; for whether we were beside ourselves, [it was] to God; whether we be of sound mind -- [it is] to you, for the love of the Christ doth constrain us, having judged thus: that if one for all died, then the whole died, and for all he died, that those living, no more to themselves may live, but to him who died for them, and was raised

again. So that we henceforth have known no one according to the flesh, and even if we have known Christ according to the flesh, yet now we know him no more; so that if any one [is] in Christ -- [he is] a new creature; the old things did pass away, lo, become new have the all things. And the all things [are] of God, who reconciled us to Himself through Jesus Christ, and did give to us the ministration of the reconciliation, how that God was in Christ -- a world reconciling to Himself, not reckoning to them their trespasses; and having put in us the word of the reconciliation, in behalf of Christ, then, we are ambassadors, as if God were calling through us, we beseech, in behalf of Christ, 'Be ye reconciled to God;' for him who did not know sin, in our behalf He did make sin, that we may become the righteousness of God in him. And working together also we call upon [you] that ye receive not in vain the grace of God -- for He saith, 'In an acceptable time I did hear thee, and in a day of salvation I did help thee, lo, now [is] a well-accepted time; lo, now, a day of salvation,' -- in nothing giving any cause of offence, that the ministration may be not blamed, but in everything recommending ourselves as God's ministrants; in much patience, in tribulations, in necessities, in distresses, in stripes, in imprisonments, in insurrections, in labours, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God, through the armour of the righteousness, on the right and on the left, through glory and dishonour, through evil report and good report, as leading astray, and true; as unknown, and recognized; as dying, and lo, we live; as chastened, and not put to death; as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things. Our mouth hath been open unto you, O Corinthians, our heart hath been enlarged! ye are not straitened in us, and ye are straitened in your [own] bowels, and [as] a recompense of the same kind, (as to children I say [it],) be ye enlarged -- also ye! Become not yoked with others -- unbelievers, for what partaking [is there] to righteousness and lawlessness? and what fellowship to light with darkness? and what concord to Christ with Belial? or what part to a believer with an unbeliever? and what agreement to the sanctuary of God with idols? for ye are a sanctuary of the living God, according as God said -- 'I will dwell in them, and will walk among [them], and I will be their God, and they shall be My people, wherefore, come ye forth out of the midst of them, and be separated, saith the Lord, and an unclean thing do not touch, and I -- I will receive you, and I will be to you for a Father, and ye -- ye shall be to Me for sons and daughters, saith the Lord Almighty.' Having, then, these promises, beloved, may we cleanse ourselves from every pollution of flesh and spirit, perfecting sanctification in the fear of God; receive us; no one did we wrong; no one did we waste; no one did we defraud; not to condemn you do I say [it], for I have said before that in our hearts ye are to die with and to live with; great [is] my freedom of speech unto you, great my glory on your behalf; I have been filled with the comfort, I overabound with the joy on all our tribulation, for also we, having come to Macedonia, no relaxation hath our flesh had, but on every side we are in tribulation, without [are] fightings, within -- fears; but He who is comforting the cast-down -- God -- He did comfort us in the presence of Titus; and not only in his presence, but also in the comfort with which he was comforted over you, declaring to us your longing desire, your lamentation, your zeal for me, so that the more I did rejoice, because even if I made you sorry in the letter, I do not repent -- if even I did repent -- for I perceive that the letter, even if for an hour, did make you sorry. I now do rejoice, not that ye were made sorry, but that ye were made sorry to reformation, for ye were made sorry toward God, that in nothing ye might receive damage from us; for the sorrow toward God reformation to salvation not to be repented of doth work, and the sorrow of the world doth work death, for, lo, this same thing -- your being made sorry toward God -- how much diligence it doth work in you! but defence, but displeasure, but fear, but longing desire, but zeal, but revenge; in every thing ye did approve yourselves to be pure in the matter. If, then, I also wrote to you -- not for his cause who did wrong, nor for his cause who did suffer wrong, but for our diligence in your behalf being manifested unto you before God -- because of this we have been comforted in your comfort, and more abundantly the more did we rejoice in the joy of Titus, that his spirit hath been refreshed from you all; because if anything to him in your behalf I have boasted, I was not put to shame; but as all things in truth we did

speaking to you, so also our boasting before Titus became truth, and his tender affection is more abundantly toward you, remembering the obedience of you all, how with fear and trembling ye did receive him; I rejoice, therefore, that in everything I have courage in you. And we make known to you, brethren, the grace of God, that hath been given in the assemblies of Macedonia, because in much trial of tribulation the abundance of their joy, and their deep poverty, did abound to the riches of their liberality; because, according to [their] power, I testify, and above [their] power, they were willing of themselves, with much entreaty calling on us to receive the favour and the fellowship of the ministration to the saints, and not according as we expected, but themselves they did give first to the Lord, and to us, through the will of God, so that we exhorted Titus, that, according as he did begin before, so also he may finish to you also this favour, but even as in every thing ye do abound, in faith, and word, and knowledge, and all diligence, and in your love to us, that also in this grace ye may abound; not according to command do I speak, but because of the diligence of others, and of your love proving the genuineness, for ye know the grace of our Lord Jesus Christ, that because of you he became poor -- being rich, that ye by that poverty may become rich. and an opinion in this do I give: for this to you [is] expedient, who not only to do, but also to will, did begin before -- a year ago, and now also finish doing [it], that even as [there is] the readiness of the will, so also the finishing, out of that which ye have, for if the willing mind is present, according to that which any one may have it is well-accepted, not according to that which he hath not; for not that for others release, and ye pressured, [do I speak,] but by equality, at the present time your abundance -- for their want, that also their abundance may be for your want, that there may be equality, according as it hath been written, 'He who [did gather] much, had nothing over; and he who [did gather] little, had no lack.' And thanks to God, who is putting the same diligence for you in the heart of Titus, because indeed the exhortation he accepted, and being more diligent, of his own accord he went forth unto you, and we sent with him the brother, whose praise in the good news [is] through all the assemblies, and not only so, but who was also appointed by vote by the assemblies, our fellow-traveller, with this favour that is ministered by us, unto the glory of the same Lord, and your willing mind; avoiding this, lest any one may blame us in this abundance that is ministered by us, providing right things, not only before the Lord, but also before men; and we sent with them our brother, whom we proved in many things many times being diligent, and now much more diligent, by the great confidence that is toward you, whether -- about Titus -- my partner and towards you fellow-worker, whether -- our brethren, apostles of assemblies -- glory of Christ; the shewing therefore of your love, and of our boasting on your behalf, to them shew ye, even in the face of the assemblies. For, indeed, concerning the ministration that [is] for the saints, it is superfluous for me to write to you, for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia hath been prepared a year ago, and the zeal of you did stir up the more part, and I sent the brethren, that our boasting on your behalf may not be made vain in this respect; that, according as I said, ye may be ready, lest if Macedonians may come with me, and find you unprepared, we -- we may be put to shame (that we say not -- ye) in this same confidence of boasting. Necessary, therefore, I thought [it] to exhort the brethren, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness. And this: He who is sowing sparingly, sparingly also shall reap; and he who is sowing in blessings, in blessings also shall reap; each one, according as he doth purpose in heart, not out of sorrow or out of necessity, for a cheerful giver doth God love, and God [is] able all grace to cause to abound to you, that in every thing always all sufficiency having, ye may abound to every good work, (according as it hath been written, 'He dispersed abroad, he gave to the poor, his righteousness doth remain to the age,') and may He who is supplying seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness, in every thing being enriched to all liberality, which doth work through us thanksgiving to God, because the ministration of this service not only is supplying the wants of the saints, but is also abounding through many thanksgivings to God, through the proof of this ministration glorifying God for the subjection of your confession to the good

news of the Christ, and [for] the liberality of the fellowship to them and to all, and by their supplication in your behalf, longing after you because of the exceeding grace of God upon you; thanks also to God for His unspeakable gift! And I, Paul, myself, do call upon you -- through the meekness and gentleness of the Christ -- who in presence, indeed [am] humble among you, and being absent, have courage toward you, and I beseech [you], that, being present, I may not have courage, with the confidence with which I reckon to be bold against certain reckoning us as walking according to the flesh; for walking in the flesh, not according to the flesh do we war, for the weapons of our warfare [are] not fleshly, but powerful to God for bringing down of strongholds, reasonings bringing down, and every high thing lifted up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ, and being in readiness to avenge every disobedience, whenever your obedience may be fulfilled. The things in presence do ye see? if any one hath trusted in himself to be Christ's, this let him reckon again from himself, that according as he is Christ's, so also we [are] Christ's; for even if also anything more abundantly I shall boast concerning our authority, that the Lord gave us for building up, and not for casting you down, I shall not be ashamed; that I may not seem as if I would terrify you through the letters, 'because the letters indeed -- saith one -- [are] weighty and strong, and the bodily presence weak, and the speech despicable.' This one -- let him reckon thus: that such as we are in word, through letters, being absent, such also, being present, [we are] in deed. For we do not make bold to rank or to compare ourselves with certain of those commending themselves, but they, among themselves measuring themselves, and comparing themselves with themselves, are not wise, and we in regard to the unmeasured things will not boast ourselves, but after the measure of the line that the God of measure did appoint to us -- to reach even unto you; for not as not reaching to you do we stretch ourselves overmuch, for even unto you did we come in the good news of the Christ, not boasting of the things not measured, in other men's labours, and having hope -- your faith increasing -- in you to be enlarged, according to our line -- into abundance, in the [places] beyond you to proclaim good news, not in another's line in regard to the things made ready, to boast; and he who is boasting -- in the Lord let him boast; for not he who is commending himself is approved, but he whom the Lord doth commend. O that ye were bearing with me a little of the folly, but ye also do bear with me: for I am zealous for you with zeal of God, for I did betroth you to one husband, a pure virgin, to present to Christ, and I fear, lest, as the serpent did beguile Eve in his subtilty, so your minds may be corrupted from the simplicity that [is] in the Christ; for if, indeed, he who is coming doth preach another Jesus whom we did not preach, or another Spirit ye receive which ye did not receive, or other good news which ye did not accept -- well were ye bearing [it], for I reckon that I have been nothing behind the very chiefest apostles, and even if unlearned in word -- yet not in knowledge, but in every thing we were made manifest in all things to you. The sin did I do -- myself humbling that ye might be exalted, because freely the good news of God I did proclaim to you? other assemblies I did rob, having taken wages, for your ministration; and being present with you, and having been in want, I was chargeable to no one, for my lack did the brethren supply -- having come from Macedonia -- and in everything burdenless to you I did keep myself, and will keep. The truth of Christ is in me, because this boasting shall not be stopped in regard to me in the regions of Achaia; wherefore? because I do not love you? God hath known! and what I do, I also will do, that I may cut off the occasion of those wishing an occasion, that in that which they boast they may be found according as we also; for those such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ, and no wonder -- for even the Adversary doth transform himself into a messenger of light; no great thing, then, if also his ministrants do transform themselves as ministrants of righteousness -- whose end shall be according to their works. Again I say, may no one think me to be a fool; and if otherwise, even as a fool receive me, that I also a little may boast. That which I speak, I speak not according to the Lord, but as in foolishness, in this the confidence of boasting; since many boast according to the flesh, I also will boast: for gladly do ye bear with the fools -- being wise, for ye bear, if any one is bringing you under bondage, if any one doth devour, if any one doth take away, if any one doth exalt himself, if any one on

the face doth smite you; in reference to dishonour I speak, how that we were weak, and in whatever any one is bold -- in foolishness I say [it] -- I also am bold. Hebrews are they? I also! Israelites are they? I also! seed of Abraham are they? I also! ministrants of Christ are they? -- as beside myself I speak -- I more; in labours more abundantly, in stripes above measure, in prisons more frequently, in deaths many times; from Jews five times forty [stripes] save one I did receive; thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a night and a day in the deep I have passed; journeyings many times, perils of rivers, perils of robbers, perils from kindred, perils from nations, perils in city, perils in wilderness, perils in sea, perils among false brethren; in laboriousness and painfulness, in watchings many times, in hunger and thirst, in fastings many times, in cold and nakedness; apart from the things without -- the crowding upon me that is daily -- the care of all the assemblies. Who is infirm, and I am not infirm? who is stumbled, and I am not fired; if to boast it behoveth [me], of the things of my infirmity I will boast; the God and Father of our Lord Jesus Christ -- who is blessed to the ages -- hath known that I do not lie! -- In Damascus the ethnarch of Aretas the king was watching the city of the Damascenes, wishing to seize me, and through a window in a rope basket I was let down, through the wall, and fled out of his hands. To boast, really, is not profitable for me, for I will come to visions and revelations of the Lord. I have known a man in Christ, fourteen years ago -- whether in the body I have not known, whether out of the body I have not known, God hath known -- such an one being caught away unto the third heaven; and I have known such a man -- whether in the body, whether out of the body, I have not known, God hath known, -- that he was caught away to the paradise, and heard unutterable sayings, that it is not possible for man to speak. Of such an one I will boast, and of myself I will not boast, except in my infirmities, for if I may wish to boast, I shall not be a fool, for truth I will say; but I forebear, lest any one in regard to me may think anything above what he doth see me, or doth hear anything of me; and that by the exceeding greatness of the revelations I might not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of the Adversary, that he might buffet me, that I might not be exalted overmuch. Concerning this thing thrice the Lord did I call upon, that it might depart from me, and He said to me, `Sufficient for thee is My grace, for My power in infirmity is perfected;' most gladly, therefore, will I rather boast in my infirmities, that the power of the Christ may rest on me: wherefore I am well pleased in infirmities, in damages, in necessities, in persecutions, in distresses -- for Christ; for whenever I am infirm, then I am powerful; I have become a fool -- boasting; ye -- ye did compel me; for I ought by you to have been commended, for in nothing was I behind the very chiefest apostles -- even if I am nothing. The signs, indeed, of the apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds, for what is there in which ye were inferior to the rest of the assemblies, except that I myself was not a burden to you? forgive me this injustice! Lo, a third time I am ready to come unto you, and I will not be a burden to you, for I seek not yours, but you, for the children ought not for the parents to lay up, but the parents for the children, and I most gladly will spend and be entirely spent for your souls, even if, more abundantly loving you, less I am loved. And be it [so], I -- I did not burden you, but being crafty, with guile I did take you; any one of those whom I have sent unto you -- by him did I take advantage of you? I entreated Titus, and did send with [him] the brother; did Titus take advantage of you? in the same spirit did we not walk? -- did we not in the same steps? Again, think ye that to you we are making defence? before God in Christ do we speak; and the all things, beloved, [are] for your up-building, for I fear lest, having come, not such as I wish I may find you, and I -- I may be found by you such as ye do not wish, lest there be strifes, envyings, wraths, revelries, evil-speakings, whisperings, puffings up, insurrections, lest again having come, my God may humble me in regard to you, and I may bewail many of those having sinned before, and not having reformed concerning the uncleanness, and whoredom, and lasciviousness, that they did practise. This third time do I come unto you; on the mouth of two witnesses or three shall every saying be established; I have said before, and I say [it] before, as being present, the second time, and being absent, now, do I write to those having sinned before, and to all the rest, that if I come again, I will not spare, since a proof ye seek of the Christ speaking in me,

who to you is not infirm, but is powerful in you, for even if he was crucified from infirmity, yet he doth live from the power of God; for we also are weak in him, but we shall live with him from the power of God toward you. Your ownelves try ye, if ye are in the faith; your ownelves prove ye; do ye not know your ownelves, that Jesus Christ is in you, if ye be not in some respect disapproved of? and I hope that ye shall know that we -- we are not disapproved of; and I pray before God that ye do no evil, not that we may appear approved, but that ye may do that which is right, and we may be as disapproved; for we are not able to do anything against the truth, but for the truth; for we rejoice when we may be infirm, and ye may be powerful; and this also we pray for -- your perfection! because of this, these things -- being absent -- I write, that being present, I may not treat [any] sharply, according to the authority that the Lord did give me for building up, and not for casting down. Henceforth, brethren, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the God of the love and peace shall be with you; salute one another in an holy kiss; salute you do all the saints; the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, [is] with you all! Amen.

Romans (A. D. 57)

Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God -- which He announced before through His prophets in holy writings -- concerning His Son, (who is come of the seed of David according to the flesh, who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus Christ our Lord; through whom we did receive grace and apostleship, for obedience of faith among all the nations, in behalf of his name; among whom are also ye, the called of Jesus Christ; to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ! first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world; for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you, always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you, for I long to see you, that I may impart to you some spiritual gift, that ye may be established; and that is, that I may be comforted together among you, through the faith in one another, both yours and mine. And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you -- and was hindered till the present time -- that some fruit I might have also among you, even as also among the other nations. Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor, so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news, for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek. For the righteousness of God in it is revealed from faith to faith, according as it hath been written, 'And the righteous one by faith shall live,' for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness. Because that which is known of God is manifest among them, for God did manifest [it] to them, for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead -- to their being inexcusable; because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened, professing to be wise, they were made fools, and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles. Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves; who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Amen. Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature; and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that

was fit, in themselves receiving. And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly; having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents, unintelligent, faithless, without natural affection, implacable, unmerciful; who the righteous judgment of God having known -- that those practising such things are worthy of death -- not only do them, but also have delight with those practising them. Therefore, thou art inexcusable, O man -- every one who is judging -- for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging, and we have known that the judgment of God is according to truth, upon those practising such things. And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God? or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? -- not knowing that the goodness of God doth lead thee to reformation! but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God, who shall render to each according to his works; to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility -- life age-during; and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness -- indignation and wrath, tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek; and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek. For there is no acceptance of faces with God, for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged, for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: -- For, when nations that have not a law, by nature may do the things of the law, these not having a law -- to themselves are a law; who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending, in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ. Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God, and dost know the will, and dost approve the distinctions, being instructed out of the law, and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness, an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law. Thou, then, who art teaching another, thyself dost thou not teach? thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery? thou who art abhorring the idols, dost thou rob temples? thou who in the law dost boast, through the transgression of the law God dost thou dishonour? for the name of God because of you is evil spoken of among the nations, according as it hath been written. For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become uncircumcision. If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned? and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law. For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh; but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God. What, then, [is] the superiority of the Jew? or what the profit of the circumcision? much in every way; for first, indeed, that they were intrusted with the oracles of God; for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless? let it not be! and let God become true, and every man false, according as it hath been written, 'That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.' And, if our unrighteousness God's righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak) let it not be! since how shall God judge the world? for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged? and not, as we are evil spoken of, and as certain

affirm us to say -- 'We may do the evil things, that the good ones may come?' whose judgment is righteous. What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin, according as it hath been written -- 'There is none righteous, not even one; There is none who is understanding, there is none who is seeking after God. All did go out of the way, together they became unprofitable, there is none doing good, there is not even one. A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips. Whose mouth is full of cursing and bitterness. Swift [are] their feet to shed blood. Ruin and misery [are] in their ways. And a way of peace they did not know. There is no fear of God before their eyes.' And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to God; wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin. And now apart from law hath the righteousness of God been manifested, testified to by the law and the prophets, and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference, for all did sin, and are come short of the glory of God -- being declared righteous freely by His grace through the redemption that [is] in Christ Jesus, whom God did set forth a mercy seat, through the faith in his

blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God -- for the shewing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus. Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith: therefore do we reckon a man to be declared righteous by faith, apart from works of law. The God of Jews only [is He], and not also of nations? yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith. Law then do we make useless through the faith? let it not be! yea, we do establish law. What, then, shall we say Abraham our father, to have found, according to flesh? for if Abraham by works was declared righteous, he hath to boast -- but not before God; for what doth the writing say? 'And Abraham did believe God, and it was reckoned to him -- to righteousness;' and to him who is working, the reward is not reckoned of grace, but of debt; and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned -- to righteousness: even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works: 'Happy they whose lawless acts were forgiven, and whose sins were covered; happy the man to whom the Lord may not reckon sin.' [Is] this happiness, then, upon the circumcision, or also upon the uncircumcision -- for we say that the faith was reckoned to Abraham -- to righteousness? how then was it reckoned? he being in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision; and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them, and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham. For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith; for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless; for the law doth work wrath; for where law is not, neither [is] transgression. Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham, who is father of us all (according as it hath been written -- 'A father of many nations I have set thee,') before Him whom he did believe -- God, who is quickening the dead, and is calling the things that be not as being. Who, against hope in hope did believe, for his becoming father of many nations according to that spoken: 'So shall thy seed be;' and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and the deadness of Sarah's womb, and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God, and having been fully persuaded that what He hath promised He is

able also to do: wherefore also it was reckoned to him to righteousness. And it was not written on his account alone, that it was reckoned to him, but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead, who was delivered up because of our offences, and was raised up because of our being declared righteous. Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ, through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God. And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance; and the endurance, experience; and the experience, hope; and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us. For in our being still ailing, Christ in due time did die for the impious; for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die; and God doth commend His own love to us, that, in our being still sinners, Christ did die for us; much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath; for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life. And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation; because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin; for till law sin was in the world: and sin is not reckoned when there is not law; but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming. But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many; and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of 'Righteous,' for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus Christ. So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of 'Righteous' [it is] to all men to justification of life; for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous. And law came in, that the offence might abound, and where the sin did abound, the grace did overabound, that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord. What, then, shall we say? shall we continue in the sin that the grace may abound? let it not be! we who died to the sin -- how shall we still live in it? are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized? we were buried together, then, with him through the baptism to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk. For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again; this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin; for he who hath died hath been set free from the sin. And if we died with Christ, we believe that we also shall live with him, knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship; for in that he died, to the sin he died once, and in that he liveth, he liveth to God; so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord. Let not then the sin reign in your mortal body, to obey it in its desires; neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God; for sin over you shall not have lordship, for ye are not under law, but under grace. What then? shall we sin because we are not under law but under grace? let it not be! have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness? and thanks to God, that ye were servants of the sin, and -- were obedient

from the heart to the form of teaching to which ye were delivered up; and having been freed from the sin, ye became servants to the righteousness. In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness -- to the lawlessness, so now present your members servants to the righteousness -- to sanctification, for when ye were servants of the sin, ye were free from the righteousness, what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [is] death. And now, having been freed from the sin, and having become servants to God, ye have your fruit -- to sanctification, and the end life age-during; for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord. Are ye ignorant, brethren -- for to those knowing law I speak -- that the law hath lordship over the man as long as he liveth? for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the husband; so, then, the husband being alive, an adulteress she shall be called if she may become another man's; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man's. So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another's, who out of the dead was raised up, that we might bear fruit to God; for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the death; and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter. What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known if the law had not said: 'Thou shalt not covet;' and the sin having received an opportunity, through the command, did work in me all covetousness -- for apart from law sin is dead. And I was alive apart from law once, and the command having come, the sin revived, and I died; and the command that [is] for life, this was found by me for death; for the sin, having received an opportunity, through the command, did deceive me, and through it did slay [me]; so that the law, indeed, [is] holy, and the command holy, and righteous, and good. That which is good then, to me hath it become death? let it not be! but the sin, that it might appear sin, through the good, working death to me, that the sin might become exceeding sinful through the command, for we have known that the law is spiritual, and I am fleshly, sold by the sin; for that which I work, I do not acknowledge; for not what I will, this I practise, but what I hate, this I do. And if what I do not will, this I do, I consent to the law that [it is] good, and now it is no longer I that work it, but the sin dwelling in me, for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find, for the good that I will, I do not; but the evil that I do not will, this I practise. And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me. I find, then, the law, that when I desire to do what is right, with me the evil is present, for I delight in the law of God according to the inward man, and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my members. A wretched man I [am]! who shall deliver me out of the body of this death? I thank God -- through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law of sin. There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit; for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death; for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh, that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit; for the mind of the flesh [is] death, and the mind of the Spirit -- life and peace; because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself, for neither is it able; and those who are in the flesh are not able to please God. And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ -- this

one is not His; and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness, and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you. So, then, brethren, we are debtors, not to the flesh, to live according to the flesh; for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live; for as many as are led by the Spirit of God, these are the sons of God; for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, `Abba -- Father.' The Spirit himself doth testify with our spirit, that we are children of God; and if children, also heirs, heirs, indeed, of God, and heirs together of Christ -- if, indeed, we suffer together, that we may also be glorified together. For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us; for the earnest looking out of the creation doth expect the revelation of the sons of God; for to vanity was the creation made subject -- not of its will, but because of Him who did subject [it] -- in hope, that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God; for we have known that all the creation doth groan together, and doth travail in pain together till now. And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting -- the redemption of our body; for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]? and if what we do not behold we hope for, through continuance we expect [it]. And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable, and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints. And we have known that to those loving God all things do work together for good, to those who are called according to purpose; because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren; and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify. What, then, shall we say unto these things? if God [is] for us, who [is] against us? He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us? Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous, who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God -- who also doth intercede for us. Who shall separate us from the love of the Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (according as it hath been written -- `For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,') but in all these we more than conquer, through him who loved us; for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present, nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus our Lord. Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit, that I have great grief and unceasing pain in my heart -- for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my kindred, according to the flesh, who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises, whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen. And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel; nor because they are seed of Abraham [are] all children, but -- `in Isaac shall a seed be called to thee;' that is, the children of the flesh -- these [are] not children of God; but the children of the promise are reckoned for seed; for the word of promise [is] this; `According to this time I will come, and there shall be to Sarah a son.' And not only [so], but also Rebecca, having conceived by one -- Isaac our father -- (for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might remain; not of works, but of Him who is calling,) it was said to her -- `The greater shall serve the

less;' according as it hath been written, 'Jacob I did love, and Esau I did hate.' What, then, shall we say? unrighteousness [is] with God? let it not be! for to Moses He saith, 'I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;' so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness: for the Writing saith to Pharaoh - - 'For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;' so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden. Thou wilt say, then, to me, 'Why yet doth He find fault? for His counsel who hath resisted?' nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus? hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to dishonour? And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction, and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory,

whom also He did call -- us -- not only out of Jews, but also out of nations, as also in Hosea He saith, 'I will call what [is] not My people -- My people; and her not beloved -- Beloved, and it shall be -- in the place where it was said to them, Ye [are] not My people; there they shall be called sons of the living God.' And Isaiah doth cry concerning Israel, 'If the number of the sons of Israel may be as the sand of the sea, the remnant shall be saved; for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land. and according as Isaiah saith before, 'Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.' What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith, and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive; wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling, according as it hath been written, 'Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.' Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation; for I bear them testimony that they have a zeal of God, but not according to knowledge, for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit. For Christ is an end of law for righteousness to every one who is believing, for Moses doth describe the righteousness that [is] of the law, that, 'The man who did them shall live in them,' and the righteousness of faith doth thus speak: 'Thou mayest not say in thine heart, Who shall go up to the heaven,' that is, Christ to bring down? or, 'Who shall go down to the abyss,' that is, Christ out of the dead to bring up. But what doth it say? 'Nigh thee is the saying -- in thy mouth, and in thy heart.' that is, the saying of the faith, that we preach; that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved, for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation; for the Writing saith, 'Every one who is believing on him shall not be ashamed,' for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him, for every one -- whoever shall call upon the name of the Lord, he shall be saved.' How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching? and how shall they preach, if they may not be sent? according as it hath been written, 'How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!' But they were not all obedient to the good tidings, for Isaiah saith, 'Lord, who did give credence to our report?' so then the faith [is] by a report, and the report through a saying of God, but I say, Did they not hear? yes, indeed -- 'to all the earth their voice went forth, and to the ends of the habitable world their sayings.' But I say, Did not Israel know? first Moses saith, 'I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you,' and Isaiah is very bold, and saith, 'I was found by those not seeking Me; I became manifest to those not inquiring after Me;' and unto Israel He saith, 'All the day I

did stretch out My hands unto a people unbelieving and gainsaying.' I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin: God did not cast away His people whom He knew before; have ye not known -- in Elijah -- what the Writing saith? how he doth plead with God concerning Israel, saying, 'Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;' but what saith the divine answer to him? 'I left to Myself seven thousand men, who did not bow a knee to Baal.' So then also in the present time a remnant according to the choice of grace there hath been; and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work. What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened, according as it hath been written, 'God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,' -- unto this very day, and David saith, 'Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them; let their eyes be darkened -- not to behold, and their back do Thou always bow down.' I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse them to jealousy; and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fulness of them? For to you I speak -- to the nations -- inasmuch as I am indeed an apostle of nations, my ministration I do glorify; if by any means I shall arouse to jealousy mine own flesh, and shall save some of them, for if the casting away of them [is] a reconciliation of the world, what the reception -- if not life out of the dead? and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also. And if certain of the branches were broken off, and thou, being a wild olive tree, wast grafted in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become -- do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee! Thou wilt say, then, 'The branches were broken off, that I might be grafted in;' right! by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing; for if God the natural branches did not spare -- lest perhaps He also shall not spare thee. Lo, then, goodness and severity of God -- upon those indeed who fell, severity; and upon thee, goodness, if thou mayest remain in the goodness, otherwise, thou also shalt be cut off. And those also, if they may not remain in unbelief, shall be grafted in, for God is able again to graff them in; for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast grafted into a good olive tree, how much rather shall they, who [are] according to nature, be grafted into their own olive tree? For I do not wish you to be ignorant, brethren, of this secret -- that ye may not be wise in your own conceits -- that hardness in part to Israel hath happened till the fulness of the nations may come in; and so all Israel shall be saved, according as it hath been written, 'There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob, and this to them [is] the covenant from Me, when I may take away their sins.' As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice -- beloved on account of the fathers; for unrepented of [are] the gifts and the calling of God; for as ye also once did not believe in God, and now did find kindness by the unbelief of these: so also these now did not believe, that in your kindness they also may find kindness; for God did shut up together the whole to unbelief, that to the whole He might do kindness. O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways! for who did know the mind of the Lord? or who did become His counsellor? or who did first give to Him, and it shall be given back to him again? because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory -- to the ages. Amen. I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice -- living, sanctified, acceptable to God -- your intelligent service; and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God -- the good, and acceptable, and perfect. For I say, through the grace that was given to me, to every one who is among you, not to think above what it behoveth to think; but to think so as to think wisely, as to each God did deal a measure of faith, for as in one body we have many members, and all the members have not the same office, so we, the many,

one body are in Christ, and members each one of one another. And having gifts, different according to the grace that was given to us; whether prophecy -- `According to the proportion of faith!' or ministration -- `In the ministration!' or he who is teaching -- `In the teaching!' or he who is exhorting -- `In the exhortation!' he who is sharing -- `In simplicity!' he who is leading -- `In diligence?' he who is doing kindness -- `In cheerfulness.' The love unfeigned: abhorring the evil; cleaving to the good; in the love of brethren, to one another kindly affectioned: in the honour going before one another; in the diligence not slothful; in the spirit fervent; the Lord serving; in the hope rejoicing; in the tribulation enduring; in the prayer persevering; to the necessities of the saints communicating; the hospitality pursuing. Bless those persecuting you; bless, and curse not; to rejoice with the rejoicing, and to weep with the weeping, of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit; giving back to no one evil for evil; providing right things before all men. If possible -- so far as in you -- with all men being in peace; not avenging yourselves, beloved, but give place to the wrath, for it hath been written, `Vengeance [is] Mine, I will recompense again, saith the Lord;' if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire thou shalt heap upon his head; Be not overcome by the evil, but overcome, in the good, the evil. Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God, so that he who is setting himself against the authority, against God's ordinance hath resisted; and those resisting, to themselves shall receive judgment. For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it, for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil. Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience, for because of this pay ye tribute; for servants of God they are, on this very thing attending continually; render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour. To no one owe anything, except to love one another; for he who is loving the other -- law he hath fulfilled, for, `Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;' and if there is any other command, in this word it is summed up, in this: `Thou shalt love thy neighbor as thyself;' the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of law. And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe; the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light; as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation; but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires. And him who is weak in the faith receive ye -- not to determinations of reasonings; one doth believe that he may eat all things -- and he who is weak doth eat herbs; let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive him. Thou -- who art thou that art judging another's domestic? to his own master he doth stand or fall; and he shall be made to stand, for God is able to make him stand. One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured. He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God. For none of us to himself doth live, and none to himself doth die; for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord's; for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord. And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ; for it hath been written, `I

live! saith the Lord -- to Me bow shall every knee, and every tongue shall confess to God;' so, then, each of us concerning himself shall give reckoning to God; no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence. I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [it is] unclean; and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died. Let not, then, your good be evil spoken of, for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit; for he who in these things is serving the Christ, [is] acceptable to God and approved of men. So, then, the things of peace may we pursue, and the things of building up one another; for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling. Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak. Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve, and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin. And we ought -- we who are strong -- to bear the infirmities of the weak, and not to please ourselves; for let each one of us please the neighbor for good, unto edification, for even the Christ did not please himself, but, according as it hath been written, 'The reproaches of those reproaching Thee fell upon me;' for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope. And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus; that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus Christ; wherefore receive ye one another, according as also the Christ did receive us, to the glory of God. And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the fathers, and the nations for kindness to glorify God, according as it hath been written, 'Because of this I will confess to Thee among nations, and to Thy name I will sing praise,' and again it saith, 'Rejoice ye nations, with His people;' and again, 'Praise the Lord, all ye nations; and laud Him, all ye peoples;' and again, Isaiah saith, 'There shall be the root of Jesse, and he who is rising to rule nations -- upon him shall nations hope;' and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit. And I am persuaded, my brethren -- I myself also -- concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish; and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the grace that is given to me by God, for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit. I have, then, a boasting in Christ Jesus, in the things pertaining to God, for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, by word and deed, in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the good news of the Christ; and so counting it honour to proclaim good news, not where Christ was named -- that upon another's foundation I might not build -- but according as it hath been written, 'To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.' Wherefore, also, I was hindered many times from coming unto you, and now, no longer having place in these parts, and having a longing to come unto you for many years, when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled. And, now, I go on to Jerusalem, ministering to the saints; for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem; for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them. This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain; and I have known that coming unto you -- in the fulness of the

blessing of the good news of Christ I shall come. And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God, that I may be delivered from those not believing in Judea, and that my ministration, that [is] for Jerusalem, may become acceptable to the saints; that in joy I may come unto you, through the will of God, and may be refreshed with you, and the God of the peace [be] with you all. Amen. And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea -- that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you -- for she also became a leader of many, and of myself. Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus -- who for my life their own neck did lay

down, to whom not only I give thanks, but also all the assemblies of the nations -- and the assembly at their house; salute Epænetus, my beloved, who is first-fruit of Achaia to Christ. Salute Mary, who did labour much for us; salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me. Salute Amplias, my beloved in the Lord; salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved; salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus; salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord; salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord. Salute Rufus, the choice one in the Lord, and his mother and mine, salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them; salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them; salute one another in a holy kiss; the assemblies of Christ do salute you. And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from them; for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless, for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil; and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen! Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred; I Tertius salute you (who wrote the letter) in the Lord; salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother, the grace of our Lord Jesus Christ [be] with you all. Amen. And to Him who is able to establish you, according to my good news, and the preaching of Jesus Christ, according to the revelation of the secret, in the times of the ages having been kept silent, and now having been made manifest, also, through prophetic writings, according to a command of the age-during God, having been made known to all the nations for obedience of faith -- to the only wise God, through Jesus Christ, to him [be] glory to the ages. Amen.

Mark (late 50s - early 60s)

A beginning of the good news of Jesus Christ, Son of God. -As it hath been written in the prophets, 'Lo, I send My messenger before thy face, who shall prepare thy way before thee,' -- 'A voice of one calling in the wilderness, Prepare ye the way of the Lord, straight make ye his paths,' -- John came baptizing in the wilderness, and proclaiming a baptism of reformation -- to remission of sins, and there were going forth to him all the region of Judea, and they of Jerusalem, and they were all baptized by him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and a girdle of skin around his loins, and eating locusts and honey of the field, and he proclaimed, saying, 'He doth come -- who is mightier than I -- after me, of whom I am not worthy -- having stooped down -- to loose the latchet of his sandals; I indeed did baptize you with water, but he shall baptize you with the Holy Spirit.' And it came to pass in those days, Jesus came from Nazareth of Galilee, and was baptized by John at the Jordan; and immediately coming up from the water, he saw the heavens dividing, and the Spirit as a dove coming down upon him; and a voice came out of the heavens, 'Thou art My Son -- the

Beloved, in whom I did delight.' And immediately doth the Spirit put him forth to the wilderness, and he was there in the wilderness forty days, being tempted by the Adversary, and he was with the beasts, and the messengers were ministering to him. And after the delivering up of John, Jesus came to Galilee, proclaiming the good news of the reign of God, and saying -- 'Fulfilled hath been the time, and the reign of God hath come nigh, reform ye, and believe in the good news.' And, walking by the sea of Galilee, he saw Simon, and Andrew his brother, casting a drag into the sea, for they were fishers, and Jesus said to them, 'Come ye after me, and I shall make you to become fishers of men;' and immediately, having left their nets, they followed him. And having gone on thence a little, he saw James of Zebedee, and John his brother, and they were in the boat refitting the nets, and immediately he called them, and, having left their father Zebedee in the boat with the hired servants, they went away after him. And they go on to Capernaum, and immediately, on the sabbaths, having gone into the synagogue, he was teaching, and they were astonished at his teaching, for he was teaching them as having authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit, and he cried out, saying, 'Away! what -- to us and to thee, Jesus the Nazarene? thou didst come to destroy us; I have known thee who thou art -- the Holy One of God.' And Jesus rebuked him, saying, 'Be silenced, and come forth out of him,' and the unclean spirit having torn him, and having cried with a great voice, came forth out of him, and they were all amazed, so as to reason among themselves, saying, 'What is this? what new teaching [is] this? that with authority also the unclean spirits he commandeth, and they obey him!' And the fame of him went forth immediately to all the region, round about, of Galilee. And immediately, having come forth out of the synagogue, they went to the house of Simon and Andrew, with James and John, and the mother-in-law of Simon was lying fevered, and immediately they tell him about her, and having come near, he raised her up, having laid hold of her hand, and the fever left her immediately, and she was ministering to them. And evening having come, when the sun did set, they brought unto him all who were ill, and who were demoniacs, and the whole city was gathered together near the door, and he healed many who were ill of manifold diseases, and many demons he cast forth, and was not suffering the demons to speak, because they knew him. And very early, it being yet night, having risen, he went forth, and went away to a desert place, and was there praying; and Simon and those with him went in quest of him, and having found him, they say to him, -- 'All do seek thee;' and he saith to them, 'We may go to the next towns, that there also I may preach, for for this I came forth.' And he was preaching in their synagogues, in all Galilee, and is casting out the demons, and there doth come to him a leper, calling on him, and kneeling to him, and saying to him -- 'If thou mayest will, thou art able to cleanse me.' And Jesus having been moved with compassion, having stretched forth the hand, touched him, and saith to him, 'I will; be thou cleansed;' and he having spoken, immediately the leprosy went away from him, and he was cleansed. And having sternly charged him, immediately he put him forth, and saith to him, 'See thou mayest say nothing to any one, but go away, thyself shew to the priest, and bring near for thy cleansing the things Moses directed, for a testimony to them.' And he, having gone forth, began to proclaim much, and to spread abroad the thing, so that no more he was able openly to enter into the city, but he was without in desert places, and they were coming unto him from every quarter. And again he entered into Capernaum, after [some] days, and it was heard that he is in the house, and immediately many were gathered together, so that there was no more room, not even at the door, and he was speaking to them the word. And they come unto him, bringing a paralytic, borne by four, and not being able to come near to him because of the multitude, they uncovered the roof where he was, and, having broken [it] up, they let down the couch on which the paralytic was lying, and Jesus having seen their faith, saith to the paralytic, 'Child, thy sins have been forgiven thee.' And there were certain of the scribes there sitting, and reasoning in their hearts, 'Why doth this one thus speak evil words? who is able to forgive sins except one -- God?' And immediately Jesus, having known in his spirit that they thus reason in themselves, said to them, 'Why these things reason ye in your hearts? which is easier, to say to the paralytic, The sins have been forgiven to thee? or to say, Rise, and take up thy couch, and walk?' And, that ye may know that the Son

of Man hath authority on the earth to forgive sins -- (he saith to the paralytic) -- I say to thee, Rise, and take up thy couch, and go away to thy house;' and he rose immediately, and having taken up the couch, he went forth before all, so that all were astonished, and do glorify God, saying -- 'Never thus did we see.' And he went forth again by the sea, and all the multitude was coming unto him, and he was teaching them, and passing by, he saw Levi of Alpheus sitting at the tax-office, and saith to him, 'Be following me,' and he, having risen, did follow him. And it came to pass, in his reclining (at meat) in his house, that many tax-gatherers and sinners were reclining (at meat) with Jesus and his disciples, for there were many, and they followed him. And the scribes and the Pharisees, having seen him eating with the tax-gatherers and sinners, said to his disciples, 'Why -- that with the tax-gatherers and sinners he doth eat and drink?' And Jesus, having heard, saith to them, 'They who are strong have no need of a physician, but they who are ill; I came not to call righteous men, but sinners to reformation.' And the disciples of John and those of the Pharisees were fasting, and they come and say to him, 'Wherefore do the disciples of John and those of the Pharisees fast, and thy disciples do not fast?' And Jesus said to them, 'Are the sons of the bride-chamber able, while the bridegroom is with them, to fast? so long time as they have the bridegroom with them they are not able to fast; but days shall come when the bridegroom may be taken from them, and then they shall fast -- in those days. 'And no one a patch of undressed cloth doth sew on an old garment, and if not -- the new filling it up doth take from the old and the rent doth become worse; and no one doth put new wine into old skins, and if not -- the new wine doth burst the skins, and the wine is poured out, and the skins will be destroyed; but new wine into new skins is to be put.' And it came to pass -- he is going along on the sabbaths through the corn-fields -- and his disciples began to make a way, plucking the ears, and the Pharisees said to him, 'Lo, why do they on the sabbaths that which is not lawful?' And he said to them, 'Did ye never read what David did, when he had need and was hungry, he and those with him? how he went into the house of God, (at 'Abiathar the chief priest,') and the loaves of the presentation did eat, which it is not lawful to eat, except to the priests, and he gave also to those who were with him?' And he said to them, 'The sabbath for man was made, not man for the sabbath, so that the son of man is lord also of the sabbath.' And he entered again into the synagogue, and there was there a man having the hand withered, and they were watching him, whether on the sabbaths he will heal him, that they might accuse him. And he saith to the man having the hand withered, 'Rise up in the midst.' And he saith to them, 'Is it lawful on the sabbaths to do good, or to do evil? life to save, or to kill?' but they were silent. And having looked round upon them with anger, being grieved for the hardness of their heart, he saith to the man, 'Stretch forth thy hand;' and he stretched forth, and his hand was restored whole as the other; and the Pharisees having gone forth, immediately, with the Herodians, were taking counsel against him how they might destroy him. And Jesus withdrew with his disciples unto the sea, and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea and beyond the Jordan; and they about Tyre and Sidon -- a great multitude -- having heard how great things he was doing, came unto him. And he said to his disciples that a little boat

may wait on him, because of the multitude, that they may not press upon him, for he did heal many, so that they threw themselves on him, in order to touch him -- as many as had plagues; and the unclean spirits, when they were seeing him, were falling down before him, and were crying, saying -- 'Thou art the Son of God;' and many times he was charging them that they might not make him manifest. And he goeth up to the mountain, and doth call near whom he willed, and they went away to him; and he appointed twelve, that they may be with him, and that he may send them forth to preach, and to have power to heal the sicknesses, and to cast out the demons. And he put on Simon the name Peter; and James of Zebedee, and John the brother of James, and he put on them names -- Boanerges, that is, 'Sons of thunder;' and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alpheus, and Thaddeus, and Simon the Cananite, and Judas Iscariot, who did also deliver him up; and they come into a house. And come together again doth a multitude, so that they are not able even to eat bread; and his friends having heard, went forth to lay hold on him, for they said that he was beside

himself, and the scribes who [are] from Jerusalem having come down, said -- 'He hath Beelzeboul,' and -- 'By the ruler of the demons he doth cast out the demons.' And, having called them near, in similes he said to them, 'How is the Adversary able to cast out the Adversary? and if a kingdom against itself be divided, that kingdom cannot be made to stand; and if a house against itself be divided, that house cannot be made to stand; and if the Adversary did rise against himself, and hath been divided, he cannot be made to stand, but hath an end. 'No one is able the vessels of the strong man -- having entered into his house -- to spoil, if first he may not bind the strong man, and then his house he will spoil. 'Verily I say to you, that all the sins shall be forgiven to the sons of men, and evil speakings with which they might speak evil, but whoever may speak evil in regard to the Holy Spirit hath not forgiveness -- to the age, but is in danger of age-during judgment;' because they said, 'He hath an unclean spirit.' Then come do his brethren and mother, and standing without, they sent unto him, calling him, and a multitude was sitting about him, and they said to him, 'Lo, thy mother and thy brethren without do seek thee.' And he answered them, saying, 'Who is my mother, or my brethren?' And having looked round in a circle to those sitting about him, he saith, 'Lo, my mother and my brethren! for whoever may do the will of God, he is my brother, and my sister, and mother.' And again he began to teach by the sea, and there was gathered unto him a great multitude, so that he, having gone into the boat, sat in the sea, and all the multitude was near the sea, on the land, and he taught them many things in similes, and he said to them in his teaching: 'Hearken, lo, the sower went forth to sow; and it came to pass, in the sowing, some fell by the way, and the fowls of the heaven did come and devour it; and other fell upon the rocky ground, where it had not much earth, and immediately it sprang forth, because of not having depth of earth, and the sun having risen, it was scorched, and because of not having root it did wither; and other fell toward the thorns, and the thorns did come up, and choke it, and fruit it gave not; and other fell to the good ground, and was giving fruit, coming up and increasing, and it bare, one thirty-fold, and one sixty, and one an hundred.' And he said to them, 'He who is having ears to hear -- let him hear.' And when he was alone, those about him, with the twelve, did ask him of the simile, and he said to them, 'To you it hath been given to know the secret of the reign of God, but to those who are without, in similes are all the things done; that seeing they may see and not perceive, and hearing they may hear and not understand, lest they may turn, and the sins may be forgiven them.' And he saith to them, 'Have ye not known this simile? and how shall ye know all the similes? He who is sowing doth sow the word; and these are they by the way where the word is sown: and whenever they may hear, immediately cometh the Adversary, and he taketh away the word that hath been sown in their hearts. 'And these are they, in like manner, who on the rocky ground are sown: who, whenever they may hear the word, immediately with joy do receive it, and have not root in themselves, but are temporary; afterward tribulation or persecution having come because of the word, immediately they are stumbled. 'And these are they who toward the thorns are sown: these are they who are hearing the word, and the anxieties of this age, and the deceitfulness of the riches, and the desires concerning the other things, entering in, choke the word, and it becometh unfruitful. 'And these are they who on the good ground have been sown: who do hear the word, and receive, and do bear fruit, one thirty-fold, and one sixty, and one an hundred.' And he said to them, 'Doth the lamp come that under the measure it may be put, or under the couch -- not that it may be put on the lamp-stand? for there is not anything hid that may not be manifested, nor was anything kept hid but that it may come to light. If any hath ears to hear -- let him hear.' And he said to them, 'Take heed what ye hear; in what measure ye measure, it shall be measured to you; and to you who hear it shall be added; for whoever may have, there shall be given to him, and whoever hath not, also that which he hath shall be taken from him.' And he said, 'Thus is the reign of God: as if a man may cast the seed on the earth, and may sleep, and may rise night and day, and the seed spring up and grow, he hath not known how; for of itself doth the earth bear fruit, first a blade, afterwards an ear, afterwards full corn in the ear; and whenever the fruit may yield itself, immediately he doth send forth the sickle, because the harvest hath come.' And he said, 'To what may we liken the reign of God, or in what simile may we compare it? As a grain of mustard, which, whenever it may be sown on the earth, is less than

any of the seeds that are on the earth; and whenever it may be sown, it cometh up, and doth become greater than any of the herbs, and doth make great branches, so that under its shade the fowls of the heaven are able to rest.' And with many such similes he was speaking to them the word, as they were able to hear, and without a simile he was not speaking to them, and by themselves, to his disciples he was expounding all. And he saith to them on that day, evening having come, 'We may pass over to the other side;' and having let away the multitude, they take him up as he was in the boat, and other little boats also were with him. And there cometh a great storm of wind, and the waves were beating on the boat, so that it is now being filled, and he himself was upon the stern, upon the pillow sleeping, and they wake him up, and say to him, 'Teacher, art thou not caring that we perish?' And having waked up, he rebuked the wind, and said to the sea, 'Peace, be stilled;' and the wind did lull, and there was a great calm: and he said to them, 'Why are ye so fearful? how have ye not faith?' and they feared a great fear, and said one to another, 'Who, then, is this, that even the wind and the sea do obey him?' And they came to the other side of the sea, to the region of the Gadarenes, and he having come forth out of the boat, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs, and not even with chains was any one able to bind him, because that he many times with fetters and chains had been bound, and pulled in pieces by him had been the chains, and the fetters broken in pieces, and none was able to tame him, and always, night and day, in the mountains, and in the tombs he was, crying and cutting himself with stones. And, having seen Jesus from afar, he ran and bowed before him, and having called with a loud voice, he said, 'What -- to me and to thee, Jesus, Son of God the Most High? I adjure thee by God, mayest thou not afflict me!' (for he said to him, 'Come forth, spirit unclean, out of the man,') and he was questioning him, 'What [is] thy name?' and he answered, saying, 'Legion [is] my name, because we are many;' and he was calling on him much, that he may not send them out of the region. And there was there, near the mountains, a great herd of swine feeding, and all the demons did call upon him, saying, 'Send us to the swine, that into them we may enter;' and immediately Jesus gave them leave, and having come forth, the unclean spirits did enter into the swine, and the herd did rush down the steep place to the sea -- and they were about two thousand -- and they were choked in the sea. And those feeding the swine did flee, and told in the city, and in the fields, and they came forth to see what it is that hath been done; and they come unto Jesus, and see the demoniac, sitting, and clothed, and right-minded -- him having had the legion -- and they were afraid; and those having seen [it], declared to them how it had come to pass to the demoniac, and about the swine; and they began to call upon him to go away from their borders. And he having gone into the boat, the demoniac was calling on him that he may be with him, and Jesus did not suffer him, but saith to him, 'Go away to thy house, unto thine own [friends], and tell them how great things the Lord did to thee, and dealt kindly with thee; and he went away, and began to proclaim in the Decapolis how great things Jesus did to him, and all were wondering. And Jesus having passed over in the boat again to the other side, there was gathered a great multitude to him, and he was near the sea, and lo, there doth come one of the chiefs of the synagogue, by name Jairus, and having seen him, he doth fall at his feet, and he was calling upon him much, saying -- 'My little daughter is at the last extremity -- that having come, thou mayest lay on her [thy] hands, so that she may be saved, and she shall live;' and he went away with him. And there was following him a great multitude, and they were thronging him, and a certain woman, having an issue of blood twelve years, and many things having suffered under many physicians, and having spent all that she had, and having profited nothing, but rather having come to the worse, having heard about Jesus, having come in the multitude behind, she touched his garment, for she said -- 'If even his garments I may touch, I shall be saved;' and immediately was the fountain of her blood dried up, and she knew in the body that she hath been healed of the plague. And immediately Jesus having known in himself that out of him power had gone forth, having turned about in the multitude, said, 'Who did touch my garments?' and his disciples said to him, 'Thou seest the multitude thronging thee, and thou sayest, 'Who did touch me!' And he was looking round to see her who did this, and the woman, having been afraid, and trembling, knowing what was done on her, came, and fell

down before him, and told him all the truth, and he said to her, 'Daughter, thy faith hath saved thee; go away in peace, and be whole from thy plague.' As he is yet speaking, there come from the chief of the synagogue's [house, certain], saying -- 'Thy daughter did die, why still dost thou harass the Teacher?' And Jesus immediately, having heard the word that is spoken, saith to the chief of the synagogue, 'Be not afraid, only believe.' And he did not suffer any one to follow with him, except Peter, and James, and John the brother of James; and he cometh to the house of the chief of the synagogue, and seeth a tumult, much weeping and wailing; and having gone in he saith to them, 'Why do ye make a tumult, and weep? the child did not die, but doth sleep; and they were laughing at him. And he, having put all forth, doth take the father of the child, and the mother, and those with him, and goeth in where the child is lying, and, having taken the hand of the child, he saith to her, 'Talitha cumi;' which is, being interpreted, 'Damsel (I say to thee), arise.' And immediately the damsel arose, and was walking, for she was twelve years [old]; and they were amazed with a great amazement, and he charged them much, that no one may know this thing, and he said that there be given to her to eat. And he went forth thence, and came to his own country, and his disciples do follow him, and sabbath having come, he began in the synagogue to teach, and many hearing were astonished, saying, 'Whence hath this one these things? and what the wisdom that was given to him, that also such mighty works through his hands are done? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?' -- and they were being stumbled at him. And Jesus said to them -- 'A prophet is not without honor, except in his own country, and among his kindred, and in his own house;' and he was not able there any mighty work to do, except on a few infirm people having put hands he did heal [them]; and he wondered because of their unbelief. And he was going round the villages, in a circle, teaching, and he doth call near the twelve, and he began to send them forth two by two, and he was giving them power over the unclean spirits, and he commanded them that they may take nothing for the way, except a staff only -- no scrip, no bread, no brass in the girdle, but having been shod with sandals, and ye may not put on two coats. And he said to them, 'Whenever ye may enter into a house, there remain till ye may depart thence, and as many as may not receive you, nor hear you, going out thence, shake off the dust that is under your feet for a testimony to them; verily I say to you, It shall be more tolerable for Sodom or Gomorrah in a day of judgment than for that city.' And having gone forth they were preaching that [men] might reform, and many demons they were casting out, and they were anointing with oil many infirm, and they were healing [them]. And the king Herod heard, (for his name became public,) and he said -- 'John the Baptist out of the dead was raised, and because of this the mighty powers are working in him.' Others said -- 'It is Elijah,' and others said -- 'It is a prophet, or as one of the prophets.' And Herod having heard, said -- 'He whom I did behead -- John -- this is he; he was raised out of the dead.' For Herod himself, having sent forth, did lay hold on John, and bound him in the prison, because of Herodias the wife of Philip his brother, because he married her, for John said to Herod -- 'It is not lawful to thee to have the wife of thy brother;' and Herodias was having a quarrel with him, and was willing to kill him, and was not able, for Herod was fearing John, knowing him a man righteous and holy, and was keeping watch over him, and having heard him, was doing many things, and hearing him gladly. And a seasonable day having come, when Herod on his birthday was making a supper to his great men, and to the chiefs of thousands, and to the first men of Galilee, and the daughter of that Herodias having come in, and having danced, and having pleased Herod and those reclining (at meat) with him, the king said to the damsel, 'Ask of me whatever thou wilt, and I will give to thee,' and he swore to her -- 'Whatever thou mayest ask me, I will give to thee -- unto the half of my kingdom.' And she, having gone forth, said to her mother, 'What shall I ask for myself?' and she said, 'The head of John the Baptist;' and having come in immediately with haste unto the king, she asked, saying, 'I will that thou mayest give me presently, upon a plate, the head of John the Baptist.' And the king -- made very sorrowful -- because of the oaths and of those reclining (at meat) with him, would not put her away, and immediately the king having sent a guardsman, did command his head to be brought, and he having gone, beheaded him in the prison, and brought his head upon a plate, and did

give it to the damsel, and the damsel did give it to her mother; and having heard, his disciples came and took up his corpse, and laid it in the tomb. And the apostles are gathered together unto Jesus, and they told him all, and how many things they did, and how many things they taught, and he said to them, 'Come ye yourselves apart to a desert place, and rest a little,' for those coming and those going were many, and not even to eat had they opportunity, and they went away to a desert place, in the boat, by themselves. And the multitudes saw them going away, and many recognised him, and by land from all the cities they ran thither, and went before them, and came together to him, and having come forth, Jesus saw a great multitude, and was moved with compassion on them, that they were as sheep not having a shepherd, and he began to teach many things. And now the hour being advanced, his disciples having come near to him, say, -- 'The place is desolate, and the hour is now advanced, let them away, that, having gone away to the surrounding fields and villages, they may buy to themselves loaves, for what they may eat they have not.' And he answering said to them, 'Give ye them to eat,' and they say to him, 'Having gone away, may we buy two hundred denaries' worth of loaves, and give to them to eat?' And he saith to them, 'How many loaves have ye? go and see;' and having known, they say, 'Five, and two fishes.' And he commanded them to make all recline in companies upon the green grass, and they sat down in squares, by hundreds, and by fifties. And having taken the five loaves and the two fishes, having looked up to the heaven, he blessed, and brake the loaves, and was giving to his disciples, that they may set before them, and the two fishes divided he to all, and they did all eat, and were filled, and they took up of broken pieces twelve hand-baskets full, and of the fishes, and those eating of the loaves were about five thousand men. And immediately he constrained his disciples to go into the boat, and to go before to the other side, unto Bethsaida, till he may let the multitude away, and having taken leave of them, he went away to the mountain to pray. And evening having come, the boat was in the midst of the sea, and he alone upon the land; and he saw them harassed in the rowing, for the wind was against them, and about the fourth watch of the night he doth come to them walking on the sea, and wished to pass by them. And they having seen him walking on the sea, thought [it] to be an apparition, and cried out, for they all saw him, and were troubled, and immediately he spake with them, and saith to them, 'Take courage, I am [he], be not afraid.' And he went up unto them to the boat, and the wind lulled, and greatly out of measure were they amazed in themselves, and were wondering, for they understood not concerning the loaves, for their heart hath been hard. And having passed over, they came upon the land of Gennesaret, and drew to the shore, and they having come forth out of the boat, immediately having recognised him, having run about through all that region round about, they began upon the couches to carry about those ill, where they were hearing that he is, and wherever he was going, to villages, or cities, or fields, in the market-places they were laying the infirm, and were calling upon him, that they may touch if it were but the fringe of his garment, and as many as were touching him were saved. And gathered together unto him are the Pharisees, and certain of the scribes, having come from Jerusalem, and having seen certain of his disciples

with defiled hands -- that is, unwashed -- eating bread, they found fault; for the Pharisees, and all the Jews, if they do not wash the hands to the wrist, do not eat, holding the tradition of the elders, and, [coming] from the market-place, if they do not baptize themselves, they do not eat; and many other things there are that they received to hold, baptisms of cups, and pots, and brazen vessels, and couches. Then question him do the Pharisees and the scribes, 'Wherefore do thy disciples not walk according to the tradition of the elders, but with unwashed hands do eat the bread?' and he answering said to them -- 'Well did Isaiah prophesy concerning you, hypocrites, as it hath been written, This people with the lips doth honor Me, and their heart is far from Me; and in vain do they worship Me, teaching teachings, commands of men; for, having put away the command of God, ye hold the tradition of men, baptisms of pots and cups; and many other such like things ye do.' And he said to them, 'Well do ye put away the command of God that your tradition ye may keep; for Moses said, Honour thy father and thy mother; and, He who is speaking evil of father or mother -- let him die the death; and ye say, If a man may say to father or to mother, Korban (that is, a gift), [is] whatever thou mayest be profited out of mine, and no

more do ye suffer him to do anything for his father or for his mother, setting aside the word of God for your tradition that ye delivered; and many such like things ye do.' And having called near all the multitude, he said to them, 'Hearken to me, ye all, and understand; there is nothing from without the man entering into him that is able to defile him, but the things coming out from him, those are the things defiling the man. If any hath ears to hear -- let him hear.' And when he entered into a house from the multitude, his disciples were questioning him about the simile, and he saith to them, 'So also ye are without understanding! Do ye not perceive that nothing from without entering into the man is able to defile him? because it doth not enter into his heart, but into the belly, and into the drain it doth go out, purifying all the meats.' And he said -- 'That which is coming out from the man, that doth defile the man; for from within, out of the heart of men, the evil reasonings do come forth, adulteries, whoredoms, murders, thefts, covetous desires, wickedness, deceit, arrogance, an evil eye, evil speaking, pride, foolishness; all these evils do come forth from within, and they defile the man.' And from thence having risen, he went away to the borders of Tyre and Sidon, and having entered into the house, he wished none to know, and he was not able to be hid, for a woman having heard about him, whose little daughter had an unclean spirit, having come, fell at his feet, -- and the woman was a Greek, a Syro-Phenician by nation -- and was asking him, that the demon he may cast forth out of her daughter. And Jesus said to her, 'Suffer first the children to be filled, for it is not good to take the children's bread, and to cast [it] to the little dogs.' And she answered and saith to him, 'Yes, sir; for the little dogs also under the table do eat of the children's crumbs.' And he said to her, 'Because of this word go; the demon hath gone forth out of thy daughter;' and having come away to her house, she found the demon gone forth, and the daughter laid upon the couch. And again, having gone forth from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis, and they bring to him a deaf, stuttering man, and they call on him that he may put the hand on him. And having taken him away from the multitude by himself, he put his fingers to his ears, and having spit, he touched his tongue, and having looked to the heaven, he sighed, and saith to him, 'Ephphatha,' that is, 'Be thou opened;' and immediately were his ears opened, and the string of his tongue was loosed, and he was speaking plain. And he charged them that they may tell no one, but the more he was charging them, the more abundantly they were proclaiming [it], and they were being beyond measure astonished, saying, 'Well hath he done all things; both the deaf he doth make to hear, and the dumb to speak.' In those days the multitude being very great, and not having what they may eat, Jesus having called near his disciples, saith to them, 'I have compassion upon the multitude, because now three days they do continue with me, and they have not what they may eat; and if I shall let them away fasting to their home, they will faint in the way, for certain of them are come from far.' And his disciples answered him, 'Whence shall any one be able these here to feed with bread in a wilderness?' And he was questioning them, 'How many loaves have ye?' and they said, 'Seven.' And he commanded the multitude to sit down upon the ground, and having taken the seven loaves, having given thanks, he brake, and was giving to his disciples that they may set before [them]; and they did set before the multitude. And they had a few small fishes, and having blessed, he said to set them also before [them]; and they did eat and were filled, and they took up that which was over of broken pieces -- seven baskets; and those eating were about four thousand. And he let them away, and immediately having entered into the boat with his disciples, he came to the parts of Dalmanutha, and the Pharisees came forth, and began to dispute with him, seeking from him a sign from the heaven, tempting him; and having sighed deeply in his spirit, he saith, 'Why doth this generation seek after a sign? Verily I say to you, no sign shall be given to this generation.' And having left them, having entered again into the boat, he went away to the other side; and they forgot to take loaves, and except one loaf they had nothing with them in the boat, and he was charging them, saying, 'Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod,' and they were reasoning with one another, saying -- 'Because we have no loaves.' And Jesus having known, saith to them, 'Why do ye reason, because ye have no loaves? do ye not yet perceive, nor understand, yet have ye your heart hardened? Having eyes, do ye

not see? and having ears, do ye not hear? and do ye not remember? When the five loaves I did brake to the five thousand, how many hand-baskets full of broken pieces took ye up?' they say to him, 'Twelve.' 'And when the seven to the four thousand, how many hand-baskets full of broken pieces took ye up?' and they said, 'Seven.' And he said to them, 'How do ye not understand?' And he cometh to Bethsaida, and they bring to him one blind, and call upon him that he may touch him, and having taken the hand of the blind man, he led him forth without the village, and having spit on his eyes, having put [his] hands on him, he was questioning him if he doth behold anything: and he, having looked up, said, 'I behold men, as I see trees, walking.' Afterwards again he put [his] hands on his eyes, and made him look up, and he was restored, and discerned all things clearly, and he sent him away to his house, saying, 'Neither to the village mayest thou go, nor tell [it] to any in the village.' And Jesus went forth, and his disciples, to the villages of Cesarea Philippi, and in the way he was questioning his disciples, saying to them, 'Who do men say me to be?' And they answered, 'John the Baptist, and others Elijah, but others one of the prophets.' And he saith to them, 'And ye -- who do ye say me to be?' and Peter answering saith to him, 'Thou art the Christ.' And he strictly charged them that they may tell no one about it, and began to teach them, that it behoveth the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and after three days to rise again; and openly he was speaking the word. And Peter having taken him aside, began to rebuke him, and he, having turned, and having looked on his disciples, rebuked Peter, saying, 'Get behind me, Adversary, because thou dost not mind the things of God, but the things of men.' And having called near the multitude, with his disciples, he said to them, 'Whoever doth will to come after me -- let him disown himself, and take up his cross, and follow me; for whoever may will to save his life shall lose it; and whoever may lose his life for my sake and for the good news' sake, he shall save it; for what shall it profit a man, if he may gain the whole world, and forfeit his life? Or what shall a man give as an exchange for his life? for whoever may be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he may come in the glory of his Father, with the holy messengers.' And he said to them, 'Verily I say to you, That there are certain of those standing here, who may not taste of death till they see the reign of God having come in power.' And after six days doth Jesus take Peter, and James, and John, and bringeth them up to a high mount by themselves, alone, and he was transfigured before them, and his garments became glittering, white exceedingly, as snow, so as a fuller upon the earth is not able to whiten [them]. And there appeared to them Elijah with Moses, and they were talking with Jesus. And Peter answering saith to Jesus, 'Rabbi, it is good to us to be here; and we may make three booths, for thee one, and for Moses one, and for Elijah one:' for he was not knowing what he might say, for they were greatly afraid. And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, 'This is My Son -- the Beloved, hear ye him;' and suddenly, having looked around, they saw no one any more, but Jesus only with themselves. And as they are coming down from the mount, he charged them that they may declare to no one the things that they saw, except when the Son of Man may rise out of the dead; and the thing they kept to themselves, questioning together what the rising out of the dead is. And they were questioning him, saying, that the scribes say that Elijah it behoveth to come first. And he answering said to them, 'Elijah indeed, having come first, doth restore all things; and how hath it been written concerning the Son of Man, that many things he may suffer, and be set at nought? But I say to you, That also Elijah hath come, and they did to him what they willed, as it hath been written of him.' And having come unto the disciples, he saw a great multitude about them, and scribes questioning with them, and immediately, all the multitude having seen him, were amazed, and running near, were saluting him. And he questioned the scribes, 'What dispute ye with them?' and one out of the multitude answering said, 'Teacher, I brought my son unto thee, having a dumb spirit; and wherever it doth seize him, it doth tear him, and he foameth, and gnasheth his teeth, and pineth away; and I spake to thy disciples that they may cast it out, and they were not able.' And he answering him, said, 'O generation unbelieving, till when shall I be with you? till when shall I suffer you? bring him

unto me;' and they brought him unto him, and he having seen him, immediately the spirit tare him, and he, having fallen upon the earth, was wallowing -- foaming. And he questioned his father, 'How long time is it since this came to him?' and he said, 'From childhood, and many times also it cast him into fire, and into water, that it might destroy him; but if thou art able to do anything, help us, having compassion on us.' And Jesus said to him, 'If thou art able to believe! all things are possible to the one that is believing;' and immediately the father of the child, having cried out, with tears said, 'I believe, sir; be helping mine unbelief.' Jesus having seen that a multitude doth run together, rebuked the unclean spirit, saying to it, 'Spirit -- dumb and deaf -- I charge thee, come forth out of him, and no more thou mayest enter into him;' and having cried, and rent him much, it came forth, and he became as dead, so that many said that he was dead, but Jesus, having taken him by the hand, lifted him up, and he arose. And he having come into the house, his disciples were questioning him by himself -- 'Why were we not able to cast it forth?' And he said to them, 'This kind is able to come forth with nothing except with prayer and fasting.' And having gone forth thence, they were passing through Galilee, and he did not wish that any may know, for he was teaching his disciples, and he said to them, 'The Son of Man is being delivered to the hands of men, and they shall kill him, and having been killed the third day he shall rise,' but they were not understanding the saying, and they were afraid to question him. And he came to Capernaum, and being in the house, he was questioning them, 'What were ye reasoning in the way among yourselves?' and they were silent, for with one another they did reason in the way who is greater; and having sat down he called the twelve, and he saith to them, 'If any doth will to be first, he shall be last of all, and minister of all.' And having taken a child, he set him in the midst of them, and having taken him in his arms, said to them, 'Whoever may receive one of such children in my name, doth receive me, and whoever may receive me, doth not receive me, but Him who sent me.' And John did answer him, saying, 'Teacher, we saw a certain one in thy name casting out demons, who doth not follow us, and we forbade him, because he doth not follow us.' And Jesus said, 'Forbid him not, for there is no one who shall do a mighty work in my name, and shall be able readily to speak evil of me: for he who is not against us is for us; for whoever may give you to drink a cup of water in my name, because ye are Christ's, verily I say to you, he may not lose his reward; and whoever may cause to stumble one of the little ones believing in me, better is it for him if a millstone is hanged about his neck, and he hath been cast into the sea. 'And if thy hand may cause thee to stumble, cut it off; it is better for thee maimed to enter into the life, than having the two hands, to go away to the gehenna, to the fire -- the unquenchable -- where there worm is not dying, and the fire is not being quenched. 'And if thy foot may cause thee to stumble, cut it off; it is better for thee to enter into the life lame, than having the two feet to be cast to the gehenna, to the fire -- the unquenchable -- where there worm is not dying, and the fire is not being quenched. And if thine eye may cause thee to stumble, cast it out; it is better for thee one-eyed to enter into the reign of God, than having two eyes, to be cast to the gehenna of the fire -- where their worm is not dying, and the fire is not being quenched; for every one with fire shall be salted, and every sacrifice with salt shall be salted. The salt [is] good, but if the salt may become saltless, in what will ye season [it]? Have in yourselves salt, and have peace in one another.' And having risen thence, he doth come to the coasts of Judea, through the other side of the Jordan, and again do multitudes come together unto him, and, as he had been accustomed, again he was teaching them. And the Pharisees, having come near, questioned him, if it is lawful for a husband to put away a wife, tempting him, and he answering said to them, 'What did Moses command you?' and they said, 'Moses suffered to write a bill of divorce, and to put away.' And Jesus answering said to them, 'For the stiffness of your heart he wrote you this command, but from the beginning of the creation, a male and a female God did make them; on this account shall a man leave his father and mother, and shall cleave unto his wife, and they shall be -- the two -- for one flesh; so that they are no more two, but one flesh; what therefore God did join together, let not man put asunder.' And in the house again his disciples of the same thing questioned him, and he saith to them, 'Whoever may put away his wife, and may marry another, doth commit adultery against her; and if a woman may put away her husband, and is married

to another, she committeth adultery.' And they were bringing to him children, that he might touch them, and the disciples were rebuking those bringing them, and Jesus having seen, was much displeased, and he said to them, 'Suffer the children to come unto me, and forbid them not, for of such is the reign of God; verily I say to you, whoever may not receive the reign of God, as a child -- he may not enter into it;' and having taken them in his arms, having put [his] hands upon them, he was blessing them. And as he is going forth into the way, one having run and having kneeled to him, was questioning him, 'Good teacher, what may I do, that life age-during I may inherit?' And Jesus said to him, 'Why me dost thou call good? no one [is] good except One -- God; the commands thou hast known: Thou mayest not commit adultery, Thou mayest do no murder, Thou mayest not steal, Thou mayest not bear false witness, Thou mayest not defraud, Honour thy father and mother.' And he answering said to him, 'Teacher, all these did I keep from my youth.' And Jesus having looked upon him, did love him, and said to him, 'One thing thou dost lack; go away, whatever thou hast -- sell, and give to the poor, and thou shalt have treasure in heaven, and come, be following me, having taken up the cross.' And he -- gloomy at the word -- went away sorrowing, for he was having many possessions. And Jesus having looked round, saith to his disciples, 'How hardly shall they who have riches enter into the reign of God!' And the disciples were astonished at his words, and Jesus again answering saith to them, 'Children, how hard is it to those trusting on the riches to enter into the reign of God! It is easier for a camel through the eye of the needle to enter, than for a rich man to enter into the reign of God.' And they were astonished beyond measure, saying unto themselves, 'And who is able to be saved?' And Jesus, having looked upon them, saith, 'With men it is impossible, but not with God; for all things are possible with God.' And Peter began to say to him, 'Lo, we left all, and we followed thee.' And Jesus answering said, 'Verily I say to you, there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my sake, and for the good news', who may not receive an hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the age that is coming, life age-during; and many first shall be last, and the last first.' And they were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and following they were afraid. And having again taken the twelve, he began to tell them the things about to happen to him, -- 'Lo, we go up to Jerusalem, and the Son of Man shall be delivered to the chief priests, and to the scribes, and they shall condemn him to death, and shall deliver him to the nations, and they shall mock him, and scourge him, and spit on him, and kill him, and the third day he shall rise again.' And there come near to him James and John, the sons of Zebedee, saying, 'Teacher, we wish that whatever we may ask for ourselves, thou mayest do for us;' and he said to them, 'What do ye wish me to do for you?' and they said to him, 'Grant to us that, one on thy right hand and one on thy left, we may sit in thy glory;' and Jesus said to them, 'Ye have not known what ye ask; are ye able to drink of the cup that I drink of, and with the baptism that I am baptized with -- to be baptized?' And they said to him, 'We are able;' and Jesus said to them, 'Of the cup indeed that I drink of, ye shall drink, and with the baptism that I am baptized with, ye shall be baptized; but to sit on my right and on my left, is not mine to give, but -- to those for whom it hath been prepared.' And the ten having heard, began to be much displeased at James and John, but Jesus having called them near, saith to them, 'Ye have known that they who are considered to rule the nations do exercise lordship over them, and their great ones do exercise authority upon them; but not so shall it be among you; but whoever may will to become great among you, he shall be your minister, and whoever of you may will to become first, he shall be servant of all; for even the Son of Man came not to be ministered to, but to minister, and to give his life a ransom for many.' And they come to Jericho, and as he is going forth from Jericho, with his disciples and a great multitude, a son of Timaeus -- Bartimaeus the blind -- was sitting beside the way begging, and having heard that it is Jesus the Nazarene, he began to cry out, and to say, 'The Son of David -- Jesus! deal kindly with me;' and many were rebuking him, that he might keep silent, but the more abundantly he cried out, 'Son of David, deal kindly with me.' And Jesus having stood, he commanded him to be called, and they call the blind man, saying to him, 'Take

courage, rise, he doth call thee;' and he, having cast away his garment, having risen, did come unto Jesus. And answering, Jesus saith to him, 'What wilt thou I may do to thee?' and the blind man said to him, 'Rabboni, that I may see again;' and Jesus said to him, 'Go, thy faith hath saved thee:' and immediately he saw again, and was following Jesus in the way. And when they come nigh to Jerusalem, to Bethphage, and Bethany, unto the mount of the Olives, he sendeth forth two of his disciples, and saith to them, 'Go away to the village that is over-against you, and immediately, entering into it, ye shall find a colt tied, on which no one of men hath sat, having loosed it, bring [it]: and if any one may say to you, Why do ye this? say ye that the lord hath need of it, and immediately he will send it hither.' And they went away, and found the colt tied at the door without, by the two ways, and they loose it, and certain of those standing there said to them, 'What do ye -- loosing the colt?' and they said to them as Jesus commanded, and they suffered them. And they brought the colt unto Jesus, and did cast upon it their garments, and he sat upon it, and many did spread their garments in the way, and others were cutting down branches from the trees, and were strewing in the way. And those going before and those following were crying out, saying, 'Hosanna! blessed [is] he who is coming in the name of the Lord; blessed is the coming reign, in the name of the Lord, of our father David; Hosanna in the highest.' And Jesus entered into Jerusalem, and into the temple, and having looked round on all things, it being now evening, he went forth to Bethany with the twelve. And on the morrow, they having come forth from Bethany, he hungered, and having seen a fig-tree afar off having leaves, he came, if perhaps he shall find anything in it, and having come to it, he found nothing except leaves, for it was not a time of figs, and Jesus answering said to it, 'No more from thee -- to the age -- may any eat fruit;' and his disciples were hearing. And they come to Jerusalem, and Jesus having gone into the temple, began to cast forth those selling and buying in the temple, and the tables of the money-changers and the seats of those selling the doves, he overthrew, and he did not suffer that any might bear a vessel through the temple, and he was teaching, saying to them, 'Hath it not been written -- My house a house of prayer shall be called for all the nations, and ye did make it a den of robbers?' And the scribes and the chief priests heard, and they were seeking how they shall destroy him, for they were afraid of him, because all the multitude was astonished at his teaching; and when evening came, he was going forth without the city. And in the morning, passing by, they saw the fig-tree having been dried up from the roots, and Peter having remembered saith to him, 'Rabbi, lo, the fig-tree that thou didst curse is dried up.' And Jesus answering saith to them, 'Have faith of God; for verily I say to you, that whoever may say to this mount, Be taken up, and be cast into the sea, and may not doubt in his heart, but may believe that the things that he saith do come to pass, it shall be to him whatever he may say. Because of this I say to you, all whatever -- praying -- ye do ask, believe that ye receive, and it shall be to you. 'And whenever ye may stand praying, forgive, if ye have anything against any one, that your Father also who is in the heavens may forgive you your trespasses; and, if ye do not forgive, neither will your Father who is in the heavens forgive your trespasses.' And they come again to Jerusalem, and in the temple, as he is walking, there come unto him the chief priests, and the scribes, and the elders, and they say to him, 'By what authority dost thou these things? and who gave thee this authority that these things thou mayest do?' And Jesus answering said to them, 'I will question you -- I also -- one word; and answer me, and I will tell you by what authority I do these things; the baptism of John -- from heaven was it? or from men? answer me.' And they were reasoning with themselves, saying, 'If we may say, From heaven, he will say, Wherefore, then, did ye not believe him? But if we may say, From men,' -- they were fearing the people, for all were holding John that he was indeed a prophet; and answering they say to Jesus, 'We have not known;' and Jesus answering saith to them, 'Neither do I tell you by what authority I do these things.' And he began to speak to them in similes: 'A man planted a vineyard, and put a hedge around, and digged an under-winevat, and built a tower, and gave it out to husbandmen, and went abroad; and he sent unto the husbandmen at the due time a servant, that from the husbandmen he may receive from the fruit of the vineyard, and they, having taken him, did severely beat [him], and did send him away empty. 'And again he sent unto them another servant, and at that one having cast stones, they

wounded [him] in the head, and sent away -- dishonoured. `And again he sent another, and that one they killed; and many others, some beating, and some killing. `Having yet therefore one son -- his beloved -- he sent also him unto them last, saying -- They will reverence my son; and those husbandmen said among themselves -- This is the heir, come, we may kill him, and ours shall be the inheritance; and having taken him, they did kill, and cast [him] forth without the vineyard. `What therefore shall the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others. And this Writing did ye not read: A stone that the builders rejected, it did become the head of a corner: from the Lord was this, and it is wonderful in our eyes.' And they were seeking to lay hold on him, and they feared the multitude, for they knew that against them he spake the simile, and having left him, they went away; and they send unto him certain of the Pharisees and of the Herodians, that they may ensnare him in discourse, and they having come, say to him, `Teacher, we have known that thou art true, and thou art not caring for any one, for thou dost not look to the face of men, but in truth the way of God dost teach; is it lawful to give tribute to Caesar or not? may we give, or may we not give?' And he, knowing their hypocrisy, said to them, `Why me do ye tempt? bring me a denary, that I may see;' and they brought, and he saith to them, `Whose [is] this image, and the inscription?' and they said to him, `Caesar's;' and Jesus answering said to them, `Give back the things of Caesar to Caesar, and the things of God to God;' and they did wonder at him. And the Sadducees come unto him, who say there is not a rising again, and they questioned him, saying, `Teacher, Moses wrote to us, that if any one's brother may die, and may leave a wife, and may leave no children, that his brother may take his wife, and raise up seed to his brother. `There were then seven brothers, and the first took a wife, and dying, he left no seed; and the second took her, and died, neither left he seed, and the third in like manner, and the seven took her, and left no seed, last of all died also the woman; in the rising again, then, whenever they may rise, of which of them shall she be wife -- for the seven had her as wife?' And Jesus answering said to them, `Do ye not because of this go astray, not knowing the Writings, nor the power of God? for when they may rise out of the dead, they neither marry nor are they given in marriage, but are as messengers who are in the heavens. `And concerning the dead, that they rise: have ye not read in the Book of Moses (at The Bush), how God spake to him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob; he is not the God of dead men, but a God of living men; ye then go greatly astray.' And one of the scribes having come near, having heard them disputing, knowing that he answered them well, questioned him, `Which is the first command of all?' and Jesus answered him -- `The first of all the commands [is], Hear, O Israel, the Lord is our God, the Lord is one; and thou shalt love the Lord thy God out of all thy heart, and out of thy soul, and out of all thine understanding, and out of all thy strength -- this [is] the first command; and the second [is] like [it], this, Thou shalt love thy neighbor as thyself; -- greater than these there is no other command.' And the scribe

said to him, `Well, Teacher, in truth thou hast spoken that there is one God, and there is none other but He; and to love Him out of all the heart, and out of all the understanding, and out of all the soul, and out of all the strength, and to love one's neighbor as one's self, is more than all the whole burnt-offerings and the sacrifices.' And Jesus, having seen him that he answered with understanding, said to him, `Thou art not far from the reign of God;' and no one any more durst question him. And Jesus answering said, teaching in the temple, `How say the scribes that the Christ is son of David? for David himself said in the Holy Spirit, The Lord said to my lord, Sit thou on My right hand, till I place thine enemies -- thy footstool; therefore David himself saith of him Lord, and whence is he his son?' And the great multitude were hearing him gladly, and he was saying to them in his teaching, `Beware of the scribes, who will in long robes to walk, and love salutations in the market-places, and first seats in the synagogues, and first couches in suppers, who are devouring the widows' houses, and for a pretense are making long prayers; these shall receive more abundant judgment.' And Jesus having sat down over-against the treasury, was beholding how the multitude do put brass into the treasury, and many rich were putting in much, and having come, a poor widow did put in two mites, which are a farthing. And

having called near his disciples, he saith to them, `Verily I say to you, that this poor widow hath put in more than all those putting into the treasury; for all, out of their abundance, put in, but she, out of her want, all that she had put in -- all her living.' And as he is going forth out of the temple, one of his disciples saith to him, `Teacher, see! what stones! and what buildings!' and Jesus answering said to him, `Seest thou these great buildings? there may not be left a stone upon a stone, that may not be thrown down.' And as he is sitting at the mount of the Olives, over-against the temple, Peter, and James, and John, and Andrew, were questioning him by himself, `Tell us when these things shall be? and what [is] the sign when all these may be about to be fulfilled?' And Jesus answering them, began to say, `Take heed lest any one may lead you astray, for many shall come in my name, saying -- I am [he], and many they shall lead astray; and when ye may hear of wars and reports of wars, be not troubled, for these behove to be, but the end [is] not yet; for nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be famines and troubles; beginnings of sorrows [are] these. `And take ye heed to yourselves, for they shall deliver you up to sanhedrims, and to synagogues, ye shall be beaten, and before governors and kings ye shall be set for my sake, for a testimony to them; and to all the nations it behoveth first that the good news be proclaimed. `And when they may lead you, delivering up, be not anxious beforehand what ye may speak, nor premeditate, but whatever may be given to you in that hour, that speak ye, for it is not ye who are speaking, but the Holy Spirit. `And brother shall deliver up brother to death, and father child, and children shall rise up against parents, and shall put them to death, and ye shall be hated by all because of my name, but he who hath endured to the end -- he shall be saved. `And when ye may see the abomination of the desolation, that was spoken of by Daniel the prophet, standing where it ought not, (whoever is reading let him understand), then those in Judea, let them flee to the mountains; and he upon the house-top, let him not come down to the house, nor come in to take anything out of his house; and he who is in the field, let him not turn to the things behind, to take up his garment. `And wo to those with child, and to those giving suck, in those days; and pray ye that your flight may not be in winter, for those days shall be tribulation, such as hath not been from the beginning of the creation that God created, till now, and may not be; and if the Lord did not shorten the days, no flesh had been saved; but because of the chosen, whom He did choose to Himself, He did shorten the days. `And then, if any may say to you, Lo, here [is] the Christ, or, Lo, there, ye may not believe; for there shall rise false Christs and false prophets, and they shall give signs and wonders, to seduce, if possible, also the chosen; and ye, take heed; lo, I have foretold you all things. `But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of the heaven shall be falling, and the powers that are in the heavens shall be shaken. `And then they shall see the Son of Man coming in clouds with much power and glory, and then he shall send his messengers, and gather together his chosen from the four winds, from the end of the earth unto the end of heaven. `And from the fig-tree learn ye the simile: when the branch may already become tender, and may put forth the leaves, ye know that nigh is the summer; so ye, also, when these ye may see coming to pass, ye know that it is nigh, at the doors. Verily I say to you, that this generation may not pass away till all these things may come to pass; the heaven and the earth shall pass away, but my words shall not pass away. `And concerning that day and the hour no one hath known -- not even the messengers who are in the heaven, not even the Son -- except the Father. Take heed, watch and pray, for ye have not known when the time is; as a man who is gone abroad, having left his house, and given to his servants the authority, and to each one his work, did command also the porter that he may watch; watch ye, therefore, for ye have not known when the lord of the house doth come, at even, or at midnight, or at cock-crowing, or at the morning; lest, having come suddenly, he may find you sleeping; and what I say to you, I say to all, Watch.' And the passover and the unleavened food were after two days, and the chief priests and the scribes were seeking how, by guile, having taken hold of him, they might kill him; and they said, `Not in the feast, lest there shall be a tumult of the people.' And he, being in Bethany, in the house of Simon the leper, at his reclining (at meat), there came a woman having an alabaster box of ointment, of

spikenard, very precious, and having broken the alabaster box, did pour on his head; and there were certain much displeased within themselves, and saying, 'For what hath this waste of the ointment been made? or this could have been sold for more than three hundred denaries, and given to the poor;' and they were murmuring at her. And Jesus said, 'Let her alone; why are ye giving her trouble? a good work she wrought on me; or the poor always ye have with you, and whenever ye may will ye are able to do them good, but me ye have not always; what she could she did, she anticipated to anoint my body for the embalming. Verily I say to you, wherever this good news may be proclaimed in the whole world, what also this woman did shall be spoken of -- for a memorial of her.' And Judas the Iscariot, one of the twelve, went away unto the chief priests that he might deliver him up to them, and having heard, they were glad, and promised to give him money, and he was seeking how, conveniently, he might deliver him up. And the first day of the unleavened food, when they were killing the passover, his disciples say to him, 'Where wilt thou, [that,] having gone, we may prepare, that thou mayest eat the passover?' And he sendeth forth two of his disciples, and saith to them, 'Go ye away to the city, and there shall meet you a man bearing a pitcher of water, follow him; and wherever he may go in, say ye to the master of the house -- The Teacher saith, Where is the guest-chamber, where the passover, with my disciples, I may eat? and he will shew you a large upper room, furnished, prepared -- there make ready for us.' And his disciples went forth, and came to the city, and found as he said to them, and they made ready the passover. And evening having come, he cometh with the twelve, and as they are reclining, and eating, Jesus said, 'Verily I say to you -- one of you, who is eating with me -- shall deliver me up.' And they began to be sorrowful, and to say to him, one by one, 'Is it I?' and another, 'Is it I?' And he answering said to them, 'One of the twelve who is dipping with me in the dish; the Son of Man doth indeed go, as it hath been written concerning him, but wo to that man through whom the Son of Man is delivered up; good were it to him if that man had not been born.' And as they are eating, Jesus having taken bread, having blessed, brake, and gave to them, and said, 'Take, eat; this is my body.' And having taken the cup, having given thanks, he gave to them, and they drank of it -- all; and he said to them, 'This is my blood of the new covenant, which for many is being poured out; verily I say to you, that no more may I drink of the produce of the vine till that day when I may drink it new in the reign of God.' And having sung an hymn, they went forth to the mount of the Olives, and Jesus saith to them -- 'All ye shall be stumbled at me this night, because it hath been written, I will smite the shepherd, and the sheep shall be scattered abroad, but after my having risen I will go before you to Galilee.' And Peter said to him, 'And if all shall be stumbled, yet not I;' And Jesus said to him, 'Verily I say to thee, that to-day, this night, before a cock shall crow twice, thrice thou shalt deny me.' And he spake the more vehemently, 'If it may be necessary for me to die with thee -- I will in nowise deny thee;' and in like manner also said they all. And they come to a spot, the name of which [is] Gethsemane, and he saith

to his disciples, 'Sit ye here till I may pray;' and he taketh Peter, and James, and John with him, and began to be amazed, and to be very heavy, and he saith to them, 'Exceeding sorrowful is my soul -- to death; remain here, and watch.' And having gone forward a little, he fell upon the earth, and was praying, that, if it be possible the hour may pass from him, and he said, 'Abba, Father; all things are possible to Thee; make this cup pass from me; but, not what I will, but what Thou.' And he cometh, and findeth them sleeping, and saith to Peter, 'Simon, thou dost sleep! thou wast not able to watch one hour! Watch ye and pray, that ye may not enter into temptation; the spirit indeed is forward, but the flesh weak.' And again having gone away, he prayed, the same word saying; and having returned, he found them again sleeping, for their eyes were heavy, and they had not known what they might answer him. And he cometh the third time, and saith to them, 'Sleep on henceforth, and rest -- it is over; the hour did come; lo, the Son of Man is delivered up to the hands of the sinful; rise, we may go, lo, he who is delivering me up hath come nigh.' And immediately -- while he is yet speaking -- cometh near Judas, one of the twelve, and with him a great multitude, with swords and sticks, from the chief priests, and the scribes, and the elders; and he who is delivering him up had given a token to them, saying,

`Whomsoever I shall kiss, he it is, lay hold on him, and lead him away safely,' and having come, immediately, having gone near him, he saith, `Rabbi, Rabbi,' and kissed him. And they laid on him their hands, and kept hold on him; and a certain one of those standing by, having drawn the sword, struck the servant of the chief priest, and took off his ear. And Jesus answering said to them, `As against a robber ye came out, with swords and sticks, to take me! daily I was with you in the temple teaching, and ye did not lay hold on me -- but that the Writings may be fulfilled.' And having left him they all fled; and a certain young man was following him, having put a linen cloth about [his] naked body, and the young men lay hold on him, and he, having left the linen cloth, did flee from them naked. And they led away Jesus unto the chief priest, and come together to him do all the chief priests, and the elders, and the scribes; and Peter afar off did follow him, to the inside of the hall of the chief priest, and he was sitting with the officers, and warming himself near the fire. And the chief priests and all the sanhedrim were seeking against Jesus testimony -- to put him to death, and they were not finding, for many were bearing false testimony against him, and their testimonies were not alike. And certain having risen up, were bearing false testimony against him, saying -- `We heard him saying -- I will throw down this sanctuary made with hands, and by three days, another made without hands I will build;' and neither so was their testimony alike. And the chief priest, having risen up in the midst, questioned Jesus, saying, `Thou dost not answer anything! what do these testify against thee?' and he was keeping silent, and did not answer anything. Again the chief priest was questioning him, and saith to him, `Art thou the Christ -- the Son of the Blessed?' and Jesus said, `I am; and ye shall see the Son of Man sitting on the right hand of the power, and coming with the clouds, of the heaven.' And the chief priest, having rent his garments, saith, `What need have we yet of witnesses? Ye heard the evil speaking, what appeareth to you?' and they all condemned him to be worthy of death, and certain began to spit on him, and to cover his face, and to buffet him, and to say to him, `Prophecy;' and the officers were striking him with their palms. And Peter being in the hall beneath, there doth come one of the maids of the chief priest, and having seen Peter warming himself, having looked on him, she said, `And thou wast with Jesus of Nazareth!' and he denied, saying, `I have not known [him], neither do I understand what thou sayest;' and he went forth without to the porch, and a cock crew. And the maid having seen him again, began to say to those standing near -- `This is of them;' and he was again denying. And after a little again, those standing near said to Peter, `Truly thou art of them, for thou also art a Galilean, and thy speech is alike;' and he began to anathematize, and to swear -- `I have not known this man of whom ye speak;' and a second time a cock crew, and Peter remembered the saying that Jesus said to him -- `Before a cock crow twice, thou mayest deny me thrice;' and having thought thereon -- he was weeping. And immediately, in the morning, the chief priests having made a consultation, with the elders, and scribes, and the whole sanhedrim, having bound Jesus, did lead away, and delivered [him] to Pilate; and Pilate questioned him, `Art thou the king of the Jews?' and he answering said to him, `Thou dost say [it].' And the chief priests were accusing him of many things, [but he answered nothing.] And Pilate again questioned him, saying, `Thou dost not answer anything! lo, how many things they do testify against thee!' And Jesus did no more answer anything, so that Pilate wondered. And at every feast he was releasing to them one prisoner, whomsoever they were asking; and there was [one] named Barabbas, bound with those making insurrection with him, who had in the insurrection committed murder. And the multitude having cried out, began to ask for themselves as he was always doing to them, and Pilate answered them, saying, `Will ye [that] I shall release to you the king of the Jews?' for he knew that because of envy the chief priests had delivered him up; and the chief priests did move the multitude, that he might rather release Barabbas to them. And Pilate answering, again said to them, `What, then, will ye [that] I shall do to him whom ye call king of the Jews?' and they again cried out, `Crucify him.' And Pilate said to them, `Why -- what evil did he?' and they cried out the more vehemently, `Crucify him;' and Pilate, wishing to content the multitude, released to them Barabbas, and delivered up Jesus -- having scourged [him] -- that he might be crucified. And the soldiers led him away into the hall, which is Praetorium, and call together the whole band, and clothe him with purple, and having plaited a crown

of thorns, they put [it] on him, and began to salute him, 'Hail, King of the Jews.' And they were smiting him on the head with a reed, and were spitting on him, and having bent the knee, were bowing to him, and when they [had] mocked him, they took the purple from off him, and clothed him in his own garments, and they led him forth, that they may crucify him. And they impress a certain one passing by -- Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus -- that he may bear his cross, and they bring him to the place Golgotha, which is, being interpreted, 'Place of a skull;' and they were giving him to drink wine mingled with myrrh, and he did not receive. And having crucified him, they were dividing his garments, casting a lot upon them, what each may take; and it was the third hour, and they crucified him; and the inscription of his accusation was written above -- 'The King of the Jews.' And with him they crucify two robbers, one on the right hand, and one on his left, and the Writing was fulfilled that is saying, 'And with lawless ones he was numbered.' And those passing by were speaking evil of him, shaking their heads, and saying, 'Ah, the thrower down of the sanctuary, and in three days the builder! save thyself, and come down from the cross!' And in like manner also the chief priests, mocking with one another, with the scribes, said, 'Others he saved; himself he is not able to save. The Christ! the king of Israel -- let him come down now from the cross, that we may see and believe;' and those crucified with him were reproaching him. And the sixth hour having come, darkness came over the whole land till the ninth hour, and at the ninth hour Jesus cried with a great voice, saying, 'Eloi, Eloi, lamma sabachthani?' which is, being interpreted, 'My God, my God, why didst Thou forsake me?' And certain of those standing by, having heard, said, 'Lo, Elijah he doth call;' and one having run, and having filled a sponge with vinegar, having put [it] also on a reed, was giving him to drink, saying, 'Let alone, let us see if Elijah doth come to take him down.' And Jesus having uttered a loud cry, yielded the spirit, and the veil of the sanctuary was rent in two, from top to bottom, and the centurion who was standing over-against him, having seen that, having so cried out, he yielded the spirit, said, 'Truly this man was Son of God.' And there were also women afar off beholding, among whom was also Mary the Magdalene, and Mary of James the less, and of Joses, and Salome, (who also, when he was in Galilee, were following him, and were ministering to him,) and many other women who came up with him to Jerusalem. And now evening having come, seeing it was the preparation, that is, the fore-sabbath, Joseph of Arimathea, an honourable counsellor, who also himself was waiting for the reign of God, came, boldly entered in unto Pilate, and asked the body of Jesus. And Pilate wondered if he were already dead, and having called near the centurion, did question him if he were long dead, and having known [it] from the centurion, he granted the body to Joseph. And he, having brought fine linen, and having taken him down, wrapped him in the linen, and laid him in a sepulchre that had been hewn out of a rock, and he rolled a stone unto the door of the sepulchre, and Mary the Magdalene, and Mary of Joses, were beholding where he is laid. And the sabbath having past, Mary the Magdalene, and Mary of James, and Salome,

bought spices, that having come, they may anoint him, and early in the morning of the first of the sabbaths, they come unto the sepulchre, at the rising of the sun, and they said among themselves, 'Who shall roll away for us the stone out of the door of the sepulchre?' And having looked, they see that the stone hath been rolled away -- for it was very great, and having entered into the sepulchre, they saw a young man sitting on the right hand, arrayed in a long white robe, and they were amazed. And he saith to them, 'Be not amazed, ye seek Jesus the Nazarene, the crucified: he did rise -- he is not here; lo, the place where they laid him! And go, say to his disciples, and Peter, that he doth go before you to Galilee; there ye shall see him, as he said to you.' And, having come forth quickly, they fled from the sepulchre, and trembling and amazement had seized them, and to no one said they anything, for they were afraid. And he, having risen in the morning of the first of the sabbaths, did appear first to Mary the Magdalene, out of whom he had cast seven demons; she having gone, told those who had been with him, mourning and weeping; and they, having heard that he is alive, and was seen by her, did not believe. And after these things, to two of them, as they are going into a field, walking, he was manifested in another form, and they having gone, told to the rest; not even them did they believe. Afterwards, as they are reclining

(at meat), he was manifested to the eleven, and did reproach their unbelief and stiffness of heart, because they believed not those having seen him being raised; and he said to them, `Having gone to all the world, proclaim the good news to all the creation; he who hath believed, and hath been baptized, shall be saved; and he who hath not believed, shall be condemned. `And signs shall accompany those believing these things; in my name demons they shall cast out; with new tongues they shall speak; serpents they shall take up; and if any deadly thing they may drink, it shall not hurt them; on the ailing they shall lay hands, and they shall be well.' The Lord, then, indeed, after speaking to them, was received up to the heaven, and sat on the right hand of God; and they, having gone forth, did preach everywhere, the Lord working with [them], and confirming the word, through the signs following. Amen.

Matthew (late 50s - early 60s)

A roll of the birth of Jesus Christ, son of David, son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren, and Judah begat Pharez and Zarah of Tamar, and Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king. And David the king begat Solomon, of her [who had been] Uriah's, and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa, and Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Uzziah, and Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah, and Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah, and Josiah begat Jeconiah and his brethren, at the Babylonian removal. And after the Babylonian removal, Jeconiah begat Shealtiel, and Shealtiel begat Zerubbabel, and Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadok, and Sadok begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was begotten Jesus, who is named Christ. All the generations, therefore, from Abraham unto David [are] fourteen generations, and from David unto the Babylonian removal fourteen generations, and from the Babylonian removal unto the Christ, fourteen generations. And of Jesus Christ, the birth was thus: For his mother Mary having been betrothed to Joseph, before their coming together she was found to have conceived from the Holy Spirit, and Joseph her husband being righteous, and not willing to make her an example, did wish privately to send her away. And on his thinking of these things, lo, a messenger of the Lord in a dream appeared to him, saying, `Joseph, son of David, thou mayest not fear to receive Mary thy wife, for that which in her was begotten [is] of the Holy Spirit, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.' And all this hath come to pass, that it may be fulfilled that was spoken by the Lord through the prophet, saying, `Lo, the virgin shall conceive, and she shall bring forth a son, and they shall call his name Emmanuel,' which is, being interpreted `With us [he is] God.' And Joseph, having risen from the sleep, did as the messenger of the Lord directed him, and received his wife, and did not know her till she brought forth her son -- the first-born, and he called his name Jesus. and Jesus having been born in Beth-Lehem of Judea, in the days of Herod the king, lo, mages from the east came to Jerusalem, saying, `Where is he who was born king of the Jews? for we saw his star in the east, and we came to bow to him.' And Herod the king having heard, was stirred, and all Jerusalem with him, and having gathered all the chief priests and scribes of the people, he was inquiring from them where the Christ is born. And they said to him, `In Beth-Lehem of Judea, for thus it hath been written through the prophet, And thou, Beth-Lehem, the land of Judah, thou art by no means the least among the leaders of Judah, for out of thee shall come one leading, who shall feed My people Israel.' Then Herod, privately having called the mages, did inquire exactly from them the time of the appearing star, and having sent them to Beth-Lehem, he said, `Having gone -- inquire ye exactly for the child, and whenever ye may have found, bring me back word, that I also

having come may bow to him.' And they, having heard the king, departed, and lo, the star, that they did see in the east, did go before them, till, having come, it stood over where the child was. And having seen the star, they rejoiced with exceeding great joy, and having come to the house, they found the child with Mary his mother, and having fallen down they bowed to him, and having opened their treasures, they presented to him gifts, gold, and frankincense, and myrrh, and having been divinely warned in a dream not to turn back unto Herod, through another way they withdrew to their own region. And on their having withdrawn, lo, a messenger of the Lord doth appear in a dream to Joseph, saying, 'Having risen, take the child and his mother, and flee to Egypt, and be thou there till I may speak to thee, for Herod is about to seek the child to destroy him.' And he, having risen, took the child and his mother by night, and withdrew to Egypt, and he was there till the death of Herod, that it might be fulfilled that was spoken by the Lord through the prophet, saying, 'Out of Egypt I did call My Son.' Then Herod, having seen that he was deceived by the mages, was very wroth, and having sent forth, he slew all the male children in Beth-Lehem, and in all its borders, from two years and under, according to the time that he inquired exactly from the mages. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, 'A voice in Ramah was heard -- lamentation and weeping and much mourning -- Rachel weeping [for] her children, and she would not be comforted because they are not.' And Herod having died, lo, a messenger of the Lord in a dream doth appear to Joseph in Egypt, saying, 'Having risen, take the child and his mother, and be going to the land of Israel, for they have died -- those seeking the life of the child.' And he, having risen, took the child and his mother, and came to the land of Israel, and having heard that Archelaus doth reign over Judea instead of Herod his father, he was afraid to go thither, and having been divinely warned in a dream, he withdrew to the parts of Galilee, and coming, he dwelt in a city named Nazareth, that it might be fulfilled that was spoken through the prophets, that 'A Nazarene he shall be called.' And in those days cometh John the Baptist, proclaiming in the wilderness of Judea, and saying, 'Reform, for come nigh hath the reign of the heavens,' for this is he who was spoken of by Isaiah the prophet, saying, 'A voice of one crying in the wilderness, Prepare ye the way of the Lord, straight make ye His paths.' And this John had his clothing of camel's hair, and a girdle of skin round his loins, and his nourishment was locusts and honey of the field. Then were going forth unto him Jerusalem, and all Judea, and all the region round about the Jordan, and they were baptized in the Jordan by him, confessing their sins. And having seen many of the Pharisees and Sadducees coming about his baptism, he said to them, 'Brood of vipers! who did shew you to flee from the coming wrath? bear, therefore, fruits worthy of the reformation, and do not think to say in yourselves, A father we have -- Abraham, for I say to you, that God is able out of these stones to raise children to Abraham, and now also, the axe unto the root of the trees is laid, every tree therefore not bearing good fruit is hewn down, and to fire is cast. 'I indeed do baptize you with water to reformation, but he who after me is coming is mightier than I, of whom I am not worthy to bear the sandals, he shall baptize you with the Holy Spirit and with fire, whose fan [is] in his hand, and he will thoroughly cleanse his floor, and will gather his wheat to the storehouse, but the chaff he will burn with fire unquenchable.' Then cometh Jesus from Galilee upon the Jordan, unto John to be baptized by him, but John was forbidding him, saying, 'I have need by thee to be baptized -- and thou dost come unto me!' But Jesus answering said to him, 'Suffer now, for thus it is becoming to us to fulfill all righteousness,' then he doth suffer him. And having been baptized, Jesus went up immediately from the water, and lo, opened to him were the heavens, and he saw the Spirit of God descending as a dove, and coming upon him, and lo, a voice out of the heavens, saying, 'This is My Son -- the Beloved, in whom I did delight.' Then Jesus was led up to the wilderness by the Spirit, to be tempted by the Devil, and having fasted forty days and forty nights, afterwards he did hunger. And the Tempter having come to him said, 'If Son thou art of God -- speak that these stones may become loaves.' But he answering said, 'It hath been written, Not upon bread alone doth man live, but upon every word coming forth from the mouth of God.' Then doth the Devil take him to the [holy] city, and doth set him on the pinnacle of the temple, and saith to him, 'If Son thou art of God -- cast thyself down, for it hath been written, that, His

messengers He shall charge concerning thee, and on hands they shall bear thee up, that thou mayest not dash on a stone thy foot.' Jesus said to him again, 'It hath been written, Thou shalt not tempt the Lord thy God.' Again doth the Devil take him to a very high mount, and doth shew to him all the kingdoms of the world and the glory of them, and saith to him, 'All these to thee I will give, if falling down thou mayest bow to me.' Then saith Jesus to him, 'Go -- Adversary, for it hath been written, The Lord thy God thou shalt bow to, and Him only thou shalt serve.' Then doth the Devil leave him, and lo, messengers came and were ministering to him. And Jesus having heard that John was delivered up, did withdraw to Galilee, and having left Nazareth, having come, he dwelt at Capernaum that is by the sea, in the borders of Zebulun and Naphtalim, that it might be fulfilled that was spoken through Isaiah the prophet, saying, 'Land of Zebulun and land of Naphtali, way of the sea, beyond the Jordan, Galilee of the nations! -- the people that is sitting in darkness saw a great light, and to those sitting in a region and shadow of death -- light arose to them.' From that time began Jesus to proclaim and to say, 'Reform ye, for come nigh hath the reign of the heavens.' And Jesus, walking by the sea of Galilee, saw two brothers, Simon named Peter and Andrew his brother, casting a drag into the sea -- for they were fishers -- and he saith to them, 'Come ye after me, and I will make you fishers of men,' and they, immediately, having left the nets, did follow him. And having advanced thence, he saw other two brothers, James of Zebedee, and John his brother, in the boat with Zebedee their father, refitting their nets, and he called them, and they, immediately, having left the boat and their father, did follow him. And Jesus was going about all Galilee teaching in their synagogues, and proclaiming the good news of the reign, and healing every disease, and every malady among the people, and his fame went forth to all Syria, and they brought to him all having ailments, pressed with manifold sicknesses and pains, and demoniacs, and lunatics, and paralytics, and he healed them. And there followed him many multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan. And having seen the multitudes, he went up to the mount, and he having sat down, his disciples came to him, and having opened his mouth, he was teaching them, saying: 'Happy the poor in spirit -- because theirs is the reign of the heavens. 'Happy the mourning -- because they shall be comforted. 'Happy the meek -- because they shall inherit the land. 'Happy those hungering and thirsting for righteousness -- because they shall be filled. 'Happy the kind -- because they shall find kindness. 'Happy the clean in heart -- because they shall see God. 'Happy the peacemakers -- because they shall be called Sons of God. 'Happy those persecuted for righteousness' sake -- because theirs is the reign of the heavens. 'Happy are ye whenever they may reproach you, and may persecute, and may say any evil thing against you falsely for my sake -- rejoice ye and be glad, because your reward [is] great in the heavens, for thus did they persecute the prophets who were before you. 'Ye are the salt of the land, but if the salt may lose savour, in what shall it be salted? for nothing is it good henceforth, except to be cast without, and to be trodden down by men. 'Ye are the light of the world, a city set upon a mount is not able to be hid; nor do they light a lamp, and put it under the measure, but on the lamp-stand, and it shineth to all those in the house; so let your light shine before men, that they may see your good works, and may glorify your Father who [is] in the heavens. 'Do not suppose that I came to throw down the law or the prophets -- I did not come to throw down, but to fulfill; for, verily I say to you, till that the heaven and the earth may pass away, one iota or one tittle may not pass away from the law, till that all may come to pass. 'Whoever therefore may loose one of these commands -- the least -- and may teach men so, least he shall be called in the reign of the heavens, but whoever may do and may teach [them], he shall be called great in the reign of the heavens. 'For I say to you, that if your righteousness may not abound above that of the scribes and Pharisees, ye may not enter to the reign of the heavens. 'Ye heard that it was said to the ancients: Thou shalt not kill, and whoever may kill shall be in danger of the judgment; but I -- I say to you, that every one who is angry at his brother without cause, shall be in danger of the judgment, and whoever may say to his brother, Empty fellow! shall be in danger of the sanhedrim, and whoever may say, Rebel! shall be in danger of the gehenna of the fire. 'If, therefore, thou mayest bring thy gift to the altar, and there mayest remember that thy brother hath anything against thee, leave there thy gift before the altar, and

go -- first be reconciled to thy brother, and then having come bring thy gift. `Be agreeing with thy opponent quickly, while thou art in the way with him, that the opponent may not deliver thee to the judge, and the judge may deliver thee to the officer, and to prison thou mayest be cast, verily I say to thee, thou mayest not come forth thence till that thou mayest pay the last farthing. `Ye heard that it was said to the ancients: Thou shalt not commit adultery; but I -- I say to you, that every one who is looking on a woman to desire her, did already commit adultery with her in his heart. `But, if thy right eye doth cause thee to stumble, pluck it out and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna. `And, if thy right hand doth cause thee to stumble, cut it off, and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna. `And it was said, That whoever may put away his wife, let him give to her a writing of divorce; but I -- I say to you, that whoever may put away his wife, save for the matter of whoredom, doth make her to commit adultery; and whoever may marry her who hath been put away doth commit adultery. `Again, ye heard that it was said to the ancients: Thou shalt not swear falsely, but thou shalt pay to the Lord thine oaths; but I -- I say to you, not to swear at all; neither by the heaven, because it is the throne of God, nor by the earth, because it is His footstool, nor by Jerusalem, because it is a city of a great king, nor by thy head mayest thou swear, because thou art not able one hair to make white or black; but let your word be, Yes, Yes, No, No, and that which is more than these is of the evil. `Ye heard that it was said: Eye for eye, and tooth for tooth; but I -- I say to you, not to resist the evil, but whoever shall slap thee on thy right cheek, turn to him also the other; and whoever is willing to take thee to law, and thy coat to take -- suffer to him also the cloak. `And whoever shall impress thee one mile, go with him two, to him who is asking of thee be giving, and him who is willing to borrow from thee thou mayest not turn away. `Ye heard that it was said: Thou shalt love thy neighbor, and shalt hate thine enemy; but I -- I say to you, Love your enemies, bless those cursing you, do good to those hating you, and pray for those accusing you falsely, and persecuting you, that ye may be sons of your Father in the heavens, because His sun He doth cause to rise on evil and good, and He doth send rain on righteous and unrighteous. `For, if ye may love those loving you, what reward have ye? do not also the tax-gatherers the same? and if ye may salute your brethren only, what do ye abundant? do not also the tax-gatherers so? ye shall therefore be perfect, as your Father who [is] in the heavens is perfect. `Take heed your kindness not to do before men, to be seen by them, and if not -- reward ye have not from your Father who [is] in the heavens; whenever, therefore, thou mayest do kindness, thou mayest not sound a trumpet before thee as the hypocrites do, in the synagogues, and in the streets, that they may have glory from men; verily I say to you -- they have their reward! `But thou, doing kindness, let not thy left hand know what thy right hand doth, that thy kindness may be in secret, and thy Father who is seeing in secret Himself shall reward thee manifestly. `And when thou mayest pray, thou shalt not be as the hypocrites, because they love in the synagogues, and in the corners of the broad places -- standing -- to pray, that they may be seen of men; verily I say to you, that they have their reward. `But thou, when thou mayest pray, go into thy chamber, and having shut thy door, pray to thy Father who [is] in secret, and thy Father who is seeing in secret, shall reward thee manifestly. `And -- praying -- ye may not use vain repetitions like the nations, for they think that in their much speaking they shall be heard, be ye not therefore like to them, for your Father doth know those things that ye have need of before your asking him; thus therefore pray ye: `Our Father who [art] in the heavens! hallowed be Thy name. `Thy reign come: Thy will come to pass, as in heaven also on the earth. `Our appointed bread give us to-day. `And forgive us our debts, as also we forgive our debtors. `And mayest Thou not lead us to temptation, but deliver us from the evil, because Thine is the reign, and the power, and the glory -- to the ages. Amen. `For, if ye may forgive men their trespasses He also will forgive you -- your Father who [is] in the heavens; but if ye may not forgive men their trespasses, neither will your Father forgive your trespasses. `And when ye may fast, be ye not as the hypocrites, of sour countenances, for they disfigure their faces, that they may appear to men fasting; verily I say to you, that they have their reward. `But thou, fasting, anoint thy head, and wash thy face, that thou mayest not

appear to men fasting, but to thy Father who [is] in secret, and thy Father, who is seeing in secret, shall reward thee manifestly. `Treasure not up to yourselves treasures on the earth, where moth and rust disfigure, and where thieves break through and steal, but treasure up to yourselves treasures in heaven, where neither moth nor rust doth disfigure, and where thieves do not break through nor steal, for where your treasure is, there will be also your heart. `The lamp of the body is the eye, if, therefore, thine eye may be perfect, all thy body shall be enlightened, but if thine eye may be evil, all thy body shall be dark; if, therefore, the light that [is] in thee is darkness -- the darkness, how great! `None is able to serve two lords, for either he will hate the one and love the other, or he will hold to the one, and despise the other; ye are not able to serve God and Mammon. `Because of this I say to you, be not anxious for your life, what ye may eat, and what ye may drink, nor for your body, what ye may put on. Is not the life more than the nourishment, and the body than the clothing? look to the fowls of the heaven, for they

do not sow, nor reap, nor gather into storehouses, and your heavenly Father doth nourish them; are not ye much better than they? `And who of you, being anxious, is able to add to his age one cubit? and about clothing why are ye anxious? consider well the lilies of the field; how do they grow? they do not labour, nor do they spin; and I say to you, that not even Solomon in all his glory was arrayed as one of these. `And if the herb of the field, that to-day is, and to-morrow is cast to the furnace, God doth so clothe -- not much more you, O ye of little faith? therefore ye may not be anxious, saying, What may we eat? or, What may we drink? or, What may we put round? for all these do the nations seek for, for your heavenly Father doth know that ye have need of all these; but seek ye first the reign of God and His righteousness, and all these shall be added to you. Be not therefore anxious for the morrow, for the morrow shall be anxious for its own things; sufficient for the day [is] the evil of it. `Judge not, that ye may not be judged, for in what judgment ye judge, ye shall be judged, and in what measure ye measure, it shall be measured to you. `And why dost thou behold the mote that [is] in thy brother's eye, and the beam that [is] in thine own eye dost not consider? or, how wilt thou say to thy brother, Suffer I may cast out the mote from thine eye, and lo, the beam [is] in thine own eye? Hypocrite, cast out first the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye. `Ye may not give that which is [holy] to the dogs, nor cast your pearls before the swine, that they may not trample them among their feet, and having turned -- may rend you. `Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you; for every one who is asking doth receive, and he who is seeking doth find, and to him who is knocking it shall be opened. `Or what man is of you, of whom, if his son may ask a loaf -- a stone will he present to him? and if a fish he may ask -- a serpent will he present to him? if, therefore, ye being evil, have known good gifts to give to your children, how much more shall your Father who [is] in the heavens give good things to those asking him? `All things, therefore, whatever ye may will that men may be doing to you, so also do to them, for this is the law and the prophets. `Go ye in through the strait gate, because wide [is] the gate, and broad the way that is leading to the destruction, and many are those going in through it; how strait [is] the gate, and compressed the way that is leading to the life, and few are those finding it! `But, take heed of the false prophets, who come unto you in sheep's clothing, and inwardly are ravening wolves. From their fruits ye shall know them; do [men] gather from thorns grapes? or from thistles figs? so every good tree doth yield good fruits, but the bad tree doth yield evil fruits. A good tree is not able to yield evil fruits, nor a bad tree to yield good fruits. Every tree not yielding good fruit is cut down and is cast to fire: therefore from their fruits ye shall know them. `Not every one who is saying to me Lord, lord, shall come into the reign of the heavens; but he who is doing the will of my Father who is in the heavens. Many will say to me in that day, Lord, lord, have we not in thy name prophesied? and in thy name cast out demons? and in thy name done many mighty things? and then I will acknowledge to them, that -- I never knew you, depart from me ye who are working lawlessness. `Therefore, every one who doth hear of me these words, and doth do them, I will liken him to a wise man who built his house upon the rock; and the rain did descend, and the streams came, and the winds blew, and they beat on

that house, and it fell not, for it had been founded on the rock. `And every one who is hearing of me these words, and is not doing them, shall be likened to a foolish man who built his house upon the sand; and the rain did descend, and the streams came, and the winds blew, and they beat on that house, and it fell, and its fall was great.' And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching, for he was teaching them as having authority, and not as the scribes. And when he came down from the mount, great multitudes did follow him, and lo, a leper having come, was bowing to him, saying, `Sir, if thou art willing, thou art able to cleanse me;' and having stretched forth the hand, Jesus touched him, saying, `I will, be thou cleansed,' and immediately his leprosy was cleansed. And Jesus saith to him, `See, thou mayest tell no one, but go, thyself shew to the priest, and bring the gift that Moses commanded for a testimony to them.' And Jesus having entered into Capernaum, there came to him a centurion calling upon him, and saying, `Sir, my young man hath been laid in the house a paralytic, fearfully afflicted,' and Jesus saith to him, `I, having come, will heal him.' And the centurion answering said, `Sir, I am not worthy that thou mayest enter under my roof, but only say a word, and my servant shall be healed; for I also am a man under authority, having under myself soldiers, and I say to this one, Go, and he goeth, and to another, Be coming, and he cometh, and to my servant, Do this, and he doth [it].' And Jesus having heard, did wonder, and said to those following, `Verily I say to you, not even in Israel so great faith have I found; and I say to you, that many from east and west shall come and recline (at meat) with Abraham, and Isaac, and Jacob, in the reign of the heavens, but the sons of the reign shall be cast forth to the outer darkness -- there shall be the weeping and the gnashing of the teeth.' And Jesus said to the centurion, `Go, and as thou didst believe let it be to thee;' and his young man was healed in that hour. And Jesus having come into the house of Peter, saw his mother-in-law laid, and fevered, and he touched her hand, and the fever left her, and she arose, and was ministering to them. And evening having come, they brought to him many demoniacs, and he did cast out the spirits with a word, and did heal all who were ill, that it might be fulfilled that was spoken through Isaiah the prophet, saying, `Himself took our infirmities, and the sicknesses he did bear.' And Jesus having seen great multitudes about him, did command to depart to the other side; and a certain scribe having come, said to him, `Teacher, I will follow thee wherever thou mayest go;' and Jesus saith to him, `The foxes have holes, and the birds of the heaven places of rest, but the Son of Man hath not where he may lay the head.' And another of his disciples said to him, `Sir, permit me first to depart and to bury my father;' and Jesus said to him, `Follow me, and suffer the dead to bury their own dead.' And when he entered into the boat his disciples did follow him, and lo, a great tempest arose in the sea, so that the boat was being covered by the waves, but he was sleeping, and his disciples having come to him, awoke him, saying, `Sir, save us; we are perishing.' And he saith to them, `Why are ye fearful, O ye of little faith?' Then having risen, he rebuked the winds and the sea, and there was a great calm; and the men wondered, saying, `What kind -- is this, that even the wind and the sea do obey him?' And he having come to the other side, to the region of the Gergesenes, there met him two demoniacs, coming forth out of the tombs, very fierce, so that no one was able to pass over by that way, and lo, they cried out, saying, `What -- to us and to thee, Jesus, Son of God? didst thou come hither, before the time, to afflict us?' And there was far off from them a herd of many swine feeding, and the demons were calling on him, saying, `If thou dost cast us forth, permit us to go away to the herd of the swine;' and he saith to them, `Go.' And having come forth, they went to the herd of the swine, and lo, the whole herd of the swine rushed down the steep, to the sea, and died in the waters, and those feeding did flee, and, having gone to the city, they declared all, and the matter of the demoniacs. And lo, all the city came forth to meet Jesus, and having seen him, they called on [him] that he might depart from their borders. And having gone to the boat, he passed over, and came to his own city, and lo, they were bringing to him a paralytic, laid upon a couch, and Jesus having seen their faith, said to the paralytic, `Be of good courage, child, thy sins have been forgiven thee.' And lo, certain of the scribes said within themselves, `This one doth speak evil.' And Jesus, having known their thoughts, said, `Why think ye evil in your hearts? for which is easier? to say, The sins have been forgiven to thee; or to say, Rise, and

walk? `But, that ye may know that the Son of Man hath power upon the earth to forgive sins -- (then saith he to the paralytic) -- having risen, take up thy couch, and go to thy house.' And he, having risen, went to his house, and the multitudes having seen, wondered, and glorified God, who did give such power to men. And Jesus passing by thence, saw a man sitting at the tax-office, named Matthew, and saith to him, `Be following me,' and he, having risen, did follow him. And it came to pass, he reclining (at meat) in the house, that lo, many tax-gatherers and sinners having come, were lying (at meat) with Jesus and his disciples, and the Pharisees having seen, said to his disciples, `Wherefore with the tax-gatherers and sinners doth your teacher eat?' And Jesus having heard, said to them, `They who are whole have no need of a physician, but they who are ill; but having gone, learn ye what is, Kindness I will, and not sacrifice, for I did not come to call righteous men, but sinners, to reformation.' Then come to him do the disciples of John,

saying, `Wherefore do we and the Pharisees fast much, and thy disciples fast not?' And Jesus said to them, `Can the sons of the bride-chamber mourn, so long as the bridegroom is with them? but days shall come when the bridegroom may be taken from them, and then they shall fast. `And no one doth put a patch of undressed cloth on an old garment, for its filling up doth take from the garment, and a worse rent is made. `Nor do they put new wine into old skins, and if not -- the skins burst, and the wine doth run out, and the skins are destroyed, but they put new wine into new skins, and both are preserved together.' While he is speaking these things to them, lo, a ruler having come, was bowing to him, saying that `My daughter just now died, but, having come, lay thy hand upon her, and she shall live.' And Jesus having risen, did follow him, also his disciples, and lo, a woman having an issue of blood twelve years, having come to him behind, did touch the fringe of his garments, for she said within herself, `If only I may touch his garment, I shall be saved.' And Jesus having turned about, and having seen her, said, `Be of good courage, daughter, thy faith hath saved thee,' and the woman was saved from that hour. And Jesus having come to the house of the ruler, and having seen the minstrels and the multitude making tumult, he saith to them, `Withdraw, for the damsel did not die, but doth sleep,' and they were deriding him; but, when the multitude was put forth, having gone in, he took hold of her hand, and the damsel arose, and the fame of this went forth to all the land. And Jesus passing on thence, two blind men followed him, calling and saying, `Deal kindly with us, Son of David.' And he having come to the house, the blind men came to him, and Jesus saith to them, `Believe ye that I am able to do this?' They say to him, `Yes, sir.' Then touched he their eyes, saying, `According to your faith let it be to you,' and their eyes were opened, and Jesus strictly charged them, saying, `See, let no one know;' but they, having gone forth, did spread his fame in all that land. And as they are coming forth, lo, they brought to him a man dumb, a demoniac, and the demon having been cast out, the dumb spake, and the multitude did wonder, saying that `It was never so seen in Israel:' but the Pharisees said, `By the ruler of the demons he doth cast out the demons.' And Jesus was going up and down all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the reign, and healing every sickness and every malady among the people. And having seen the multitudes, he was moved with compassion for them, that they were faint and cast aside, as sheep not having a shepherd, then saith he to his disciples, `The harvest indeed [is] abundant, but the workmen few; beseech ye therefore the Lord of the harvest, that he may put forth workmen to His harvest.' And having called to him his twelve disciples, he gave to them power over unclean spirits, so as to be casting them out, and to be healing every sickness, and every malady. And of the twelve apostles the names are these: first, Simon, who is called Peter, and Andrew his brother; James of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the tax-gatherer; James of Alpheus, and Lebbeus who was surnamed Thaddeus; Simon the Cananite, and Judas Iscariot, who did also deliver him up. These twelve did Jesus send forth, having given command to them, saying, `To the way of the nations go not away, and into a city of the Samaritans go not in, and be going rather unto the lost sheep of the house of Israel. `And, going on, proclaim saying that, the reign of the heavens hath come nigh; infirm ones be healing, lepers be cleansing, dead be raising, demons be casting out -- freely ye did receive, freely give. `Provide not

gold, nor silver, nor brass in your girdles, nor scrip for the way, nor two coats, nor sandals, nor staff -- for the workman is worthy of his nourishment. `And into whatever city or village ye may enter, inquire ye who in it is worthy, and there abide, till ye may go forth. And coming to the house salute it, and if indeed the house be worthy, let your peace come upon it; and if it be not worthy, let your peace turn back to you. `And whoever may not receive you nor hear your words, coming forth from that house or city, shake off the dust of your feet, verily I say to you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. `Lo, I do send you forth as sheep in the midst of wolves, be ye therefore wise as the serpents, and simple as the doves. And, take ye heed of men, for they will give you up to sanhedrims, and in their synagogues they will scourge you, and before governors and kings ye shall be brought for my sake, for a testimony to them and to the nations. `And whenever they may deliver you up, be not anxious how or what ye may speak, for it shall be given you in that hour what ye shall speak; for ye are not the speakers, but the Spirit of your Father that is speaking in you. `And brother shall deliver up brother to death, and father child, and children shall rise up against parents, and shall put them to death, and ye shall be hated by all because of my name, but he who hath endured to the end, he shall be saved. `And whenever they may persecute you in this city, flee to the other, for verily I say to you, ye may not have completed the cities of Israel till the Son of Man may come. `A disciple is not above the teacher, nor a servant above his lord; sufficient to the disciple that he may be as his teacher, and the servant as his lord; if the master of the house they did call Beelzeboul, how much more those of his household? `Ye may not, therefore, fear them, for there is nothing covered, that shall not be revealed, and hid, that shall not be known; that which I tell you in the darkness, speak in the light, and that which you hear at the ear, proclaim on the house-tops. `And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy in gehenna. `Are not two sparrows sold for an assar? and one of them shall not fall on the ground without your Father; and of you -- even the hairs of the head are all numbered; be not therefore afraid, than many sparrows ye are better. `Every one, therefore, who shall confess in me before men, I also will confess in him before my Father who is in the heavens; and whoever shall deny me before men, I also will deny him before my Father who is in the heavens. `Ye may not suppose that I came to put peace on the earth; I did not come to put peace, but a sword; for I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and the enemies of a man are those of his household. `He who is loving father or mother above me, is not worthy of me, and he who is loving son or daughter above me, is not worthy of me, and whoever doth not receive his cross and follow after me, is not worthy of me. `He who found his life shall lose it, and he who lost his life for my sake shall find it. `He who is receiving you doth receive me, and he who is receiving me doth receive Him who sent me, he who is receiving a prophet in the name of a prophet, shall receive a prophet's reward, and he who is receiving a righteous man in the name of a righteous man, shall receive a righteous man's reward, and whoever may give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say to you, he may not lose his reward.' and it came to pass, when Jesus ended directing his twelve disciples, he departed thence to teach and to preach in their cities. And John having heard in the prison the works of the Christ, having sent two of his disciples, aid to him, `Art thou He who is coming, or for another do we look?' And Jesus answering said to them, `Having gone, declare to John the things that ye hear and see, lind receive sight, and lame walk, lepers are cleansed, and deaf hear, dead are raised, and poor have good news proclaimed, and happy is he who may not be stumbled in me.' And as they are going, Jesus began to say to the multitudes concerning John, `What went ye out to the wilderness to view? -- a reed shaken by the wind? `But what went ye out to see? -- a man clothed in soft garments? lo, those wearing the soft things are in the kings' houses. `But what went ye out to see? -- a prophet? yes, I say to you, and more than a prophet, for this is he of whom it hath been written, Lo, I do send My messenger before thy face, who shall prepare thy way before thee. Verily I say to you, there hath not risen, among those born of women, a greater than John the Baptist, but he who is least in the reign of the heavens is greater than

he. `And, from the days of John the Baptist till now, the reign of the heavens doth suffer violence, and violent men do take it by force, for all the prophets and the law till John did prophesy, and if ye are willing to receive [it], he is Elijah who was about to come; he who is having ears to hear -- let him hear. `And to what shall I liken this generation? it is like little children in market-places, sitting and calling to their comrades, and saying, We piped unto you, and ye did not dance, we lamented to you, and ye did not smite the breast.* `For John came neither eating nor drinking, and they say, He hath a demon; the Son of Man came eating and drinking, and they say, Lo, a man, a glutton, and a wine-drinker, a friend of tax-gatherers and sinners, and wisdom was justified of her children.' Then began he to reproach the cities in which were done most of his mighty works, because they did not reform. `Wo to thee, Chorazin! wo to thee, Bethsaida! because, if in Tyre and Sidon had

been done the mighty works that were done in you, long ago in sackcloth and ashes they had reformed; but I say to you, to Tyre and Sidon it shall be more tolerable in a day of judgment than for you. `And thou, Capernaum, which unto the heaven wast exalted, unto hades shalt be brought down, because if in Sodom had been done the mighty works that were done in thee, it had remained unto this day; but I say to you, to the land of Sodom it shall be more tolerable in a day of judgment than to thee.' At that time Jesus answering said, `I do confess to Thee, Father, Lord of the heavens and of the earth, that thou didst hide these things from wise and understanding ones, and didst reveal them to babes. Yes, Father, because so it was good pleasure before Thee. `All things were delivered to me by my Father, and none doth know the Son, except the Father, nor doth any know the Father, except the Son, and he to whom the Son may wish to reveal [Him]. `Come unto me, all ye labouring and burdened ones, and I will give you rest, take up my yoke upon you, and learn from me, because I am meek and humble in heart, and ye shall find rest to your souls, for my yoke [is] easy, and my burden is light.' At that time did Jesus go on the sabbaths through the corn, and his disciples were hungry, and they began to pluck ears, and to eat, and the Pharisees having seen, said to him, `Lo, thy disciples do that which it is not lawful to do on a sabbath.' And he said to them, `Did ye not read what David did, when he was hungry, himself and those with him -- how he went into the house of God, and the loaves of the presentation did eat, which it is not lawful to him to eat, nor to those with him, except to the priests alone? `Or did ye not read in the Law, that on the sabbaths the priests in the temple do profane the sabbath, and are blameless? and I say to you, that a greater than the temple is here; and if ye had known what is:* Kindness I will, and not sacrifice -- ye had not condemned the blameless, for the son of man is lord even of the sabbath.' And having departed thence, he went to their synagogue, and lo, there was a man having the hand withered, and they questioned him, saying, `Is it lawful to heal on the sabbaths?' that they might accuse him. And he said to them, `What man shall be of you, who shall have one sheep, and if this may fall on the sabbaths into a ditch, will not lay hold on it and raise [it]? How much better, therefore, is a man than a sheep? -- so that it is lawful on the sabbaths to do good.' Then saith he to the man, `Stretch forth thy hand,' and he stretched [it] forth, and it was restored whole as the other. And the Pharisees having gone forth, held a consultation against him, how they might destroy him, and Jesus having known, withdrew thence, and there followed him great multitudes, and he healed them all, and did charge them that they might not make him manifest, that it might be fulfilled that was spoken through Isaiah the prophet, saying, `Lo, My servant, whom I did choose, My beloved, in whom My soul did delight, I will put My Spirit upon him, and judgment to the nations he shall declare, he shall not strive nor cry, nor shall any hear in the broad places his voice, a bruised reed he shall not break, and smoking flax he shall not quench, till he may put forth judgment to victory, and in his name shall nations hope.' Then was brought to him a demoniac, blind and dumb, and he healed him, so that the blind and dumb both spake and saw. And all the multitudes were amazed, and said, `Is this the Son of David?' but the Pharisees having he*ard, said, `This one doth not cast out demons, except by Beelzeboul, ruler of the demons.' And Jesus, knowing their thoughts, said to them, `Every kingdom having been divided against itself is desolated, and no city or house having been divided against itself, doth stand, and if the Adversary doth cast out the Adversary, against himself he was divided, how then doth his kingdom stand? `And if I, by

Beelzeboul, do cast out the demons, your sons -- by whom do they cast out? because of this they -- they shall be your judges. `But if I, by the Spirit of God, do cast out the demons, then come already unto you did the reign of God. `Or how is one able to go into the house of the strong man, and to plunder his goods, if first he may not bind the strong man? and then his house he will plunder. `He who is not with me is against me, and he who is not gathering with me, doth scatter. Because of this I say to you, all sin and evil speaking shall be forgiven to men, but the evil speaking of the Spirit shall not be forgiven to men. And whoever may speak a word against the Son of Man it shall be forgiven to him, but whoever may speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is coming. `Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad, for from the fruit is the tree known. `Brood of vipers! how are ye able to speak good things -- being evil? for out of the abundance of the heart doth the mouth speak. The good man out of the good treasure of the heart doth put forth the good things, and the evil man out of the evil treasure doth put forth evil things. `And I say to you, that every idle word that men may speak, they shall give for it a reckoning in a day of judgment; for from thy words thou shalt be declared righteous, and from thy words thou shalt be declared unrighteous.' Then answered certain of the scribes and Pharisees, saying, `Teacher, we will to see a sign from thee.' And he answering said to them, `A generation, evil and adulterous, doth seek a sign, and a sign shall not be given to it, except the sign of Jonah the prophet; for, as Jonah was in the belly of the fish three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. `Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, for they reformed at the proclamation of Jonah, and lo, a greater than Jonah here! `A queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and lo, a greater than So*lomon here! `And, when the unclean spirit may go forth from the man, it doth walk through dry places seeking rest, and doth not find; then it saith, I will turn back to my house whence I came forth; and having come, it findeth [it] unoccupied, swept, and adorned: then doth it go, and take with itself seven other spirits more evil than itself, and having gone in they dwell there, and the last of that man doth become worse than the first; so shall it be also to this evil generation.' And while he was yet speaking to the multitudes, lo, his mother and brethren had stood without, seeking to speak to him, and one said to him, `Lo, thy mother and thy brethren do stand without, seeking to speak to thee.' And he answering said to him who spake to him, `Who is my mother? and who are my brethren?' And having stretched forth his hand toward his disciples, he said, `Lo, my mother and my brethren! for whoever may do the will of my Father who is in the heavens, he is my brother, and sister, and mother.' And in that day Jesus, having gone forth from the house, was sitting by the sea, and gathered together unto him were many multitudes, so that he having gone into the boat did sit down, and all the multitude on the beach did stand, and he spake to them many things in similes, saying: `Lo, the sower went forth to sow, and in his sowing, some indeed fell by the way, and the fowls did come and devour them, and others fell upon the rocky places, where they had not much earth, and immediately they sprang forth, through not having depth of earth, and the sun having risen they were scorched, and through not having root, they withered, and others fell upon the thorns, and the thorns did come up and choke them, and others fell upon the good ground, and were giving fruit, some indeed a hundredfold, and some sixty, and some thirty. He who is having ears to hear -- let him hear.' And the disciples having come near, said to him, `Wherefore in similes dost thou speak to them?' And he answering said to them that -- `To you it hath been given to know the secrets of the reign of the heavens, and to these it hath not been given, for whoever hath, it shall be given to him, and he shall have overabundance, and whoever hath not, even that which he hath shall be taken from him. `Because of this, in similes do I speak to them, because seeing they do not see, and hearing they do not hear, nor understand, and fulfilled on them is the prophecy of Isaiah, that saith, With hearing ye shall hear, and ye shall not* understand, and seeing ye shall see, and ye shall not perceive, for made gross was the heart of this people, and with the ears they heard heavily, and their eyes they did close, lest they might see with the eyes, and with the ears might hear, and with the heart understand, and turn

back, and I might heal them. `And happy are your eyes because they see, and your ears because they hear, for verily I say to you, that many prophets and righteous men did desire to see that which ye look on, and they did not see, and to hear that which ye hear, and they did not hear. `Ye, therefore, hear ye the simile of the sower: Every one hearing the word of the reign, and not understanding -- the evil one doth come, and doth catch that which hath been sown in his heart; this is that sown by the way. `And that sown on the rocky places, this is he who is hearing the word, and immediately with joy is receiving it, and he hath not root in himself, but is temporary, and persecution or tribulation having happened because of the word, immediately he is stumbled. `And that sown toward the thorns, this is he who is hearing the word, and

the anxiety of this age, and the deceitfulness of the riches, do choke the word, and it becometh unfruitful. `And that sown on the good ground: this is he who is hearing the word, and is understanding, who indeed doth bear fruit, and doth make, some indeed a hundredfold, and some sixty, and some thirty.' Another simile he set before them, saying: `The reign of the heavens was likened to a man sowing good seed in his field, and, while men are sleeping, his enemy came and sowed darnel in the midst of the wheat, and went away, and when the herb sprang up, and yielded fruit, then appeared also the darnel. `And the servants of the* householder, having come near, said to him, Sir, good seed didst thou not sow in thy field? whence then hath it the darnel? And he saith to them, A man, an enemy, did this; and the servants said to him, Wilt thou, then, [that] having gone away we may gather it up? `And he said, No, lest -- gathering up the darnel -- ye root up with it the wheat, suffer both to grow together till the harvest, and in the time of the harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles, to burn it, and the wheat gather up into my storehouse.' Another simile he set before them, saying: `The reign of the heavens is like to a grain of mustard, which a man having taken, did sow in his field, which less, indeed, is than all the seeds, but when it may be grown, is greatest of the herbs, and becometh a tree, so that the birds of the heaven do come and rest in its branches.' Another simile spake he to them: `The reign of the heavens is like to leaven, which a woman having taken, hid in three measures of meal, till the whole was leavened.' All these things spake Jesus in similes to the multitudes, and without a simile he was not speaking to them, that it might be fulfilled that was spoken through the prophet, saying, `I will open in similes my mouth, I will utter things having been hidden from the foundation of the world.' Then having let away the multitudes, Jesus came to the house, and his disciples came near to him, saying, `Explain to us the simile of the darnel of the field.' And he answering said to them, `He who is sowing the good seed is the Son of Man, and the field is the world, and the good seed, these are the sons of the reign, and the darnel are the sons of the evil one, and the enemy who sowed them is the devil, and the harvest is a full end of the age, and the reapers are messengers. `As, then, the darnel is gathered up, and is burned with fire, so shall it be in the full end of this age, the Son of Man shall send forth his messengers, and they shall gather up out of his kingdom all the stumbling-blocks, and those doing the unlawfulness, and shall cast them to the furnace of the fire; there shall be the weeping and the gnashing of the teeth. `Then shall the righteous shine forth as the sun in the reign of their Father. He who is having ears to hear -- let him hear. `Again, the reign of the heavens is like to treasure hid in the field, which a man having found did hide, and from his joy goeth, and all, as much as he hath, he selleth, and buyeth that field. `Again, the reign of the heavens is like to a man, a merchant, seeking goodly pearls, who having found one pearl of great price, having gone away, hath sold all, as much as he had, and bought it. `Again, the reign of the heavens is like to a net that was cast into the sea, and did gather together of every kind, which, when it was filled, having drawn up again upon the beach, and having sat down, they gathered the good into vessels, and the bad they did cast out, so shall it be in the full end of the age, the messengers shall come forth and separate the evil out of the midst of the righteous, and shall cast them to the furnace of the fire, there shall be the weeping and the gnashing of the teeth.' Jesus saith to them, `Did ye understand all these?' They say to him, `Yes, sir.' And he said to them, `Because of this every scribe having been discipled in regard to the reign of the heavens, is like to a man, a householder, who doth bring forth out of his

treasure things new and old.' And it came to pass, when Jesus finished these similes, he removed thence, and having come to his own country, he was teaching them in their synagogue, so that they were astonished, and were saying, 'Whence to this one this wisdom and the mighty works? is not this the carpenter's son? is not his mother called Mary, and his brethren James, and Joses, and Simon, and Judas? and his sisters -- are they not all with us? whence, then, to this one all these?' and they were stumbled at him. And Jesus said to them, 'A prophet is not without honor except in his own country, and in his own house:' and he did not there many mighty works, because of their unbelief. At that time did Herod the tetrarch hear the fame of Jesus, and said to his servants, 'This is John the Baptist, he did rise from the dead, and because of this the mighty energies are working in him.' For Herod having laid hold on John, did bind him, and did put him in prison, because of Herodias his brother Philip's wife, for John was saying to him, 'It is not lawful to thee to have her,' and, willing to kill him, he feared the multitude, because as a prophet they were holding him. But the birthday of Herod being kept, the daughter of Herodias danced in the midst, and did please Herod, whereupon with an oath he professed to give her whatever she might ask. And she having been instigated by her mother -- 'Give me (says she) here upon a plate the head of John the Baptist; and the king was grieved, but because of the oaths and of those reclining with him, he commanded [it] to be given; and having sent, he beheaded John in the prison, and his head was brought upon a plate, and was given to the damsel, and she brought [it] nigh to her mother. And his disciples having come, took up the body, and buried it, and having come, they told Jesus, and Jesus having heard, withdrew thence in a boat to a desolate place by himself, and the multitudes having heard did follow him on land from the cities. And Jesus having come forth, saw a great multitude, and was moved with compassion upon them, and did heal their infirm; and evening having come, his disciples came to him, saying, 'The place is desolate, and the hour hath now past, let away the multitudes that, having gone to the villages, they may buy to themselves food.' And Jesus said to them, 'They have no need to go away -- give ye them to eat.' And they say to him, 'We have not here except five loaves, and two fishes.' And he said, 'Bring ye them to me hither.' And having commanded the multitudes to recline upon the grass, and having taken the five loaves and the two fishes, having looked up to the heaven, he did bless, and having broken, he gave the loaves to the disciples, and the disciples to the multitudes, and they did all eat, and were filled, and they took up what was over of the broken pieces twelve hand-baskets full; and those eating were about five thousand men, apart from women and children. And immediately Jesus constrained his disciples to go into the boat, and to go before him to the other side, till he might let away the multitudes; and having let away the multitudes, he went up to the mountain by himself to pray, and evening having come, he was there alone, and the boat was now in the midst of the sea, distressed by the waves, for the wind was contrary. And in the fourth watch of the night Jesus went away to them, walking upon the sea, and the disciples having seen him walking upon the sea, were troubled saying -- 'It is an apparition,' and from the fear they cried out; and immediately Jesus spake to them, saying, 'Be of good courage, I am [he], be not afraid.' And Peter answering him said, 'Sir, if it is thou, bid me come to thee upon the waters;' and he said, 'Come;' and having gone down from the boat, Peter walked upon the waters to come unto Jesus, but seeing the wind vehement, he was afraid, and having begun to sink, he cried out, saying, 'Sir, save me.' And immediately Jesus, having stretched forth the hand, laid hold of him, and saith to him, 'Little faith! for what didst thou waver?' and they having gone to the boat the wind lulled, and those in the boat having come, did bow to him, saying, 'Truly -- God's Son art thou.' And having passed over, they came to the land of Gennesaret, and having recognized him, the men of that place sent forth to all that region round about, and they brought to him all who were ill, and were calling on him that they might only touch the fringe of his garment, and as many as did touch were saved. Then come unto Jesus do they from Jerusalem -- scribes and Pharisees -- saying, 'Wherefore do thy disciples transgress the tradition of the elders? for they do not wash their hands when they may eat bread.' And he answering said to them, 'Wherefore also do ye transgress the command of God because of your tradition? or God did command, saying, Honour thy father and mother; and, He who is speaking evil of father or mother --

let him die the death; but ye say, Whoever may say to father or mother, An offering [is] whatever thou mayest be profited by *me; -- and he may not honour his father or his mother, and ye did set aside the command of God because of your tradition. `Hypocrites, well did Isaiah prophesy of you, saying, This people doth draw nigh to Me with their mouth, and with the lips it doth honour Me, but their heart is far off from Me; and in vain do they worship Me, teaching teachings -- commands of men.' And having called near the multitude, he said to them, `Hear and understand: not that which is coming into the mouth doth defile the man, but that which is coming forth from the mouth, this defileth the man.' Then his disciples having come near, said to him, `Hast thou known that the Pharisees, having heard the word, were stumbled?' And he answering said, `Every plant that my heavenly Father did not plant shall be rooted up; let them alone, guides they are -- blind of blind; and if blind may guide blind, both into a ditch shall fall.' And Peter answering said to him, `Explain to us this simile.' And Jesus said, `Are ye also yet without understanding? do ye not understand that all that is going into the mouth doth pass into the belly, and into the drain is cast forth? but the things coming forth from the mouth from the heart do come forth, and these defile the man; for out of the heart come forth evil thoughts, murders, adulteries, whoredoms, thefts, false witnessings, evil speakings: these are the things defiling the man; but to eat with unwashen hands doth not defile the man.' And Jesus having come forth thence, withdrew to the parts of Tyre and Sidon, and lo, a woman, a Canaanitess, from those borders having come forth, did call to him, saying, `Deal kindly with me, Sir -- Son of David; my daughter is miserably demonized.' And he did not answer her a word; and his disciples having come to him, were asking him, saying -- `Let her away, because she crieth after us;' and he answering said, `I was not sent except to the lost sheep of the house of Israel.' And having come, she was bowing to him, saying, `Sir, help me;' and he answering said, `It is not good to take the children's bread, and to cast to the little dogs.' And she said, `Yes, sir, for even the little dogs do eat of the crumbs that are falling from their lords' table;' then answering, Jesus said to her, `O woman, great [is] thy faith, let it be to thee as thou wilt;*' and her daughter was healed from that hour. And Jesus having passed thence, came nigh unto the sea of Galilee, and having gone up to the mountain, he was sitting there, and there came to him great multitudes, having with them lame, blind, dumb, maimed, and many others, and they did cast them at the feet of Jesus, and he healed them, so that the multitudes did wonder, seeing dumb ones speaking, maimed whole, lame walking, and blind seeing; and they glorified the God of Israel. And Jesus having called near his disciples, said, `I have compassion upon the multitude, because now three days they continue with me, and they have not what they may eat; and to let them away fasting I will not, lest they faint in the way.' And his disciples say to him, `Whence to us, in a wilderness, so many loaves, as to fill so great a multitude?' And Jesus saith to them, `How many loaves have ye?' and they said, `Seven, and a few little fishes.' And he commanded the multitudes to sit down upon the ground, and having taken the seven loaves and the fishes, having given thanks, he did break, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled, and they took up what was over of the broken pieces seven baskets full, and those eating were four thousand men, apart from women and children. And having let away the multitudes, he went into the boat, and did come to the borders of Magdala. And the Pharisees and Sadducees having come, tempting, did question him, to shew to them a sign from the heaven, and he answering said to them, `Evening having come, ye say, Fair weather, for the heaven is red, and at morning, Foul weather to-day, for the heaven is red -- gloomy; hypocrites, the face of the heavens indeed ye do know to discern, but the signs of the times ye are not able! `A generation evil and adulterous doth seek a sign, and a sign shall not be given to it, except the sign of Jonah the prophet;' and having left them he went away. And his disciples having come to the other side, forgot to take loaves, and Jesus said to them, `Beware, and take heed of the leaven of the Pharisees and Sadducees;' and they were reasoning in themselves, saying, `Because we took no loaves.' And Jesus having known, said to them, `Why reason ye in yourselves, ye of little faith, because ye took no loaves? do ye not yet understand, nor remember the five loaves of the five thousand, and how many hand-baskets ye took up? nor the seven loaves of the four thousand, and how many baskets ye took up? how

do ye not understand that I did not speak to you of bread -- to take heed of the leaven of the Pharisees and Sadducees?' Then they understood that he did not say to take heed of the leaven of the bread, but of the teaching, of the Pharisees and Sadducees. And Jesus, having come to the parts of Cesarea Philippi, was asking his disciples, saying, 'Who do men say me to be -- the Son of Man?' and they said, 'Some, John the Baptist, and others, Elijah, and others, Jeremiah, or one of the prophets.' He saith to them, 'And ye -- who do ye say me to be?' and Simon Peter answering said, 'Thou art the Christ, the Son of the living God.' And Jesus answering said to him, 'Happy art thou, Simon Bar-Jona, because flesh and blood did not reveal [it] to thee, but my Father who is in the heavens. 'And I also say to thee, that thou art a rock, and upon this rock I will build my assembly, and gates of Hades shall not prevail against it; and I will give to thee the keys of the reign of the heavens, and whatever thou mayest bind upon the earth shall be having been bound in the heavens, and whatever thou mayest loose upon the earth shall be having been loosed in the heavens.' Then did he charge his disciples that they may say to no one that he is Jesus the Christ. From that time began Jesus to shew to his disciples that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders, and chief priests, and scribes, and to be put to d-e*ath, and the third day to rise. And having taken him aside, Peter began to rebuke him, saying, 'Be kind to thyself, sir; this shall not be to thee;' and he having turned, said to Peter, 'Get thee behind me, adversary! thou art a stumbling-block to me, for thou dost not mind the things of God, but the things of men.' Then said Jesus to his disciples, 'If any one doth will to come after me, let him disown himself, and take up his cross, and follow me, for whoever may will to save his life, shall lose it, and whoever may lose his life for my sake shall find it, for what is a man profited if he may gain the whole world, but of his life suffer loss? or what shall a man give as an exchange for his life? 'For, the Son of Man is about to come in the glory of his Father, with his messengers, and then he will reward each, according to his work. Verily I say to you, there are certain of those standing here who shall not taste of death till they may see the Son of Man coming in his reign.' And after six days Jesus taketh Peter, and James, and John his brother, and doth bring them up to a high mount by themselves, and he was transfigured before them, and his face shone as the sun, and his garments did become white as the light, and lo, appear to them did Moses and Elijah, talking together with him. And Peter answering said to Jesus, 'Sir, it is good to us to be here; if thou wilt, we may make here three booths -- for thee one, and for Moses one, and one for Elijah.' While he is yet speaking, lo, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, 'This is My Son, -- the Beloved, in whom I did delight; hear him.' And the disciples having heard, did fall upon their face, and were exceedingly afraid, and Jesus having come near, touched them, and said, 'Rise, be not afraid,' and having lifted up their eyes, they saw no one, except Jesus only. And as they are coming down from the mount, Jesus charged them, saying, 'Say to no one the vision, till the Son of Man out of the dead may rise.' And his disciples questioned him, saying, 'Why then do the scribes say that Elijah it behoveth to come first?' And Jesus answering said to them, 'Elijah doth indeed come first, and shall restore all things, and I say to you -- Elijah did already come, and they did not know him, but did with him whatever they would, so also the Son of Man is about to suffer by them.' Then understood the disciples that concerning John the Baptist he spake to them. And when they came unto the multitude, there came to him a man, kneeling down to him, and saying, 'Sir, deal kindly with my son, for he is lunatic, and doth suffer miserably, for often he doth fall into the fire, and often into the water, and I brought him near to thy discipl-es, and they were not able to heal him.' And Jesus answering said, 'O generation, unstedfast and perverse, till when shall I be with you? till when shall I bear you? bring him to me hither;' and Jesus rebuked him, and the demon went out of him, and the lad was healed from that hour. Then the disciples having come to Jesus by himself, said, 'Wherefore were we not able to cast him out?' And Jesus said to them, 'Through your want of faith; for verily I say to you, if ye may have faith as a grain of mustard, ye shall say to this mount, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you, and this kind doth not go forth except in prayer and fasting.' And while they are living in Galilee, Jesus said to them, 'The Son of Man is about to be delivered up to the hands of men, and they shall kill him, and

the third day he shall rise,' and they were exceeding sorry. And they having come to Capernaum, those receiving the didrachms came near to Peter, and said, 'Your teacher -- doth he not pay the didrachms?' He saith, 'Yes.' And when he came into the house, Jesus anticipated him, saying, 'What thinkest thou, Simon? the kings of the earth -- from whom do they receive custom or poll-tax? from their sons or from the strangers?' Peter saith to him, 'From the strangers.' Jesus said to him, 'Then are the sons free; but, that we may not cause them to stumble, having gone to the sea, cast a hook, and the fish that hath come up first take thou up, and having

opened its mouth, thou shalt find a stater, that having taken, give to them for me and thee.' At that hour came the disciples near to Jesus, saying, 'Who, now, is greater in the reign of the heavens?' And Jesus having called near a child, did set him in the midst of them, and said, 'Verily I say to you, if ye may not be turned and become as the children, ye may not enter into the reign of the heavens; whoever then may humble himself as this child, he is the greater in the reign of the heavens. 'And he who may receive one such child in my name, doth receive me, and whoever may cause to stumble one of those little ones who are believing in me, it is better for him that a weighty millstone may be hanged upon his neck, and he may be sunk in the depth of the sea. 'Wo to the world from the stumbling-blocks! for there is a necessity for the stumbling-blocks to come, but wo to that man through whom the stumbling-block doth come! 'And if thy hand or thy foot doth cause thee to stumble, cut them off and cast from thee; it is good for thee to enter into the life lame or maimed, rather than having two hands or two feet, to be cast to the fire the age-during. 'And if thine eye doth cause thee to stumble, pluck it out and cast from thee; it is good for thee one-eyed to enter into the life, rather than having two eyes to be cast to the gehenna of the fire. 'Beware! -- ye may not despise one of these little ones, for I say to you, that their messengers in the heavens do always behold the face of my Father who is in the heavens, for the Son of Man did come to save the lost. 'What think ye? if a man may have an hundred sheep, and there may go astray one of them, doth he not -- having left the ninety-nine, having gone on the mountains -- seek that which is gone astray? and if it may come to pass that he doth find it, verily I say to you, that he doth rejoice over it more than over the ninety-nine that have not gone astray; so it is not will in presence of your Father who is in the heavens, that one of these little ones may perish. 'And if thy brother may sin against thee, go and show him his fault between thee and him alone, if he may hear thee, thou didst gain thy brother; and if he may not hear, take with thee yet one or two, that by the mouth of two witnesses or three every word may stand. 'And if he may not hear them, say [it] to the assembly, and if also the assembly he may not hear, let him be to thee as the heathen man and the tax-gatherer. 'Verily I say to you, Whatever things ye may bind upon the earth shall be having been bound in the heavens, and whatever things ye may loose on the earth shall be having been loosed in the heavens. 'Again, I say to you, that, if two of you may agree on the earth concerning anything, whatever they may ask -- it shall be done to them from my Father who is in the heavens, for where there are two or three gathered together -- to my name, there am I in the midst of them.' Then Peter having come near to him, said, 'Sir, how often shall my brother sin against me, and I forgive him -- till seven times?' Jesus saith to him, 'I do not say to thee till seven times, but till seventy times seven. 'Because of this was the reign of the heavens likened to a man, a king, who did will to take reckoning with his servants, and he having begun to take account, there was brought near to him one debtor of a myriad of talents, and he having nothing to pay, his lord did command him to be sold, and his wife, and the children, and all, whatever he had, and payment to be made. The servant then, having fallen down, was bowing to him, saying, Sir, have patience with me, and I will pay thee all; and the lord of that servant having been moved with compassion did release him, and the debt he forgave him. 'And, that servant having come forth, found one of his fellow-servants who was owing him an hundred denaries, and having laid hold, he took him by the throat, saying, Pay me that which thou owest. His fellow-servant then, having fallen down at his feet, was calling on him, saying, Have patience with me, and I will pay thee all; and he would not, but having gone away, he cast him into prison, till he might pay that which was owing. 'And his fellow-servants having seen the things that were done, were grieved exceedingly, and having come, shewed

fully to their lord all the things that were done; then having called him, his lord saith to him, Evil servant! all that debt I did forgive thee, seeing thou didst call upon me, did it not behove also thee to have dealt kindly with thy fellow-servant, as I also dealt kindly with thee? `And having been wroth, his lord delivered him to the inquisitors, till he might pay all that was owing to him; so also my heavenly Father will do to you, if ye may not forgive each one his brother from your hearts their trespasses.' And it came to pass, when Jesus finished these words, he removed from Galilee, and did come to the borders of Judea, beyond the Jordan, and great multitudes followed him, and he healed them there. And the Pharisees came near to him, tempting him, and saying to him, `Is it lawful for a man to put away his wife for every cause?' And he answering said to them, `Did ye not read, that He who made [them], from the beginning a male and a female made them, and said, For this cause shall a man leave father and mother, and cleave to his wife, and they shall be -- the two -- for one flesh? so that they are no more two, but one flesh; what therefore God did join together, let no man put asunder.' They say to him, `Why then did Moses command to give a roll of divorce, and to put her away?' He saith to them -- `Moses for your stiffness of heart did suffer you to put away your wives, but from the beginning it hath not been so. `And I say to you, that, whoever may put away his wife, if not for whoredom, and may marry another, doth commit adultery; and he who did marry her that hath been put away, doth commit adultery.' His disciples say to him, `If the case of the man with the woman is so, it is not good to marry.' And he said to them, `All do not receive this word, but those to whom it hath been given; for there are eunuchs who from the mother's womb were so born; and there are eunuchs who were made eunuchs by men; and there are eunuchs who kept themselves eunuchs because of the reign of the heavens: he who is able to receive [it] -- let him receive.' Then were brought near to him children that he might put hands on them and pray, and the disciples rebuked them. But Jesus said, `Suffer the children, and forbid them not, to come unto me, for of such is the reign of the heavens;' and having laid on them [his] hands, he departed thence. And lo, one having come near, said to him, `Good teacher, what good thing shall I do, that I may have life age-during?' And he said to him, `Why me dost thou call good? no one [is] good except One -- God; but if thou dost will to enter into the life, keep the commands.' He saith to him, `What kind?' And Jesus said, `Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and mother, and, thou shalt love thy neighbor as thyself.' The young man saith to him, `All these did I keep from my youth; what yet do I lack?' Jesus said to him, `If thou dost will to be perfect, go away, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me.' And the young man, having heard the word, went away sorrowful, for he had many possessions; and Jesus said to his disciples, `Verily I say to you, that hardly shall a rich man enter into the reign of the heavens; and again I say to you, it is easier for a camel through the eye of a needle to go, than for a rich man to enter into the reign of God.' And his disciples having heard, were amazed exceedingly, saying, `Who, then, is able to be saved?' And Jesus having earnestly beheld, said to them, `With men this is impossible, but with God all things are possible.' Then Peter answering said to him, `Lo, we did leave all, and follow thee, what then shall we have?' And Jesus said to them, `Verily I say to you, that ye who did follow me, in the regeneration, when the Son of Man may sit upon a throne of his glory, shall sit -- ye also -- upon twelve thrones, judging the twelve tribes of Israel; and every one who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my name's sake, an hundredfold shall receive, and life age-during shall inherit; and many first shall be last, and last first. `For the reign of the heavens is like to a man, a householder, who went forth with the morning to hire workmen for his vineyard, and having agreed with the workmen for a denary a day, he sent them into his vineyard. `And having gone forth about the third hour, he saw others standing in the market-place idle, and to these he said, Go ye -- also ye -- to the vineyard, and whatever may be righteous I will give you; and they went away. `Again, having gone forth about the sixth and the ninth hour, he did in like manner. And about the eleventh hour, having gone forth, he found others standing idle, and saith to them, Why here have ye stood all the day idle? they say to him, Because no one did hire us; he saith to them, Go ye -- ye also -- to the

vineyard, and whatever may be righteous ye shall receive. `And evening having come, the lord of the vineyard saith to his steward, Call the workmen, and pay them the reward, having begun from the last - - unto the first. And they of about the eleventh hour having come, did receive each a denary. `And the first having come, did suppose that they shall receive more, and they received, they also, each a denary, and having received [it], they were murmuring against the householder, saying, that These, the last, wrought one hour, and thou didst make them equal to us, who were bearing the burden of the day -- and the heat. `And he answering said to one of them, Comrade, I do no unrighteousness to thee; for a denary didst not thou agree with me? take that which is thine, and go; and I will to give to this, the last, also as to thee; is it not lawful to me to do what I will in mine own? is thine eye evil because I am good? So the last shall be first, and the first last, for many are called, and few chosen.' And Jesus going up to Jerusalem, took the twelve disciples by themselves in the way, and said to them, `Lo, we go up to Jerusalem, and the Son of Man shall be delivered to the chief priests and scribes, and they shall condemn him to death, and shall deliver him to the nations to mock, and to scourge, and to crucify, and the third day he will rise again.' Then came near to him the mother of the sons of Zebedee, with her sons, bowing and asking something from him, and he said to her, `What wilt thou?' She saith to him, `Say, that they may sit -- these my two sons -- one on thy right hand, and one on the left, in thy reign.' And Jesus answering said, `Ye have not known what ye ask for yourselves; are ye able to drink of the cup that I am about to drink? and with the baptism that I am baptized with, to be baptized?' They say to him, `We are able.' And he saith to them, `Of my cup indeed ye shall drink, and with the baptism that I am baptized with ye shall be baptized; but to sit on my right hand and on my left is not mine to give, but -- to those for whom it hath been prepared by my father.' And the ten having heard, were much displeased with the two brothers, and Jesus having called them near, said, `Ye have known that the rulers of the nations do exercise lordship over them, and those great do exercise authority over them, but not so shall it be among you, but whoever may will among you to become great, let him be your ministrant; and whoever may will among you to be first, let him be your servant; even as the Son of Man did not come to be ministered to, but to minister, and to give his life a ransom for many.' And they going forth from Jericho, there followed him a great multitude, and lo, two blind men sitting by the way, having heard that Jesus doth pass by, cried, saying, `Deal kindly with us, sir -- Son of David.' And the multitude charged them that they might be silent, and they cried out the more, saying, `Deal kindly with us sir -- Son of David.' And having stood, Jesus called them, and said, `What will ye [that] I may do to you?' they say to him, `Sir, that our eyes may be opened;' and having been moved with compassion, Jesus touched their eyes, and immediately their eyes received sight, and they followed him. And when they came nigh to Jerusalem, and came to Bethphage, unto the mount of the Olives, then Jesus sent two disciples, saying to them, `Go on to the village over-against you, and immediately ye shall find an ass bound, and a colt with her -- having loosed, bring ye to me; and if any one may say anything to you, ye shall say, that the lord hath need of them, and immediately he will send them.' And all this came to pass, that it might be fulfilled that was spoken through the prophet, saying, `Tell ye the daughter of Zion, Lo, thy king doth come to thee, meek, and mounted on an ass, and a colt, a foal of a beast of burden.' And the disciples having gone and having done as Jesus commanded them, brought the ass and the colt, and did put on them their garments, and set [him] upon them; and the very great multitude spread their own garments in the way, and others were cutting branches from the trees, and were strewing in the way, and the multitudes who were going before, and who were following, were crying, saying, `Hosanna to the Son of David, blessed is he who is coming in the name of the Lord; Hosanna in the highest.' And he having entered into Jerusalem, all the city was moved, saying, `Who is this?' And the multitudes said, `This is Jesus the prophet, who [is] from Nazareth of Galilee.' And Jesus entered into the temple of God, and did cast forth all those selling and buying in the temple, and the tables of the money-changers he overturned, and the seats of those selling the doves, and he saith to them, `It hath been written, My house a house of prayer shall be called, but ye did make it a den of robbers.' And there came to him blind and lame men in the temple, and he

healed them, and the chief priests and the scribes having seen the wonderful things that he did, and the children crying in the temple, and saying, 'Hosanna to the Son of David,' were much displeased; and they said to him, 'Hearest thou what these say?' And Jesus saith to them, 'Yes, did ye never read, that, Out of the mouth of babes and sucklings Thou didst prepare praise?' And having left them, he went forth out of the city to Bethany, and did lodge there, and in the morning turning back to the city, he hungered, and having seen a certain fig-tree on the way, he came to it, and found nothing in it except leaves only, and he saith to it, 'No more from thee may fruit be -- to the age;' and forthwith the fig-tree withered. And the disciples having seen, did wonder, saying, 'How did the fig-tree forthwith wither?' And Jesus answering said to them, 'Verily I say to you, If ye may have faith, and may not doubt, not only this of the fig-tree shall ye do, but even if to this mount ye may say, Be lifted up and be cast into the sea, it shall come to pass; and all -- as much as ye may ask in the prayer, believing, ye shall receive.' And he having come to the temple, there came to him when teaching the chief priests and the elders of the people, saying, 'By what authority dost thou do these things? and who gave thee this authority?' And Jesus answering said to them, 'I will ask you -- I also -- one word, which if ye may tell me, I also will tell you by what authority I do these things; the baptism of John, whence was it? -- from heaven, or from men?' And they were reasoning with themselves, saying, 'If we should say, From heaven; he will say to us, Wherefore, then, did ye not believe him? and if we should say, From men, we fear the multitude, for all hold John as a prophet.' And answering Jesus they said, 'We have not known.' He said to them -- he also -- 'Neither do I tell you by what authority I do these things. 'And what think ye? A man had two children, and having come to the first, he said, Child, go, to-day be working in my vineyard.' And he answering said, 'I will not,' but at last, having repented, he went. 'And having come to the second, he said in the same manner, and he answering said, I [go], sir, and went not; which of the two did the will of the father?' They say to him, 'The first.' Jesus saith to them, 'Verily I say to you, that the tax-gatherers and the harlots do go before you into the reign of God, for John came unto you in the way of righteousness, and ye did not believe him, and the tax-gatherers and the harlots did believe him, and ye, having seen, repented not at last -- to believe him. 'Hear ye another simile: There was a certain man, a householder, who planted a vineyard, and did put a hedge round it, and digged in it a wine-press, and built a tower, and gave it out to husbandmen, and went abroad. 'And when the season of the fruits came nigh, he sent his servants unto the husbandmen, to receive the fruits of it, and the husbandmen having taken his servants, one they scourged, and one they killed, and one they stoned. 'Again he sent other servants more than the first, and they did to them in the same manner. 'And at last he sent unto them his son, saying, They will reverence my son; and the husbandmen having seen the son, said among themselves, This is the heir, come, we may kill him, and may possess his inheritance; and having taken him, they cast [him] out of the vineyard, and killed him; whenever therefore the lord of the vineyard may come, what will he do to these husbandmen?' They say to him, 'Evil men -- he will evilly destroy them, and the vineyard will give out to other husbandmen, who will give back to him the fruits in their seasons.' Jesus saith to them, 'Did ye never read in the Writings, A stone that the builders disallowed, it became head of a corner; from the Lord hath this come to pass, and it is wonderful in our eyes. 'Because of this I say to you, that the reign of God shall be taken from you, and given to a nation bringing forth its fruit; and he who is falling on this stone shall be broken, and on whomsoever it may fall it will crush him to pieces.' And the chief priests and the Pharisees having heard his similes, knew that of them he speaketh, and seeking to lay hold on him, they feared the multitudes, seeing they were holding him as a prophet. And Jesus answering, again spake to them in similes, saying, 'The reign of the heavens was likened to a man, a king, who made marriage-feasts for his son, and he sent forth his servants to call those having been called to the marriage-feasts, and they were not willing to come. 'Again he sent forth other servants, saying, Say to those who have been called: Lo, my dinner I prepared, my oxen and the fatlings have been killed, and all things [are] ready, come ye to the marriage-feasts; and they, having disregarded [it], went away, the one to his own field, and the other to his merchandise; and the rest, having laid hold on his servants, did insult and slay [them]. 'And the

king having heard, was wroth, and having sent forth his soldiers, he destroyed those murderers, and their city he set on fire; then saith he to his servants, The marriage-feast indeed is ready, and those called were not worthy, be going, then, on to the cross-ways, and as many as ye may find, call ye to the marriage-feasts. `And those servants, having gone forth to the ways, did gather all, as many as they found, both bad and good, and the marriage-feast apartment was filled with those reclining. `And the king having come in to view those reclining, saw there a man not clothed with clothing of the marriage-feast, and he saith to him, Comrade, how didst thou come in hither, not having clothing of the marriage-feast? and he was speechless. `Then said the king to the ministrants, Having bound his feet and hands, take him up and cast forth to the outer darkness, there shall be the weeping and the gnashing of the teeth; for many are called, and few chosen.' Then the Pharisees having gone, took counsel how they might ensnare him in words, and they send to him their disciples with the Herodians, saying, `Teacher, we have known that thou art true, and the way of God in truth thou dost teach, and thou art not caring for any one, for thou dost not look to the face of men; tell us, therefore, what dost thou think? is it lawful to give tribute to Caesar or not?' And Jesus having known their wickedness, said, `Why me do ye tempt, hypocrites? show me the tribute-coin?' and they brought to him a denary; and he saith to them, `Whose [is] this image and the inscription?' they say to him, `Caesar's;' then saith he to them, `Render therefore the things of Caesar to Caesar, and the things of God to God;' and having heard they wondered, and having left him they went away. In that day there came near to him Sadducees, who are saying there is not a rising again, and they questioned him, saying, `Teacher, Moses said, If any one may die not having children, his brother shall marry his wife, and shall raise up seed to his brother. `And there were with us seven brothers, and the first having married did die, and not having seed, he left his wife to his brother; in like manner also the second, and the third, unto the seventh, and last of all died also the woman; therefore in the rising again, of which of the seven shall she be wife -- for all had her?' And Jesus answering said to them, `Ye go astray, not knowing the Writings, nor the power of God; for in the rising again they do not marry, nor are they given in marriage, but are as messengers of God in heaven. `And concerning the rising again of the dead, did ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not a God of dead men, but of living.' And having heard, the multitudes were astonished at his teaching; and the Pharisees, having heard that he did silence the Sadducees, were gathered together unto him; and one of them, a lawyer, did question, tempting him, and saying, `Teacher, which [is] the great command in the Law?' And Jesus said to him, `Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding -- this is a first and great command; and the second [is] like to it, Thou shalt love thy neighbor as thyself; on these -- the two commands -- all the law and the prophets do hang.' And the Pharisees having been gathered together, Jesus did question them, saying, `What do ye think concerning the Christ? of whom is he son?' They say to him, `Of David.' He saith to them, `How then doth David in the Spirit call him lord, saying, The Lord said to my lord, Sit at my right hand, till I may make thine enemies thy footstool? If then David doth call him lord, how is he his son?' And no one was able to answer him a word, nor durst any from that day question him any more. Then Jesus spake to the multitudes, and to his disciples, saying, `On the seat of Moses sat down the scribes and the Pharisees; all, then, as much as they may say to you to observe, observe and do, but according to their works do not, for they say, and do not; for they bind together burdens heavy and grievous to be borne, and lay upon the shoulders of men, but with their finger they will not move them. `And all their works they do to be seen by men, and they make broad their phylacteries, and enlarge the fringes of their garments, they love also the chief couches in the supper, and the chief seats in the synagogues, and the salutations in the market-places, and to be called by men, Rabbi, Rabbi. `And ye -- ye may not be called Rabbi, for one is your director - - the Christ, and all ye are brethren; and ye may not call [any] your father on the earth, for one is your Father, who is in the heavens, nor may ye be called directors, for one is your director -- the Christ. And the greater of you shall be your ministrant, and whoever shall exalt himself shall be humbled, and

whoever shall humble himself shall be exalted. `Wo to you, Scribes and Pharisees, hypocrites! because ye shut up the reign of the heavens before men, for ye do not go in, nor those going in do ye suffer to enter. `Wo to you, Scribes and Pharisees, hypocrites! because ye eat up the houses of the widows, and for a pretence make long prayers, because of this ye shall receive more abundant judgment. `Wo to you, Scribes and Pharisees, hypocrites! because ye go round the sea and the dry land to make one proselyte, and whenever it may happen -- ye make him a son of gehenna twofold more than yourselves. `Wo to you, blind guides, who are saying, Whoever may swear by the sanctuary, it is nothing, but whoever may swear by the gold of the sanctuary -- is debtor! Fools and blind! for which [is] greater, the gold, or the sanctuary that is sanctifying the gold? `And, whoever may swear by the altar, it is nothing; but whoever may swear by the gift that is upon it -- is debtor! Fools and blind! for which [is] greater, the gift, or the altar that is sanctifying the gift? `He therefore who did swear by the altar, doth swear by it, and by all things on it; and he who did swear by the sanctuary, doth swear by it, and by Him who is dwelling in it; and he who did swear by the heaven, doth swear by the throne of God, and by Him who is sitting upon it. `Wo to you, Scribes and Pharisees, hypocrites! because ye give tithe of the mint, and the dill, and the cumin, and did neglect the weightier things of the Law -- the judgment, and the kindness, and the faith; these it behoved [you] to do, and those not to neglect. `Blind guides! who are straining out the gnat, and the camel are swallowing. `Wo to you, Scribes and Pharisees, hypocrites! because ye make clean the outside of the cup and the plate, and within they are full of rapine and incontinence. `Blind Pharisee! cleanse first the inside of the cup and the plate, that the outside of them also may become clean. `Wo to you, Scribes and Pharisees, hypocrites! because ye are like to whitewashed sepulchres, which outwardly indeed do appear beautiful, and within are full of bones of dead men, and of all uncleanness; so also ye outwardly indeed do appear to men righteous, and within ye are full of hypocrisy and lawlessness. `Wo to you, Scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. So that ye testify to yourselves, that ye are sons of them who did murder the prophets; and ye -- ye fill up the measure of your fathers. `Serpents! brood of vipers! how may ye escape from the judgment of the gehenna? `Because of this, lo, I send to you prophets, and wise men, and scribes, and of them ye will kill and crucify, and of them ye will scourge in your synagogues, and will pursue from city to city; that on you may come all the righteous blood being poured out on the earth from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom ye slew between the sanctuary and the altar: verily I say to you, all these things shall come upon this generation. `Jerusalem, Jerusalem, that art killing the prophets, and stoning those sent unto thee, how often did I will to gather thy children together, as a hen doth gather her own chickens under the wings, and ye did not will. Lo, left desolate to you is your house; for I say to you, ye may not see me henceforth, till ye may say, Blessed [is] he who is coming in the name of the Lord.' And having gone forth, Jesus departed from the temple, and his disciples came near to show him the buildings of the temple, and Jesus said to them, `Do ye not see all these? verily I say to you, There may not be left here a stone upon a stone, that shall not be thrown down.' And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, `Tell us, when shall these be? and what [is] the sign of thy presence, and of the full end of the age?' And Jesus answering said to them, `Take heed that no one may lead you astray, for many shall come in my name, saying, I am the Christ, and they shall lead many astray, and ye shall begin to hear of wars, and reports of wars; see, be not troubled, for it behoveth all [these] to come to pass, but the end is not yet. `For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places; and all these [are] the beginning of sorrows; then they shall deliver you up to tribulation, and shall kill you, and ye shall be hated by all the nations because of my name; and then shall many be stumbled, and they shall deliver up one another, and shall hate one another. `And many false prophets shall arise, and shall lead many astray; and because of the abounding of the lawlessness, the love of the many shall become cold; but he who did

endure to the end, he shall be saved; and this good news of the reign shall be proclaimed in all the world, for a testimony to all the nations; and then shall the end arrive. `Whenever, therefore, ye may see the abomination of the desolation, that was spoken of through Daniel the prophet, standing in the holy place (whoever is reading let him observe) then those in Judea -- let them flee to the mountains; he on the house-top -- let him not come down to take up any thing out of his house; and he in the field -- let him not turn back to take his garments. `And wo to those with child, and to those giving suck in those days; and pray ye that your flight may not be in winter, nor on a sabbath; for there shall be then great tribulation, such as was not from the beginning of the world till now, no, nor may be. And if those days were not shortened, no flesh would have been saved; but because of the chosen, shall those days be shortened. `Then if any one may say to you, Lo, here [is] the Christ! or here! ye may not believe; for there shall arise false Christs, and false prophets, and they shall give great signs and wonders, so as to lead astray, if possible, also the chosen. Lo, I did tell you beforehand. `If therefore they may say to you, Lo, in the wilderness he is, ye may not go forth; lo, in the inner chambers, ye may not believe; for as the lightning doth come forth from the east, and doth appear unto the west, so shall be also the presence of the Son of Man; for wherever the carcass may be, there shall the eagles be gathered together. `And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the earth smite the breast, and they shall see the Son of Man coming upon the clouds of the heaven, with power and much glory; and he shall send his messengers with a great sound of a trumpet, and they shall gather together his chosen from the four winds, from the ends of the heavens unto the ends thereof. `And from the fig-tree learn ye the simile: When already its branch may have become tender, and the leaves it may put forth, ye know that summer [is] nigh, so also ye, when ye may see all these, ye know that it is nigh -- at the doors. Verily I say to you, this generation may not pass away till all these may come to pass. The heaven and the earth shall pass away, but my words shall not pass away. `And concerning that day and the hour no one hath known -- not even the messengers of the heavens -- except my Father only; and as the days of Noah -- so shall be also the presence of the Son of Man; for as they were, in the days before the flood, eating, and drinking, marrying, and giving in marriage, till the day Noah entered into the ark, and they did not know till the flood came and took all away; so shall be also the presence of the Son of Man. Then two men shall be in the field, the one is received, and the one is left; two women shall be grinding in the mill, one is received, and one is left. `Watch ye therefore, because ye have not known in what hour your Lord doth come; and this know, that if the master of the house had known in what watch the thief doth come, he had watched, and not suffered his house to be broken through; because of this also ye, become ye ready, because in what hour ye do not think, the Son of Man doth come. `Who, then, is the servant, faithful and wise, whom his lord did set over his household, to give them the nourishment in season? Happy that servant, whom his lord, having come, shall find doing so; verily I say to you, that over all his substance he will set him. `And, if that evil servant may say in his heart, My Lord doth delay to come, and may begin to beat the fellow-servants, and to eat and to drink with the drunken, the lord of that servant will arrive in a day when he doth not expect, and in an hour of which he doth not know, and will cut him off, and his portion with the hypocrites will appoint; there shall be the weeping and the gnashing of the teeth. `Then shall the reign of the heavens be likened to ten virgins, who, having taken their lamps, went forth to meet the bridegroom; and five of them were prudent, and five foolish; they who were foolish having taken their lamps, did not take with themselves oil; and the prudent took oil in their vessels, with their lamps. `And the bridegroom tarrying, they all nodded and were sleeping, and in the middle of the night a cry was made, Lo, the bridegroom doth come; go ye forth to meet him. `Then rose all those virgins, and trimmed their lamps, and the foolish said to the prudent, Give us of your oil, because our lamps are going out; and the prudent answered, saying -- Lest there may not be sufficient for us and you, go ye rather unto those selling, and buy for yourselves. `And while they are going away to buy, the

bridegroom came, and those ready went in with him to the marriage-feasts, and the door was shut; and afterwards come also do the rest of the virgins, saying, Sir, sir, open to us; and he answering said, Verily I say to you, I have not known you. `Watch therefore, for ye have not known the day nor the hour in which the Son of Man doth come. `For -- as a man going abroad did call his own servants, and did deliver to them his substance, and to one he gave five talents, and to another two, and to another one, to each according to his several ability, went abroad immediately. `And he who did receive the five talents, having gone, wrought with them, and made other five talents; in like manner also he who [received] the two, he gained, also he, other two; and he who did receive the one, having gone away, digged in the earth, and hid his lord's money. `And after a long time cometh the lord of those servants, and taketh reckoning with them; and he who did receive the five talents having come, brought other five talents, saying, `Sir, five talents thou didst deliver to me; lo, other five talents did I gain besides them. `And his lord said to him, Well done, servant, good and faithful, over a few things thou wast faithful, over many things I will set thee; enter into the joy of thy lord. `And he who also did receive the two talents having come, said, Sir, two talents thou didst deliver to me; lo, other two talents I did gain besides them. `His lord said to him, Well done, servant, good and faithful, over a few things thou wast faithful, over many things I will set thee; enter into the joy of thy lord. `And he also who hath received the one talent having come, said, Sir, I knew thee, that thou art a hard man, reaping where thou didst not sow, and gathering from whence thou didst not scatter; and having been afraid, having gone away, I hid thy talent in the earth; lo, thou hast thine own! `And his lord answering said to him, Evil servant, and slothful, thou hadst known that I reap where I did not sow, and I gather whence I did not scatter! it behoved thee then to put my money to the money-lenders, and having come I had received mine own with increase. `Take therefore from him the talent, and give to him having the ten talents, for to every one having shall be given, and he shall have overabundance, and from him who is not having, even that which he hath shall be taken from him; and the unprofitable servant cast ye forth to the outer darkness; there shall be the weeping and the gnashing of the teeth. `And whenever the Son of Man may come in his glory, and all the holy messengers with him, then he shall sit upon a throne of his glory; and gathered together before him shall be all the nations, and he shall separate them from one another, as the shepherd doth separate the sheep from the goats, and he shall set the sheep indeed on his right hand, and the goats on the left. `Then shall the king say to those on his right hand, Come ye, the blessed of my Father, inherit the reign that hath been prepared for you from the foundation of the world; for I did hunger, and ye gave me to eat; I did thirst, and ye gave me to drink; I was a stranger, and ye received me; naked, and ye put around me; I was infirm, and ye looked after me; in prison I was, and ye came unto me. `Then shall the righteous answer him, saying, Lord, when did we see thee hungering, and we nourished? or thirsting, and we gave to drink? and when did we see thee a stranger, and we received? or naked, and we put around? and when did we see thee infirm, or in prison, and we came unto thee? `And the king answering, shall say to them, Verily I say to you, Inasmuch as ye did [it] to one of these my brethren -- the least -- to me ye did [it]. Then shall he say also to those on the left hand, Go ye from me, the cursed, to the fire, the age-during, that hath been prepared for the Devil and his messengers; for I did hunger, and ye gave me not to eat; I did thirst, and ye gave me not to drink; a stranger I was, and ye did not receive me; naked, and ye put not around me; infirm, and in prison, and ye did not look after me. `Then shall they answer, they also, saying, Lord, when did we see thee hungering, or thirsting, or a stranger, or naked, or infirm, or in prison, and we did not minister to thee? `Then shall he answer them, saying, Verily I say to you, Inasmuch as ye did [it] not to one of these, the least, ye did [it] not to me. And these shall go away to punishment age-during, but the righteous to life age-during.' And it came to pass, when Jesus finished all these words, he said to his disciples, `Ye have known that after two days the passover cometh, and the Son of Man is delivered up to be crucified.' Then were gathered together the chief priests, and the scribes, and the elders of the people, to the court of the chief priest who was called Caiaphas; and they consulted together that they might take Jesus by guile, and kill [him], and they said, `Not in the feast, that there may not be a tumult among the people.'

And Jesus having been in Bethany, in the house of Simon the leper, there came to him a woman having an alabaster box of ointment, very precious, and she poured on his head as he is reclining (at meat). And having seen [it], his disciples were much displeased, saying, 'To what purpose [is] this waste? for this ointment could have been sold for much, and given to the poor.' And Jesus having known, said to them, 'Why do ye give trouble to the woman? for a good work she wrought for me; for the poor always ye have with you, and me ye have not always; for she having put this ointment on my body -- for my burial she did [it]. Verily I say to you, Wherever this good news may be proclaimed in the whole world, what this [one] did shall also be spoken of -- for a memorial of her.' Then one of the twelve, who is called Judas Iscariot, having gone unto the chief priests, said, 'What are ye willing to give me, and I will deliver him up to you?' and they weighed out to him thirty silverlings, and from that time he was seeking a convenient season to deliver him up. And on the first [day] of the unleavened food came the disciples near to Jesus, saying to him, 'Where wilt thou [that] we may prepare for thee to eat the passover?' and he said, 'Go away to the city, unto such a one, and say to him, The Teacher saith, My time is nigh; near thee I keep the passover, with my disciples;' and the disciples did as Jesus appointed them, and prepared the passover. And evening having come, he was reclining (at meat) with the twelve, and while they are eating, he said, 'Verily I say to you, that one of you shall deliver me up.' And being grieved exceedingly, they began to say to him, each of them, 'Is it I, Sir?' And he answering said, 'He who did dip with me the hand in the dish, he will deliver me up; the Son of Man doth indeed go, as it hath been written concerning him, but wo to that man through whom the Son of Man is delivered up! good it were for him if that man had not been born.' And Judas -- he who delivered him up -- answering said, 'Is it I, Rabbi?' He saith to him, 'Thou hast said.' And while they were eating, Jesus having taken the bread, and having blessed, did brake, and was giving to the disciples, and said, 'Take, eat, this is my body;' and having taken the cup, and having given thanks, he gave to them, saying, 'Drink ye of it -- all; for this is my blood of the new covenant, that for many is being poured out -- to remission of sins; and I say to you, that I may not drink henceforth on this produce of the vine, till that day when I may drink it with you new in the reign of my Father.' And having sung a hymn, they went forth to the mount of the Olives; then saith Jesus to them, 'All ye shall be stumbled at me this night; for it hath been written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but, after my having risen, I will go before you to Galilee.' And Peter answering said to him, 'Even if all shall be stumbled at thee, I will never be stumbled.' Jesus said to him, 'Verily I say to thee, that, this night, before cock-crowing, thrice thou wilt deny me.' Peter saith to him, 'Even if it may be necessary for me to die with thee, I will not deny thee;' in like manner also said all the disciples. Then come with them doth Jesus to a place called Gethsemane, and he saith to the disciples, 'Sit ye here, till having gone away, I shall pray yonder.' And having taken Peter, and the two sons of Zebedee, he began to be sorrowful, and to be very heavy; then saith he to them, 'Exceedingly sorrowful is my soul -- unto death; abide ye here, and watch with me.' And having gone forward a little, he fell on his face, praying, and saying, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou.' And he cometh unto the disciples, and findeth them sleeping, and he saith to Peter, 'So! ye were not able one hour to watch with me! watch, and pray, that ye may not enter into temptation: the spirit indeed is forward, but the flesh weak.' Again, a second time, having gone away, he prayed, saying, 'My Father, if this cup cannot pass away from me except I drink it, Thy will be done;' and having come, he findeth them again sleeping, for their eyes were heavy. And having left them, having gone away again, he prayed a third time, saying the same word; then cometh he unto his disciples, and saith to them, 'Sleep on henceforth, and rest! lo, the hour hath come nigh, and the Son of Man is delivered up to the hands of sinners. Rise, let us go; lo, he hath come nigh who is delivering me up.' And while he is yet speaking, lo, Judas, one of the twelve did come, and with him a great multitude, with swords and sticks, from the chief priests and elders of the people. And he who did deliver him up did give them a sign, saying, 'Whomsoever I will kiss, it is he: lay hold on him;' and immediately, having come to Jesus, he said, 'Hail, Rabbi,' and kissed him; and Jesus said to him,

`Comrade, for what art thou present?' Then having come near, they laid hands on Jesus, and took hold on him. And lo, one of those with Jesus, having stretched forth the hand, drew his sword, and having struck the servant of the chief priest, he took off his ear. Then saith Jesus to him, `Turn back thy sword to its place; for all who did take the sword, by the sword shall perish; dost thou think that I am not able now to call upon my Father, and He will place beside me more than twelve legions of messengers? how then may the Writings be fulfilled, that thus it behoveth to happen?' In that hour said Jesus to the multitudes, `As against a robber ye did come forth, with swords and sticks, to take me! daily with you I was sitting teaching in the temple, and ye did not lay hold on me; but all this hath come to pass, that the Writings of the prophets may be fulfilled;' then all the disciples, having left him, fled. And those laying hold on Jesus led [him] away unto Caiaphas the chief priest, where the scribes and the elders were gathered together, and Peter was following him afar off, unto the court of the chief priest, and having gone in within, he was sitting with the officers, to see the end. And the chief priests, and the elders, and all the council, were seeking false witness against Jesus, that they might put him to death, and they did not find; and many false witnesses having come near, they did not find; and at last two false witnesses having come near, said, `This one said, I am able to throw down the sanctuary of God, and after three days to build it.' And the chief priest having stood up, said to him, `Nothing thou dost answer! what do these witness against thee? and Jesus was silent. And the chief priest answering said to him, `I adjure thee, by the living God, that thou mayest say to us, if thou art the Christ -- the Son of God.' Jesus saith to him, `Thou hast said; nevertheless I say to you, hereafter ye shall see the Son of Man sitting on the right hand of the power, and coming upon the clouds, of the heaven.' Then the chief priest rent his garments, saying, -- `He hath spoken evil; what need have we yet of witnesses? lo, now ye heard his evil speaking; what think ye?' and they answering said, `He is worthy of death.' Then did they spit in his face and buffet him, and others did slap, saying, `Declare to us, O Christ, who he is that struck thee?' And Peter without was sitting in the court, and there came near to him a certain maid, saying, `And thou wast with Jesus of Galilee!' And he denied before all, saying, `I have not known what thou sayest.' And he having gone forth to the porch, another female saw him, and saith to those there, `And this one was with Jesus of Nazareth;' and again did he deny with an oath -- `I have not known the man.' And after a little those standing near having come, said to Peter, `Truly thou also art of them, for even thy speech doth make thee manifest.' Then began he to anathematise, and to swear -- `I have not known the man;' and immediately did a cock crow, and Peter remembered the saying of Jesus, he having said to him -- `Before cock-crowing, thrice thou wilt deny me;' and having gone without, he did weep bitterly. And morning having come, all the chief priests and the elders of the people took counsel against Jesus, so as to put him to death; and having bound him, they did lead away, and delivered him up to Pontius Pilate, the governor. Then Judas -- he who delivered him up -- having seen that he was condemned, having repented, brought back the thirty silverlings to the chief priests, and to the elders, saying, `I did sin, having delivered up innocent blood;' and they said, `What -- to us? thou shalt see!' and having cast down the silverlings in the sanctuary, he departed, and having gone away, he did strangle himself. And the chief priests having taken the silverlings, said, `It is not lawful to put them to the treasury, seeing it is the price of blood;' and having taken counsel, they bought with them the field of the potter, for the burial of strangers; therefore was that field called, `Field of blood,' unto this day. Then was fulfilled that spoken through Jeremiah the prophet, saying, `And I took the thirty silverlings, the price of him who hath been priced, whom they of the sons of Israel did price, and gave them for the field of the potter, as the Lord did appoint to me.' And Jesus stood before the governor, and the governor did question him, saying, `Art thou the king of the Jews!' And Jesus said to him, `Thou sayest.' And in his being accused by the chief priests and the elders, he did not answer any thing, then saith Pilate to him, `Dost thou not hear how many things they witness against thee?' And he did not answer him, not even to one word, so that the governor did wonder greatly. And at the feast the governor had been accustomed to release one to the multitude, a prisoner, whom they willed, and they had then a noted prisoner, called Barabbas, they therefore having been gathered together, Pilate said to

them, 'Whom will ye I shall release to you? Barabbas or Jesus who is called Christ?' for he had known that

because of envy they had delivered him up. And as he is sitting on the tribunal, his wife sent unto him, saying, 'Nothing -- to thee and to that righteous one, for many things did I suffer to-day in a dream because of him.' And the chief priests and the elders did persuade the multitudes that they might ask for themselves Barabbas, and might destroy Jesus; and the governor answering said to them, 'Which of the two will ye [that] I shall release to you?' And they said, 'Barabbas.' Pilate saith to them, 'What then shall I do with Jesus who is called Christ?' They all say to him, 'Let be crucified!' And the governor said, 'Why, what evil did he?' and they were crying out the more, saying, 'Let be crucified.' And Pilate having seen that it profiteth nothing, but rather a tumult is made, having taken water, he did wash the hands before the multitude, saying, 'I am innocent from the blood of this righteous one; ye -- ye shall see;' and all the people answering said, 'His blood [is] upon us, and upon our children!' Then did he release to them Barabbas, and having scourged Jesus, he delivered [him] up that he may be crucified; then the soldiers of the governor having taken Jesus to the Praetorium, did gather to him all the band; and having unclothed him, they put around him a crimson cloak, and having plaited him a crown out of thorns they put [it] on his head, and a reed in his right hand, and having kneeled before him, they were mocking him, saying, 'Hail, the king of the Jews.' And having spit on him, they took the reed, and were smiting on his head; and when they had mocked him, they took off from him the cloak, and put on him his own garments, and led him away to crucify [him]. And coming forth, they found a man, a Cyrenian, by name Simon: him they impressed that he might bear his cross; and having come to a place called Golgotha, that is called Place of a Skull, they gave him to drink vinegar mixed with gall, and having tasted, he would not drink. And having crucified him, they divided his garments, casting a lot, that it might be fulfilled that was spoken by the prophet, 'They divided my garments to themselves, and over my vesture they cast a lot;' and sitting down, they were watching him there, and they put up over his head, his accusation written, 'This is Jesus, the king of the Jews.' Then crucified with him are two robbers, one on the right hand, and one on the left, and those passing by were speaking evil of him, wagging their heads, and saying, 'Thou that art throwing down the sanctuary, and in three days building [it], save thyself; if Son thou art of God, come down from the cross.' And in like manner also the chief priests mocking, with the scribes and elders, said, 'Others he saved; himself he is not able to save! If he be King of Israel, let him come down now from the cross, and we will believe him; he hath trusted on God, let Him now deliver him, if He wish him, because he said -- Son of God I am;' with the same also the robbers, who were crucified with him, were reproaching him. And from the sixth hour darkness came over all the land unto the ninth hour, and about the ninth hour Jesus cried out with a great voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why didst Thou forsake me?' And certain of those standing there having heard, said -- 'Elijah he doth call;' and immediately, one of them having run, and having taken a sponge, having filled [it] with vinegar, and having put [it] on a reed, was giving him to drink, but the rest said, 'Let alone, let us see if Elijah doth come -- about to save him.' And Jesus having again cried with a great voice, yielded the spirit; and lo, the vail of the sanctuary was rent in two from top unto bottom, and the earth did quake, and the rocks were rent, and the tombs were opened, and many bodies of the saints who have fallen asleep, arose, and having come forth out of the tombs after his rising, they went into the holy city, and appeared to many. And the centurion, and those with him watching Jesus, having seen the earthquake, and the things that were done, were exceedingly afraid, saying, 'Truly this was God's Son.' And there were there many women beholding from afar, who did follow Jesus from Galilee, ministering to him, among whom was Mary the Magdalene, and Mary the mother of James and of Joses, and the mother of the sons of Zebedee. And evening having come, there came a rich man, from Arimathea, named Joseph, who also himself was discipled to Jesus, he having gone near to Pilate, asked for himself the body of Jesus; then Pilate commanded the body to be given back. And having taken the body, Joseph wrapped it in clean linen, and laid it in his new tomb, that he hewed in the rock, and having rolled a great stone to the door of the

tomb, he went away; and there were there Mary the Magdalene, and the other Mary, sitting over-against the sepulchre. And on the morrow that is after the preparation, were gathered together the chief priests, and the Pharisees, unto Pilate, saying, `Sir, we have remembered that that deceiver said while yet living, After three days I do rise; command, then, the sepulchre to be made secure till the third day, lest his disciples, having come by night, may steal him away, and may say to the people, He rose from the dead, and the last deceit shall be worse than the first.' And Pilate said to them, `Ye have a watch, go away, make secure -- as ye have known;' and they, having gone, did make the sepulchre secure, having sealed the stone, together with the watch. And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, came Mary the Magdalene, and the other Mary, to see the sepulchre, and lo, there came a great earthquake, for a messenger of the Lord, having come down out of heaven, having come, did roll away the stone from the door, and was sitting upon it, and his countenance was as lightning, and his clothing white as snow, and from the fear of him did the keepers shake, and they became as dead men. And the messenger answering said to the women, `Fear not ye, for I have known that Jesus, who hath been crucified, ye seek; he is not here, for he rose, as he said; come, see the place where the Lord was lying; and having gone quickly, say ye to his disciples, that he rose from the dead; and lo, he doth go before you to Galilee, there ye shall see him; lo, I have told you.' And having gone forth quickly from the tomb, with fear and great joy, they ran to tell to his disciples; and as they were going to tell to his disciples, then lo, Jesus met them, saying, `Hail!' and they having come near, laid hold of his feet, and did bow to him. Then saith Jesus to them, `Fear ye not, go away, tell to my brethren that they may go away to Galilee, and there they shall see me.' And while they are going on, lo, certain of the watch having come to the city, told to the chief priests all the things that happened, and having been gathered together with the elders, counsel also having taken, they gave much money to the soldiers, saying, `Say ye, that his disciples having come by night, stole him -- we being asleep; and if this be heard by the governor, we will persuade him, and you keep free from anxiety.' And they, having received the money, did as they were taught, and this account was spread abroad among Jews till this day. And the eleven disciples went to Galilee, to the mount where Jesus appointed them, and having seen him, they bowed to him, but some did waver. And having come near, Jesus spake to them, saying, `Given to me was all authority in heaven and on earth; having gone, then, disciple all the nations, (baptizing them -- to the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all, whatever I did command you,) and lo, I am with you all the days -- till the full end of the age.'

Luke (A. D. 60-61)

Seeing that many did take in hand to set in order a narration of the matters that have been fully assured among us, as they did deliver to us, who from the beginning became eye-witnesses, and officers of the Word, -- it seemed good also to me, having followed from the first after all things exactly, to write to thee in order, most noble Theophilus, that thou mayest know the certainty of the things wherein thou wast instructed. There was in the days of Herod, the king of Judea, a certain priest, by name Zacharias, of the course of Abijah, and his wife of the daughters of Aaron, and her name Elisabeth; and they were both righteous before God, going on in all the commands and righteousnesses of the Lord blameless, and they had no child, because that Elisabeth was barren, and both were advanced in their days. And it came to pass, in his acting as priest, in the order of his course before God, according to the custom of the priesthood, his lot was to make perfume, having gone into the sanctuary of the Lord, and all the multitude of the people were praying without, at the hour of the perfume. And there appeared to him a messenger of the Lord standing on the right side of the altar of the perfume, and Zacharias, having seen, was troubled, and fear fell on him; and the messenger said unto him, `Fear not, Zacharias, for thy supplication was heard, and thy wife Elisabeth shall bear a son to thee, and thou shalt call his name John, and there shall be joy to thee, and gladness, and many at his birth shall joy, for he shall be great before the Lord, and wine and strong drink he may not drink, and of the Holy Spirit he shall be full,

even from his mother's womb; and many of the sons of Israel he shall turn to the Lord their God, and he shall go before Him, in the spirit and power of Elijah, to turn hearts of fathers unto children, and disobedient ones to the wisdom of righteous ones, to make ready for the Lord, a people prepared.' And Zacharias said unto the messenger, 'Whereby shall I know this? for I am aged, and my wife is advanced in her days?' And the messenger answering said to him, 'I am Gabriel, who have been standing near before God, and I was sent to speak unto thee, and to proclaim these good news to thee, and lo, thou shalt be silent, and not able to speak, till the day that these things shall come to pass, because thou didst not believe my words, that shall be fulfilled in their season.' And the people were waiting for Zacharias, and wondering at his tarrying in the sanctuary, and having come out, he was not able to speak to them, and they perceived that a vision he had seen in the sanctuary, and he was beckoning to them, and did remain dumb. And it came to pass, when the days of his service were fulfilled, he went away to his house, and after those days, his wife Elisabeth conceived, and hid herself five months, saying -- 'Thus hath the Lord done to me, in days in which He looked upon [me], to take away my reproach among men.' And in the sixth month was the messenger Gabriel sent by God, to a city of Galilee, the name of which [is] Nazareth, to a virgin, betrothed to a man, whose name [is] Joseph, of the house of David, and the name of the virgin [is] Mary. And the messenger having come in unto her, said, 'Hail, favoured one, the Lord [is] with thee; blessed [art] thou among women;' and she, having seen, was troubled at his word, and was reasoning of what kind this salutation may be. And the messenger said to her, 'Fear not, Mary, for thou hast found favour with God; and lo, thou shalt conceive in the womb, and shalt bring forth a son, and call his name Jesus; he shall be great, and Son of the Highest he shall be called, and the Lord God shall give him the throne of David his father, and he shall reign over the house of Jacob to the ages; and of his reign there shall be no end.' And Mary said unto the messenger, 'How shall this be, seeing a husband I do not know?' And the messenger answering said to her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also the holy-begotten thing shall be called Son of God; and lo, Elisabeth, thy kinswoman, she also hath conceived a son in her old age, and this is the sixth month to her who was called barren; because nothing shall be impossible with God.' And Mary said, 'Lo, the maid-servant of the Lord; let it be to me according to thy saying,' and the messenger went away from her. And Mary having arisen in those days, went to the hill-country, with haste, to a city of Judea, and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe did leap in her womb; and Elisabeth was filled with the Holy Spirit, and spake out with a loud voice, and said, 'Blessed [art] thou among women, and blessed [is] the fruit of thy womb; and whence [is] this to me, that the mother of my Lord might come unto me? for, lo, when the voice of thy salutation came to my ears, leap in gladness did the babe in my womb; and happy [is] she who did believe, for there shall be a completion to the things spoken to her from the Lord.' And Mary said, 'My soul doth magnify the Lord, And my spirit was glad on God my Saviour, Because He looked on the lowliness of His maid-servant, For, lo, henceforth call me happy shall all the generations, For He who is mighty did to me great things, And holy [is] His name, And His kindness [is] to generations of generations, To those fearing Him, He did powerfully with His arm, He scattered abroad the proud in the thought of their heart, He brought down the mighty from thrones, And He exalted the lowly, The hungry He did fill with good, And the rich He sent away empty, He received again Israel His servant, To remember kindness, As He spake unto our fathers, To Abraham and to his seed -- to the age.' And Mary remained with her about three months, and turned back to her house. And to Elisabeth was the time fulfilled for her bringing forth, and she bare a son, and the neighbours and her kindred heard that the Lord was making His kindness great with her, and they were rejoicing with her. And it came to pass, on the eighth day, they came to circumcise the child, and they were calling him by the name of his father, Zacharias, and his mother answering said, 'No, but he shall be called John.' And they said unto her -- 'There is none among thy kindred who is called by this name,' and they were making signs to his father, what he would wish him to be called, and having asked for a tablet, he wrote, saying, 'John is

his name;' and they did all wonder; and his mouth was opened presently, and his tongue, and he was speaking, praising God. And fear came upon all those dwelling around them, and in all the hill-country of Judea were all these sayings spoken of, and all who heard did lay them up in their hearts, saying, 'What then shall this child be?' and the hand of the Lord was with him. And Zacharias his father was filled with the Holy Spirit, and did prophesy, saying, 'Blessed [is] the Lord, the God of Israel, Because He did look upon, And wrought redemption for His people, And did raise an horn of salvation to us, In the house of David His servant, As He spake by the mouth of His holy prophets, Which have been from the age; Salvation from our enemies, And out of the hand of all hating us, To do kindness with our fathers, And to be mindful of His holy covenant, An oath that He sware to Abraham our father, To give to us, without fear, Out of the hand of our enemies having been delivered, To serve Him, in holiness and righteousness Before Him, all the days of our life. And thou, child, Prophet of the Highest Shalt thou be called; For thou shalt go before the face of the Lord, To prepare His ways. To give knowledge of salvation to His people In remission of their sins, Through the tender mercies of our God, In which the rising from on high did look upon us, To give light to those sitting in darkness and death-shade, To guide our feet to a way of peace.' And the child grew, and was strengthened in spirit, and he was in the deserts till the day of his shewing unto Israel. And it came to pass in those days, there went forth a decree from Caesar Augustus, that all the world be enrolled -- this enrollment first came to pass when Cyrenius was governor of Syria -- and all were going to be enrolled, each to his proper city, and Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David, that is called Bethlehem, because of his being of the house and family of David, to enroll himself with Mary his betrothed wife, being with child. And it came to pass, in their being there, the days were fulfilled for her bringing forth, and she brought forth her son -- the first-born, and wrapped him up, and laid him down in the manger, because there was not for them a place in the guest-chamber. And there were shepherds in the same region, lodging in the field, and keeping the night-watches over their flock, and lo, a messenger of the Lord stood over them, and the glory of the Lord shone around them, and they feared a great fear. And the messenger said to them, 'Fear not, for lo, I bring you good news of great joy, that shall be to all the people -- because there was born to you to-day a Saviour -- who is Christ the Lord -- in the city of David, and this [is] to you the sign: Ye shall find a babe wrapped up, lying in the manger.' And suddenly there came with the messenger a multitude of the heavenly host, praising God, and saying, 'Glory in the highest to God, and upon earth peace, among men -- good will.' And it came to pass, when the messengers were gone away from them to the heavens, that the men, the shepherds, said unto one another, 'We may go over indeed unto Bethlehem, and see this thing that hath come to pass, that the Lord did make known to us.' And

they came, having hastened, and found both Mary, and Joseph, and the babe lying in the manger, and having seen, they made known abroad concerning the saying spoken to them concerning the child. And all who heard, did wonder concerning the things spoken by the shepherds unto them; and Mary was preserving all these things, pondering in her heart; and the shepherds turned back, glorifying and praising God, for all those things they heard and saw, as it was spoken unto them. And when eight days were fulfilled to circumcise the child, then was his name called Jesus, having been so called by the messenger before his being conceived in the womb. And when the days of their purification were fulfilled, according to the law of Moses, they brought him up to Jerusalem, to present to the Lord, as it hath been written in the Law of the Lord, -- 'Every male opening a womb shall be called holy to the Lord,' and to give a sacrifice, according to that said in the Law of the Lord, 'A pair of turtle-doves, or two young pigeons.' And lo, there was a man in Jerusalem, whose name [is] Simeon, and this man is righteous and devout, looking for the comforting of Israel, and the Holy Spirit was upon him, and it hath been divinely told him by the Holy Spirit -- not to see death before he may see the Christ of the Lord. And he came in the Spirit to the temple, and in the parents bringing in the child Jesus, for their doing according to the custom of the law regarding him, then he took him in his arms, and blessed God, and he said, 'Now Thou dost send away Thy servant, Lord, according to Thy word, in peace, because

mine eyes did see Thy salvation, which Thou didst prepare before the face of all the peoples, a light to the uncovering of nations, and the glory of Thy people Israel.' And Joseph and his mother were wondering at the things spoken concerning him, and Simeon blessed them, and said unto Mary his mother, 'Lo, this [one] is set for the falling and rising again of many in Israel, and for a sign spoken against -- (and also thine own soul shall a sword pass through) -- that the reasonings of many hearts may be revealed.' And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, she was much advanced in days, having lived with an husband seven years from her virginity, and she [is] a widow of about eighty-four years, who did depart not from the temple, with fasts and supplications serving, night and day, and she, at that hour, having come in, was confessing, likewise, to the Lord, and was speaking concerning him, to all those looking for redemption in Jerusalem. And when they finished all things, according to the Law of the Lord, they turned back to Galilee, to their city Nazareth; and the child grew and was strengthened in spirit, being filled with wisdom, and the grace of God was upon him. And his parents were going yearly to Jerusalem, at the feast of the passover, and when he became twelve years old, they having gone up to Jerusalem, according to the custom of the feast, and having finished the days, in their returning the child Jesus remained behind in Jerusalem, and Joseph and his mother did not know, and, having supposed him to be in the company, they went a day's journey, and were seeking him among the kindred and among the acquaintances, and not having found him, they turned back to Jerusalem seeking him. And it came to pass, after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them and questioning them, and all those hearing him were astonished at his understanding and answers. And, having seen him, they were amazed, and his mother said unto him, 'Child, why didst thou thus to us? lo, thy father and I, sorrowing, were seeking thee.' And he said unto them, 'Why [is it] that ye were seeking me? did ye not know that in the things of my Father it behoveth me to be?' and they did not understand the saying that he spake to them, and he went down with them, and came to Nazareth, and he was subject to them, and his mother was keeping all these sayings in her heart, and Jesus was advancing in wisdom, and in stature, and in favour with God and men. And in the fifteenth year of the government of Tiberius Caesar -- Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother, tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of Abilene -- Annas and Caiaphas being chief priests -- there came a word of God unto John the son of Zacharias, in the wilderness, and he came to all the region round the Jordan, proclaiming a baptism of reformation -- to remission of sins, as it hath been written in the scroll of the words of Isaiah the prophet, saying, 'A voice of one crying in the wilderness, Prepare ye the way of the Lord, straight make ye His paths; every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straightness, and the rough become smooth ways; and all flesh shall see the salvation of God.' Then said he to the multitudes coming forth to be baptised by him, 'Brood of vipers! who did prompt you to flee from the coming wrath? make, therefore, fruits worthy of the reformation, and begin not to say within yourselves, We have a father -- Abraham; for I say to you, that God is able out of these stones to raise children to Abraham; and already also the axe unto the root of the trees is laid, every tree, therefore, not making good fruit is cut down, and to fire it is cast.' And the multitudes were questioning him, saying, 'What, then, shall we do?' and he answering saith to them, 'He having two coats -- let him impart to him having none, and he having victuals -- in like manner let him do.' And there came also tax-gatherers to be baptised, and they said unto him, 'Teacher, what shall we do?' and he said unto them, 'Exact no more than that directed you.' And questioning him also were those warring, saying, 'And we, what shall we do?' and he said unto them, 'Do violence to no one, nor accuse falsely, and be content with your wages.' And the people are looking forward, and all are reasoning in their hearts concerning John, whether or not he may be the Christ; John answered, saying to all, 'I indeed with water do baptise you, but he cometh who is mightier than I, of whom I am not worthy to loose the latchet of his sandals -- he shall baptise you with the Holy Spirit and with fire; whose winnowing shovel [is] in his hand, and he will thoroughly cleanse his floor, and will gather the wheat to his

storehouse, and the chaff he will burn with fire unquenchable.' And, therefore, indeed with many other things, exhorting, he was proclaiming good news to the people, and Herod the tetrarch, being reproved by him concerning Herodias the wife of Philip his brother, and concerning all the evils that Herod did, added also this to all, that he shut up John in the prison. And it came to pass, in all the people being baptised, Jesus also being baptised, and praying, the heaven was opened, and the Holy Spirit came down in a bodily appearance, as if a dove, upon him, and a voice came out of heaven, saying, 'Thou art My Son -- the Beloved, in thee I did delight.' And Jesus himself was beginning to be about thirty years of age, being, as was supposed, son of Joseph, the [son] of Eli, the [son] of Matthat, the [son] of Levi, the [son] of Melchi, the [son] of Janna, the [son] of Joseph, the [son] of Mattathias, the [son] of Amos, the [son] of Naum, the [son] of Esli, the [son] of Naggai, the [son] of Maath, the [son] of Mattathias, the [son] of Semei, the [son] of Joseph, the [son] of Juda, the [son] of Joanna, the [son] of Rhesa, the [son] of Zerubbabel, the [son] of Shealtiel, the [son] of Neri, the [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of Elmodam, the [son] of Er, the [son] of Jose, the [son] of Eliezer, the [son] of Jorim, the [son] of Matthat, the [son] of Levi, the [son] of Simeon, the [son] of Juda, the [son] of Joseph, the [son] of Jonan, the [son] of Eliakim, the [son] of Melea, the [son] of Mainan, the [son] of Mattatha, the [son] of Nathan, the [son] of David, the [son] of Jesse, the [son] of Obed, the [son] of Booz, the [son] of Salmon, the [son] of Nahshon, the [son] of Amminadab, the [son] of Aram, the [son] of Esrom, the [son] of Pharez, the [son] of Judah, the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nahor, the [son] of Serug, the [son] of Reu, the [son] of Peleg, the [son] of Eber, the [son] of Salah, the [son] of Cainan, the [son] of Arphaxad, the [son] of Shem, the [son] of Noah, the [son] of Lamech, the [son] of Methuselah, the [son] of Enoch, the [son] of Jared, the [son] of Mahalaleel, the [son] of Cainan, the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God. And Jesus, full of the Holy Spirit, turned back from the Jordan, and was brought in the Spirit to the wilderness, forty days being tempted by the Devil, and he did not eat anything in those days, and they having been ended, he afterward hungered, and the Devil said to him, 'If Son thou art of God, speak to this stone that it may become bread.' And Jesus answered him, saying, 'It hath been written, that, not on bread only shall man live, but on every saying of God.' And the Devil having brought him up to an high mountain, shewed to him all the kingdoms of the world in a moment of time, and the Devil said to him, 'To thee I will give all this authority, and their glory, because to me it hath been delivered, and to whomsoever I will, I do give it; thou, then, if thou mayest bow before me -- all shall be thine.' And Jesus answering him said, 'Get thee behind me, Adversary, for it hath been written, Thou shalt bow before the Lord thy God, and Him only thou shalt serve.' And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, 'If the Son thou art of God, cast thyself down hence, for it hath been written -- To His messengers He will give charge concerning thee, to guard over thee, and -- On hands they shall bear thee up, lest at any time thou mayest dash against a stone thy foot.' And Jesus answering said to him -- 'It hath been said, Thou shalt not tempt the Lord thy God.' And having ended all temptation, the Devil departed from him till a convenient season. And Jesus turned back in the power of the Spirit to Galilee, and a fame went forth through all the region round about concerning him, and he was teaching in their synagogues, being glorified by all. And he came to Nazareth, where he hath been brought up, and he went in, according to his custom, on the sabbath-day, to the synagogue, and stood up to read; and there was given over to him a roll of Isaiah the prophet, and having unfolded the roll, he found the place where it hath been written: 'The Spirit of the Lord [is] upon me, Because He did anoint me; To proclaim good news to the poor, Sent me to heal the broken of heart, To proclaim to captives deliverance, And to blind receiving of sight, To send away the bruised with deliverance, To proclaim the acceptable year of the Lord.' And having folded the roll, having given [it] back to the officer, he sat down, and the eyes of all in the synagogue were gazing on him. And he began to say unto them -- 'To-day hath this writing been fulfilled in your ears;' and all were bearing testimony to him, and were wondering at the gracious words that are coming forth out of his mouth, and they said, 'Is not this the

son of Joseph?' And he said unto them, 'Certainly ye will say to me this simile, Physician, heal thyself; as great things as we heard done in Capernaum, do also here in thy country;' and he said, 'Verily I say to you -- No prophet is accepted in his own country; and of a truth I say to you, Many widows were in the days of Elijah, in Israel, when the heaven was shut for three years and six months, when great famine came on all the land, and unto none of them was Elijah sent, but -- to Sarepta of Sidon, unto a woman, a widow; and many lepers were in the time of Elisha the prophet, in Israel, and none of them was cleansed, but -- Naaman the Syrian.' And all in the synagogue were filled with wrath, hearing these things, and having risen, they put him forth without the city, and brought him unto the brow of the hill on which their city had been built -- to cast him down headlong, and he, having gone through the midst of them, went away. And he came down to Capernaum, a city of Galilee, and was teaching them on the sabbaths, and they were astonished at his teaching, because his word was with authority. And in the synagogue was a man, having a spirit of an unclean demon, and he cried out with a great voice, saying, 'Away, what -- to us and to thee, Jesus, O Nazarene? thou didst come to destroy us; I have known thee who thou art -- the Holy One of God.' And Jesus did rebuke him, saying, 'Be silenced, and come forth out of him;' and the demon having cast him into the midst, came forth from him, having hurt him nought; and amazement came upon all, and they were speaking together, with one another, saying, 'What [is] this word, that with authority and power he doth command the unclean spirits, and they come forth?' and there was going forth a fame concerning him to every place of the region round about. And having risen out of the synagogue, he entered into the house of Simon, and the mother-in-law of Simon was pressed with a great fever, and they did ask him about her, and having stood over her, he rebuked the fever, and it left her, and presently, having risen, she was ministering to them. And at the setting of the sun, all, as many as had any ailing with manifold sicknesses, brought them unto him, and he on each one of them [his] hands having put, did heal them. And demons also were coming forth from many, crying out and saying -- 'Thou art the Christ, the Son of God;' and rebuking, he did not suffer them to speak, because they knew him to be the Christ. And day having come, having gone forth, he went on to a desert place, and the multitudes were seeking him, and they came unto him, and were staying him -- not to go on from them, and he said unto them -- 'Also to the other cities it behoveth me to proclaim good news of the reign of God, because for this I have been sent;' and he was preaching in the synagogues of Galilee. And it came to pass, in the multitude pressing on him to hear the word of God, that he was standing beside the lake of Gennesaret, and he saw two boats standing beside the lake, and the fishers, having gone away from them, were washing the nets, and having entered into one of the boats, that was Simon's, he asked him to put back a little from the land, and having sat down, was teaching the multitudes out of the boat. And when he left off speaking, he said unto Simon, 'Put back to the deep, and let down your nets for a draught;' and Simon answering said to him, 'Master, through the whole night, having laboured, we have taken nothing, but at thy saying I will let down the net.' And having done this, they enclosed a great multitude of fishes, and their net was breaking, and they beckoned to the partners, who [are] in the other boat, having come, to help them; and they came, and filled both the boats, so that they were sinking. And Simon Peter having seen, fell down at the knees of Jesus, saying, 'Depart from me, because I am a sinful man, O lord;' for astonishment seized him, and all those with him, at the draught of the fishes that they took, and in like manner also James and John, sons of Zebedee, who were partners with Simon; and Jesus said unto Simon, 'Fear not, henceforth thou shalt be catching men;' and they, having brought the boats upon the land, having left all, did follow him. And it came to pass, in his being in one of the cities, that lo, a man full of leprosy, and having seen Jesus, having fallen on [his] face, he besought him, saying, 'Sir, if thou mayest will, thou art able to cleanse me;' and having stretched forth [his] hand, he touched him, having said, 'I will; be thou cleansed;' and immediately the leprosy went away from him. And he charged him to tell no one, 'But, having gone away, shew thyself to the priest, and bring near for thy cleansing according as Moses directed, for a testimony to them;' but the more was the report going abroad concerning him, and great multitudes were coming together to hear, and to be healed by him of their infirmities, and he was

withdrawing himself in the desert places and was praying. And it came to pass, on one of the days, that he was teaching, and there were sitting by Pharisees and teachers of the Law, who were come out of every village of Galilee, and Judea, and Jerusalem, and the power of the Lord was -- to heal them. And lo, men bearing upon a couch a man, who hath been struck with palsy, and they were seeking to bring him in, and to place before him, and not having found by what way they may bring him in because of the multitude, having gone up on the house-top, through the tiles they let him down, with the little couch, into the midst before Jesus, and he having seen their faith, said to him, 'Man, thy sins have been forgiven thee.' And the scribes and the Pharisees began to reason, saying, 'Who is this that doth speak evil words? who is able to forgive sins, except God only?' And Jesus having known their reasonings, answering, said unto them, 'What reason ye in your hearts? which is easier -- to say, Thy sins have been forgiven thee? or to say, Arise, and walk?' And that ye may know that the Son of Man hath authority upon the earth to forgive sins -- (he said to the one struck with palsy) -- I say to thee, Arise, and having taken up thy little couch, be going on to thy house.' And presently having risen before them, having taken up [that] on which he was lying, he went away to his house, glorifying God, and astonishment took all, and they were glorifying God, and were filled with fear, saying -- 'We saw strange things to-day.' And after these things he went forth, and beheld a tax-gatherer, by name Levi, sitting at the tax-office, and said to him, 'Be following me;' and he, having left all, having arisen, did follow him. And Levi made a great entertainment to him in his house, and there was a great multitude of tax-gatherers and others who were with them reclining (at meat), and the scribes and the Pharisees among them were murmuring at his disciples, saying, 'Wherefore with tax-gatherers and sinners do ye eat and drink?' And Jesus answering said unto them, 'They who are well have no need of a physician, but they that are ill: I came not to call righteous men, but sinners, to reformation.' And they said unto him, 'Wherefore do the disciples of John fast often, and make supplications -- in like manner also those of the Pharisees -- but thine do eat and drink?' And he said unto them, 'Are ye able to make the sons of the bride-chamber -- in the bridegroom being with them -- to fast? but days will come, and, when the bridegroom may be taken away from them, then they shall fast in those days.' And he spake also a simile unto them -- 'No one a patch of new clothing doth put on old clothing, and if otherwise, the new also doth make a rent, and with the old the patch doth not agree, that [is] from the new. 'And no one doth put new wine into old skins, and if otherwise, the new wine will burst the skins, and itself will be poured out, and the skins will be destroyed; but new wine into new skins is to be put, and both are preserved together; and no one having drunk old [wine], doth immediately wish new, for he saith, The old is better.' And it came to pass, on the second-first sabbath, as he is going through the corn fields, that his disciples were plucking

the ears, and were eating, rubbing with the hands, and certain of the Pharisees said to them, 'Why do ye that which is not lawful to do on the sabbaths?' And Jesus answering said unto them, 'Did ye not read even this that David did, when he hungered, himself and those who are with him, how he went into the house of God, and the loaves of the presentation did take, and did eat, and gave also to those with him, which it is not lawful to eat, except only to the priests?' and he said to them, -- 'The Son of Man is lord also of the sabbath.' And it came to pass also, on another sabbath, that he goeth into the synagogue, and teacheth, and there was there a man, and his right hand was withered, and the scribes and the Pharisees were watching him, if on the sabbath he will heal, that they might find an accusation against him. And he himself had known their reasonings, and said to the man having the withered hand, 'Rise, and stand in the midst;' and he having risen, stood. Then said Jesus unto them, 'I will question you something: Is it lawful on the sabbaths to do good, or to do evil? life to save or to kill?' And having looked round on them all, he said to the man, 'Stretch forth thy hand;' and he did so, and his hand was restored whole as the other; and they were filled with madness, and were speaking with one another what they might do to Jesus. And it came to pass in those days, he went forth to the mountain to pray, and was passing the night in the prayer of God, and when it became day, he called near his disciples, and having chosen from them twelve, whom also he named apostles, (Simon, whom also he named

Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James of Alphaeus, and Simon called Zelotes, Judas of James, and Judas Iscariot, who also became betrayer;) and having come down with them, he stood upon a level spot, and a crowd of his disciples, and a great multitude of the people from all Judea, and Jerusalem, and the maritime Tyre and Sidon, who came to hear him, and to be healed of their sicknesses, and those harassed by unclean spirits, and they were healed, and all the multitude were seeking to touch him, because power from him was going forth, and he was healing all. And he, having lifted up his eyes to his disciples, said: `Happy the poor -- because yours is the reign of God. `Happy those hungering now -- because ye shall be filled. `Happy those weeping now -- because ye shall laugh. `Happy are ye when men shall hate you, and when they shall separate you, and shall reproach, and shall cast forth your name as evil, for the Son of Man's sake -- rejoice in that day, and leap, for lo, your reward [is] great in the heaven, for according to these things were their fathers doing to the prophets. `But wo to you -- the rich, because ye have got your comfort. `Wo to you who have been filled -- because ye shall hunger. `Wo to you who are laughing now -- because ye shall mourn and weep. `Wo to you when all men shall speak well of you -- for according to these things were their fathers doing to false prophets. `But I say to you who are hearing, Love your enemies, do good to those hating you, bless those cursing you, and pray for those accusing you falsely; and to him smiting thee upon the cheek, give also the other, and from him taking away from thee the mantle, also the coat thou mayest not keep back. `And to every one who is asking of thee, be giving; and from him who is taking away thy goods, be not asking again; and as ye wish that men may do to you, do ye also to them in like manner; and -- if ye love those loving you, what grace have ye? for also the sinful love those loving them; and if ye do good to those doing good to you, what grace have ye? for also the sinful do the same; and if ye lend [to those] of whom ye hope to receive back, what grace have ye? for also the sinful lend to sinners -- that they may receive again as much. `But love your enemies, and do good, and lend, hoping for nothing again, and your reward will be great, and ye shall be sons of the Highest, because He is kind unto the ungracious and evil; be ye therefore merciful, as also your Father is merciful. `And judge not, and ye may not be judged; condemn not, and ye may not be condemned; release, and ye shall be released. `Give, and it shall be given to you; good measure, pressed, and shaken, and running over, they shall give into your bosom; for with that measure with which ye measure, it shall be measured to you again.' And he spake a simile to them, `Is blind able to lead blind? shall they not both fall into a pit? A disciple is not above his teacher, but every one perfected shall be as his teacher. `And why dost thou behold the mote that is in thy brother's eye, and the beam that [is] in thine own eye dost not consider? or how art thou able to say to thy brother, Brother, suffer, I may take out the mote that [is] in thine eye -- thyself the beam in thine own eye not beholding? Hypocrite, take first the beam out of thine own eye, and then thou shalt see clearly to take out the mote that [is] in thy brother's eye. `For there is not a good tree making bad fruit, nor a bad tree making good fruit; for each tree from its own fruit is known, for not from thorns do they gather figs, nor from a bramble do they crop a grape. `The good man out of the good treasure of his heart doth bring forth that which [is] good; and the evil man out of the evil treasure of his heart doth bring forth that which [is] evil; for out of the abounding of the heart doth his mouth speak. `And why do ye call me, Lord, Lord, and do not what I say? Every one who is coming unto me, and is hearing my words, and is doing them, I will shew you to whom he is like; he is like to a man building a house, who did dig, and deepen, and laid a foundation upon the rock, and a flood having come, the stream broke forth on that house, and was not able to shake it, for it had been founded upon the rock. `And he who heard and did not, is like to a man having builded a house upon the earth, without a foundation, against which the stream brake forth, and immediately it fell, and the ruin of that house became great.' And when he completed all his sayings in the ears of the people, he went into Capernaum; and a certain centurion's servant being ill, was about to die, who was much valued by him, and having heard about Jesus, he sent unto him elders of the Jews, beseeching him, that having come he might thoroughly save his servant. And they, having come near unto Jesus, were calling upon him earnestly, saying -- `He is worthy to

whom thou shalt do this, for he doth love our nation, and the synagogue he did build to us.' And Jesus was going on with them, and now when he is not far distant from the house the centurion sent unto him friends, saying to him, 'Sir, be not troubled, for I am not worthy that under my roof thou mayest enter; wherefore not even myself thought I worthy to come unto thee, but say in a word, and my lad shall be healed; for I also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goeth; and to another, Be coming, and he cometh; and to my servant, Do this, and he doth [it].' And having heard these things Jesus wondered at him, and having turned to the multitude following him, he said, 'I say to you, not even in Israel so much faith did I find;' and those sent, having turned back to the house, found the ailing servant in health. And it came to pass, on the morrow, he was going on to a city called Nain, and there were going with him many of his disciples, and a great multitude, and as he came nigh to the gate of the city, then, lo, one dead was being carried forth, an only son of his mother, and she a widow, and a great multitude of the city was with her. And the Lord having seen her, was moved with compassion towards her, and said to her, 'Be not weeping;' and having come near, he touched the bier, and those bearing [it] stood still, and he said, 'Young man, to thee I say, Arise;' and the dead sat up, and began to speak, and he gave him to his mother; and fear took hold of all, and they were glorifying God, saying -- 'A great prophet hath risen among us,' and -- 'God did look upon His people.' And the account of this went forth in all Judea about him, and in all the region around. And the disciples of John told him about all these things, and John having called near a certain two of his disciples, sent unto Jesus, saying, 'Art thou he who is coming, or for another do we look?' And having come near to him, the men said, 'John the Baptist sent us unto thee, saying, Art thou he who is coming, or for another do we look?' And in that hour he cured many from sicknesses, and plagues, and evil spirits, and to many blind he granted sight. And Jesus answering said to them, 'Having gone on, report to John what ye saw and heard, that blind men do see again, lame do walk, lepers are cleansed, deaf do hear, dead are raised, poor have good news proclaimed; and happy is he whoever may not be stumbled in me.' And the messengers of John having gone away, he began to say unto the multitudes concerning John: 'What have ye gone forth to the wilderness to look on? a reed by the wind shaken? but what have ye gone forth to see? a man in soft garments clothed? lo, they in splendid apparellings, and living in luxury, are in the houses of kings! 'But what have ye gone forth to see? a prophet? Yes, I say to you, and much more than a prophet: this is he concerning whom it hath been written, Lo, I send my messenger before thy face, who shall prepare thy way before thee; for I say to you, a greater prophet, among those born of women, than John the Baptist there is not; but the least in the reign of God is greater than he.' And all the people having heard, and the tax-gatherers, declared God righteous, having been baptized

with the baptism of John, but the Pharisees, and the lawyers, the counsel of God did put away for themselves, not having been baptized by him. And the Lord said, 'To what, then, shall I liken the men of this generation? and to what are they like? they are like to children, to those sitting in a marketplace, and calling one to another, and saying, We piped to you, and ye did not dance, we mourned to you, and ye did not weep! 'For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a demon; the Son of Man came eating and drinking, and ye say, Lo, a man, a glutton, and a wine drinker, a friend of tax-gatherers and sinners; and the wisdom was justified from all her children.' And a certain one of the Pharisees was asking him that he might eat with him, and having gone into the house of the Pharisee he reclined (at meat), and lo, a woman in the city, who was a sinner, having known that he reclineth (at meat) in the house of the Pharisee, having provided an alabaster box of ointment, and having stood behind, beside his feet, weeping, she began to wet his feet with the tears, and with the hairs of her head she was wiping, and was kissing his feet, and was anointing with the ointment. And the Pharisee who did call him, having seen, spake within himself, saying, 'This one, if he were a prophet, would have known who and of what kind [is] the woman who doth touch him, that she is a sinner.' And Jesus answering said unto him, 'Simon, I have something to say to thee;' and he saith, 'Teacher, say on.' 'Two debtors were to a certain creditor; the one was owing five hundred

denaries, and the other fifty; and they not having [wherewith] to give back, he forgave both; which then of them, say thou, will love him more?' And Simon answering said, 'I suppose that to whom he forgave the more;' and he said to him, 'Rightly thou didst judge.' And having turned unto the woman, he said to Simon, 'Seest thou this woman? I entered into thy house; water for my feet thou didst not give, but this woman with tears did wet my feet, and with the hairs of her head did wipe; a kiss to me thou didst not give, but this woman, from what [time] I came in, did not cease kissing my feet; with oil my head thou didst not anoint, but this woman with ointment did anoint my feet; therefore I say to thee, her many sins have been forgiven, because she did love much; but to whom little is forgiven, little he doth love.' And he said to her, 'Thy sins have been forgiven;' and those reclining with him (at meat) began to say within themselves, 'Who is this, who also doth forgive sins?' and he said unto the woman, 'Thy faith have saved thee, be going on to peace.' And it came to pass thereafter, that he was going through every city and village, preaching and proclaiming good news of the reign of God, and the twelve [are] with him, and certain women, who were healed of evil spirits and infirmities, Mary who is called Magdalene, from whom seven demons had gone forth, and Joanna wife of Chuza, steward of Herod, and Susanna, and many others, who were ministering to him from their substance. And a great multitude having gathered, and those who from city and city were coming unto him, he spake by a simile: 'The sower went forth to sow his seed, and in his sowing some indeed fell beside the way, and it was trodden down, and the fowls of the heaven did devour it. 'And other fell upon the rock, and having sprung up, it did wither, through not having moisture. 'And other fell amidst the thorns, and the thorns having sprung up with it, did choke it. 'And other fell upon the good ground, and having sprung up, it made fruit an hundred fold.' These things saying, he was calling, 'He having ears to hear -- let him hear.' And his disciples were questioning him, saying, 'What may this simile be?' And he said, 'To you it hath been given to know the secrets of the reign of God, and to the rest in similes; that seeing they may not see, and hearing they may not understand. 'And this is the simile: The seed is the word of God, and those beside the way are those hearing, then cometh the Devil, and taketh up the word from their heart, lest having believed, they may be saved. 'And those upon the rock: They who, when they may hear, with joy do receive the word, and these have no root, who for a time believe, and in time of temptation fall away. 'And that which fell to the thorns: These are they who have heard, and going forth, through anxieties, and riches, and pleasures of life, are choked, and bear not to completion. 'And that in the good ground: These are they, who in an upright and good heart, having heard the word, do retain [it], and bear fruit in continuance. 'And no one having lighted a lamp doth cover it with a vessel, or under a couch doth put [it]; but upon a lamp-stand he doth put [it], that those coming in may see the light, for nothing is secret, that shall not become manifest, nor hid, that shall not be known, and become manifest. 'See, therefore, how ye hear, for whoever may have, there shall be given to him, and whoever may not have, also what he seemeth to have, shall be taken from him.' And there came unto him his mother and brethren, and they were not able to get to him because of the multitude, and it was told him, saying, 'Thy mother and thy brethren do stand without, wishing to see thee;' and he answering said unto them, 'My mother and my brethren! they are those who the word of God are hearing, and doing.' And it came to pass, on one of the days, that he himself went into a boat with his disciples, and he said unto them, 'We may go over to the other side of the lake;' and they set forth, and as they are sailing he fell deeply asleep, and there came down a storm of wind to the lake, and they were filling, and were in peril. And having come near, they awoke him, saying, 'Master, master, we perish;' and he, having arisen, rebuked the wind and the raging of the water, and they ceased, and there came a calm, and he said to them, 'Where is your faith?' and they being afraid did wonder, saying unto one another, 'Who, then, is this, that even the winds he doth command, and the water, and they obey him?' And they sailed down to the region of the Gadarenes, that is over-against Galilee, and he having gone forth upon the land, there met him a certain man, out of the city, who had demons for a long time, and with a garment was not clothed, and in a house was not abiding, but in the tombs, and having seen Jesus, and having cried out, he fell before him, and with a loud voice, said, 'What -- to me and to thee, Jesus, Son of God

Most High? I beseech thee, mayest thou not afflict me!' For he commanded the unclean spirit to come forth from the man, for many times it had caught him, and he was being bound with chains and fetters - - guarded, and breaking asunder the bonds he was driven by the demons to the deserts. And Jesus questioned him, saying, 'What is thy name?' and he said, 'Legion,' (because many demons were entered into him,) and he was calling on him, that he may not command them to go away to the abyss, and there was there a herd of many swine feeding in the mountain, and they were calling on him, that he might suffer them to enter into these, and he suffered them, and the demons having gone forth from the man, did enter into the swine, and the herd rushed down the steep to the lake, and were choked. And those feeding [them], having seen what was come to pass, fled, and having gone, told [it] to the city, and to the fields; and they came forth to see what was come to pass, and they came unto Jesus, and found the man sitting, out of whom the demons had gone forth, clothed, and right-minded, at the feet of Jesus, and they were afraid; and those also having seen [it], told them how the demoniac was saved. And the whole multitude of the region of the Gadarenes round about asked him to go away from them, because with great fear they were pressed, and he having entered into the boat, did turn back. And the man from whom the demons had gone forth was beseeching of him to be with him, and Jesus sent him away, saying, 'Turn back to thy house, and tell how great things God did to thee;' and he went away through all the city proclaiming how great things Jesus did to him. And it came to pass, in the turning back of Jesus, the multitude received him, for they were all looking for him, and lo, there came a man, whose name [is] Jairus, and he was a chief of the synagogue, and having fallen at the feet of Jesus, was calling on him to come to his house; because he had an only daughter about twelve years [old], and she was dying. And in his going away, the multitudes were thronging him, and a woman, having an issue of blood for twelve years, who, having spent on physicians all her living, was not able to be healed by any, having come near behind, touched the fringe of his garment, and presently the issue of her blood stood. And Jesus said, 'Who [is] it that touched me?' and all denying, Peter and those with him said, 'Master, the multitudes press thee, and throng [thee], and thou dost say, Who [is] it that touched me!' And Jesus said, 'Some one did touch me, for I knew power having gone forth from me.' And the woman, having seen that she was not hid, trembling, came, and having fallen before him, for what cause she touched him declared to him before all the people, and how she was healed presently; and he said to her, 'Take courage, daughter, thy faith hath saved thee, be going on to peace.' While he is yet speaking, there doth come a certain one from the chief of the synagogue's [house], saying to him -- 'Thy daughter hath died, harass not the Teacher;' and Jesus having heard, answered him, saying, 'Be not afraid, only believe, and she shall be saved.' And having come to the house, he suffered no one to go in, except Peter, and James, and John, and the father of the child, and the mother; and they were all weeping, and beating themselves for her, and he said, 'Weep not, she did not die, but doth sleep; and they were deriding him, knowing that she did die; and he having put all forth without, and having taken hold of her hand, called, saying, 'Child, arise;' and her spirit came back, and she arose presently, and he directed that there be given to her to eat; and her parents were amazed, but he charged them to say to no one what was come to pass. And having called together his twelve disciples, he gave them power and authority over all the demons, and to cure sicknesses, and he sent them to proclaim the reign of God, and to heal the ailing. And he said unto them, 'Take nothing for the way, neither staff, nor scrip, nor bread, nor money; neither have two coats each; and into whatever house ye may enter, there remain, and thence depart; and as many as may not receive you, going forth from that city, even the dust from your feet shake off, for a testimony against them.' And going forth they were going through the several villages, proclaiming good news, and healing everywhere. And Herod the tetrarch heard of all the things being done by him, and was perplexed, because it was said by certain, that John hath been raised out of the dead; and by certain, that Elijah did appear, and by others, that a prophet, one of the ancients, was risen; and Herod said, 'John I did behead, but who is this concerning whom I hear such things?' and he was seeking to see him. And the apostles having turned back, declared to him how great things they did, and having taken

them, he withdrew by himself to a desert place of a city called Bethsaida, and the multitudes having known did follow him, and having received them, he was speaking to them concerning the reign of God, and those having need of service he cured. And the day began to decline, and the twelve having come near, said to him, 'Let away the multitude, that having gone to the villages and the fields round about, they may lodge and may find provision, because here we are in a desert place.' And he said unto them, 'Give ye them to eat;' and they said, 'We have no more than five loaves, and two fishes: except, having gone, we may buy for all this people victuals;' for they were about five thousand men. And he said unto his disciples, 'Cause them to recline in companies, in each fifty;' and they did so, and made all to recline; and having taken the five loaves, and the two fishes, having looked up to the heaven, he blessed them, and brake, and was giving to the disciples to set before the multitude; and they did eat, and were all filled, and there was taken up what was over to them of broken pieces, twelve baskets. And it came to pass, as he is praying alone, the disciples were with him, and he questioned them, saying, 'Who do the multitudes say me to be?' And they answering said, 'John the Baptist; and others, Elijah; and others, that a prophet, one of the ancients, was risen;' and he said to them, 'And ye -- who do ye say me to be?' and Peter answering said, 'The Christ of God.' And having charged them, he commanded [them] to say this to no one, saying -- 'It behoveth the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and the third day to be raised.' And he said unto all, 'If any one doth will to come after me, let him disown himself, and take up his cross daily, and follow me; for whoever may will to save his life, shall lose it, and whoever may lose his life for my sake, he shall save it; for what is a man profited, having gained the whole world, and having lost or having forfeited himself? 'For whoever may be ashamed of me, and of my words, of this one shall the Son of Man be ashamed, when he may come in his glory, and the Father's, and the holy messengers'; and I say to you, truly, there are certain of those here standing, who shall not taste of death till they may see the reign of God.' And it came to pass, after these words, as it were eight days, that having taken Peter, and John, and James, he went up to the mountain to pray, and it came to pass, in his praying, the appearance of his face became altered, and his garment white -- sparkling. And lo, two men were speaking together with him, who were Moses and Elijah, who having appeared in glory, spake of his outgoing that he was about to fulfil in Jerusalem, but Peter and those with him were heavy with sleep, and having waked, they saw his glory, and the two men standing with him. And it came to pass, in their parting from him, Peter said unto Jesus, 'Master, it is good to us to be here; and we may make three booths, one for thee, and one for Moses, and one for Elijah,' not knowing what he saith: and as he was speaking these things, there came a cloud, and overshadowed them, and they feared in their entering into the cloud, and a voice came out of the cloud saying, 'This is My Son -- the Beloved; hear ye him;' and when the voice was past, Jesus was found alone; and they were silent, and declared to no one in those days anything of what they have seen. And it came to pass on the next day, they having come down from the mount, there met him a great multitude, and lo, a man from the multitude cried out, saying, 'Teacher, I beseech thee, look upon my son, because he is my only begotten; and lo, a spirit doth take him, and suddenly he doth cry out, and it teareth him, with foaming, and it hardly departeth from him, bruising him, and I besought thy disciples that they might cast it out, and they were not able.' And Jesus answering said, 'O generation, unstedfast and perverse, till when shall I be with you, and suffer you? bring near hither thy son;' and as he is yet coming near, the demon rent him, and tore [him] sore, and Jesus rebuked the unclean spirit, and healed the youth, and gave him back to his father. And they were all amazed at the greatness of God, and while all are wondering at all things that Jesus did, he said unto his disciples, 'Lay ye to your ears these words, for the Son of Man is about to be delivered up to the hands of men.' And they were not knowing this saying, and it was veiled from them, that they might not perceive it, and they were afraid to ask him about this saying. And there entered a reasoning among them, this, Who may be greater of them? and Jesus having seen the reasoning of their heart, having taken hold of a child, set him beside himself, and said to them, 'Whoever may receive this child in my name, doth receive me, and whoever may receive me, doth receive Him who sent me, for he who

is least among you all -- he shall be great.' And John answering said, 'Master, we saw a certain one in thy name casting forth the demons, and we forbade him, because he doth not follow with us;' and Jesus said unto him, 'Forbid not, for he who is not against us, is for us.' And it came to pass, in the completing of the days of his being taken up, that he fixed his face to go on to Jerusalem, and he sent messengers before his face, and having gone on, they went into a village of Samaritans, to make ready for him, and they did not receive him, because his face was going on to Jerusalem. And his disciples James and John having seen, said, 'Sir, wilt thou [that] we may command fire to come down from the heaven, and to consume them, as also Elijah did?' and having turned, he rebuked them, and said, 'Ye have not known of what spirit ye are; for the Son of Man did not come to destroy men's lives, but to save;' and they went on to another village. And it came to pass, as they are going on in the way, a certain one said unto him, 'I will follow thee wherever thou mayest go, sir;' and Jesus said to him, 'The foxes have holes, and the fowls of the heaven places of rest, but the Son of Man hath not where he may recline the head.' And he said unto another, 'Be following me;' and he said, 'Sir, permit me, having gone away, first to bury my father;' and Jesus said to him, 'Suffer the dead to bury their own dead, and thou, having gone away, publish the reign of God.' And another also said, 'I will follow thee, sir, but first permit me to take leave of those in my house;' and Jesus said unto him, 'No one having put his hand on a plough, and looking back, is fit for the reign of God.' And after these things, the Lord did appoint also other seventy, and sent them by twos before his face, to every city and place whither he himself was about to come, then said he unto them, 'The harvest indeed [is] abundant, but the workmen few; beseech ye then the Lord of the harvest, that He may put forth workmen to His harvest. 'Go away; lo, I send you forth as lambs in the midst of wolves; carry no bag, no scrip, nor sandals; and salute no one on the way; and into whatever house ye do enter, first say, Peace to this house; and if indeed there may be there the son of peace, rest on it shall your peace; and if not so, upon you it shall turn back. 'And in that house remain, eating and drinking the things they have, for worthy [is] the workman of his hire; go not from house to house, and into whatever city ye enter, and they may receive you, eat the things set before you, and heal the ailing in it, and say to them, The reign of God hath come nigh to you. 'And into whatever city ye do enter, and they may not receive you, having gone forth to its broad places, say, And the dust that hath cleaved to us, from your city, we do wipe off against you, but this know ye, that the reign of God hath come nigh to you; and I say to you, that for Sodom in that day it shall be more tolerable than for that city. 'Wo to thee, Chorazin; wo to thee, Bethsaida; for if in Tyre and Sidon had been done the mighty works that were done in you, long ago, sitting in sackcloth and ashes, they had reformed; but for Tyre and Sidon it shall be more tolerable in the judgment than for you. 'And thou, Capernaum, which unto the heaven wast exalted, unto hades thou shalt be brought down. 'He who is hearing you, doth hear me; and he who is putting you away, doth put me away; and he who is putting me away, doth put away Him who sent me.' And the seventy turned back with joy, saying, 'Sir, and the demons are being subjected to us in thy name;' and he said to them, 'I was beholding the Adversary, as lightning from the heaven having fallen; lo, I give to you the authority to tread upon serpents and scorpions, and on all the power of the enemy, and nothing by any means shall hurt you; but, in this rejoice not, that the spirits are subjected to you, but rejoice rather that your names were written in the heavens.' In that hour was Jesus glad in the Spirit, and said, 'I do confess to thee, Father, Lord of the heaven and of the earth, that Thou didst hide these things from wise men and understanding, and didst reveal them to babes; yes, Father, because so it became good pleasure before Thee. 'All things were delivered up to me by my Father, and no one doth know who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son may wish to reveal [Him].' And having turned unto the disciples, he said, by themselves, 'Happy the eyes that are perceiving what ye perceive; for I say to you, that many prophets and kings did wish to see what ye perceive, and did not see, and to hear what ye hear, and did not hear.' And lo, a certain lawyer stood up, trying him, and saying, 'Teacher, what having done, life age-during shall I inherit?' And he said unto him, 'In the law what hath been written? how dost thou read?' And he answering said, 'Thou shalt love the Lord thy

God out of all thy heart, and out of all thy soul, and out of all thy strength, and out of all thy understanding, and thy neighbour as thyself.' And he said to him, 'Rightly thou didst answer; this do, and thou shalt live.' And he, willing to declare himself righteous, said unto Jesus, 'And who is my neighbour?' and Jesus having taken up [the word], said, 'A certain man was going down from Jerusalem to Jericho, and fell among robbers, and having stripped him and inflicted blows, they went away, leaving [him] half dead. 'And by a coincidence a certain priest was going down in that way, and having seen him, he passed over on the opposite side; and in like manner also, a Levite, having been about the place, having come and seen, passed over on the opposite side. 'But a certain Samaritan, journeying, came along him, and having seen him, he was moved with compassion, and having come near, he bound up his wounds, pouring on oil and wine, and having lifted him up on his own beast, he brought him to an inn, and was careful of him; and on the morrow, going forth, taking out two denaries, he gave to the innkeeper, and said to him, Be careful of him, and whatever thou mayest spend more, I, in my coming again, will give back to thee. 'Who, then, of these three, seemeth to thee to have become neighbour of him who fell among the robbers?' and he said, 'He who did the kindness with him,' then Jesus said to him, 'Be going on, and thou be doing in like manner.' And it came to pass, in their going on, that he entered into a certain village, and a certain woman, by name Martha, did receive him into her house, and she had also a sister, called Mary, who also, having seated herself beside the feet of Jesus, was hearing the word, and Martha was distracted about much serving, and having stood by him, she said, 'Sir, dost thou not care that my sister left me alone to serve? say then to her, that she may partake along with me.' And Jesus answering said to her, 'Martha, Martha, thou art anxious and disquieted about many things, but of one thing there is need, and Mary the good part did choose, that shall not be taken away from her.' And it came to pass, in his being in a certain place praying, as he ceased, a certain one of his disciples said unto him, 'Sir, teach us to pray, as also John taught his disciples.' And he said to them, 'When ye may pray, say ye: Our Father who art in the heavens; hallowed be Thy name: Thy reign come; Thy will come to pass, as in heaven also on earth; our appointed bread be giving us daily; and forgive us our sins, for also we ourselves forgive every one indebted to us; and mayest Thou not bring us into temptation; but do Thou deliver us from the evil.' And he said unto them, 'Who of you shall have a friend, and shall go on unto him at midnight, and may say to him, Friend, lend me three loaves, seeing a friend of mine came out of the way unto me, and I have not what I shall set before him, and he from within answering may say, Do not give me trouble, already the door hath been shut, and my children with me are in the bed, I am not able, having risen, to give to thee. 'I say to you, even if he will not give to him, having risen, because of his being his friend, yet because of his importunity, having risen, he will give him as many as he doth need; and I say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you; for every one who is asking doth receive; and he who is seeking doth find; and to him who is knocking it shall be opened. 'And of which of you -- the father -- if the son shall ask a loaf, a stone will he present to him? and if a fish, will he instead of a fish, a serpent present to him? and if he may ask an egg, will he present to him a scorpion? If, then, ye, being evil, have known good gifts to be giving to your children, how much more shall the Father who is from heaven give the Holy Spirit to those asking Him!' And he was casting forth a demon, and it was dumb, and it came to pass, the demon having gone forth, the dumb man spake, and the multitudes wondered, and certain of them said, 'By Beelzeboul, ruler of the demons, he doth cast forth the demons;' and others, tempting, a sign out of heaven from him were asking. And he, knowing their thoughts, said to them, 'Every kingdom having been divided against itself is desolated; and house against house doth fall; and if also the Adversary against himself was divided, how shall his kingdom be made to stand? for ye say, by Beelzeboul is my casting forth the demons. 'But if I by Beelzeboul cast forth the demons -- your sons, by whom do they cast forth? because of this your judges they shall be; but if by the finger of God I cast forth the demons, then come unawares upon you did the reign of God. 'When the strong man armed may keep his hall, in peace are his goods; but when the stronger than he, having come upon [him], may overcome him, his whole-

armour he doth take away in which he had trusted, and his spoils he distributeth; he who is not with me is against me, and he who is not gathering with me doth scatter. `When the unclean spirit may go forth from the man it walketh through waterless places seeking rest, and not finding, it saith, I will turn back to my house whence I came forth; and having come, it findeth [it] swept and adorned; then doth it go, and take to it seven other spirits more evil than itself, and having entered, they dwell there, and the last of that man becometh worst than the first.' And it came to pass, in his saying these things, a certain woman having lifted up the voice out of the multitude, said to him, `Happy the womb that carried thee, and the paps that thou didst suck!' And he said, `Yea, rather, happy those hearing the word of God, and keeping [it]!' And the multitudes crowding together upon him, he began to say, `This generation is evil, a sign it doth seek after, and a sign shall not be given to it, except the sign of Jonah the prophet, for as Jonah became a sign to the Ninevites, so also shall the Son of Man be to this generation. `A queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and lo, greater than Solomon here! `Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, because they reformed at the proclamation of Jonah; and lo, greater than Jonah here! `And no one having lighted a lamp, doth put [it] in a secret place, nor under the measure, but on the lamp-stand, that those coming in may behold the light. `The lamp of the body is the eye, when then thine eye may be simple, thy whole body also is lightened; and when it may be evil, thy body also is darkened; take heed, then, lest the light that [is] in thee be darkness; if then thy whole body is lightened, not having any part darkened, the whole shall be lightened, as when the lamp by the brightness may give thee light.' And in [his] speaking, a certain Pharisee was asking him that he might dine with him, and having gone in, he reclined (at meat), and the Pharisee having seen, did wonder that he did not first baptize himself before the dinner. And the Lord said unto him, `Now do ye, the Pharisees, the outside of the cup and of the plate make clean, but your inward part is full of rapine and wickedness; unthinking! did not He who made the outside also the inside make? But what ye have give ye [as] alms, and, lo, all things are clean to you. `But wo to you, the Pharisees, because ye tithe the mint, and the rue, and every herb, and ye pass by the judgment, and the love of God; these things it behoveth to do, and those not to be neglecting. `Wo to you, the Pharisees, because ye love the first seats in the synagogues, and the salutations in the market-places. `Wo to you, scribes and Pharisees, hypocrites, because ye are as the unseen tombs, and the men walking above have not known.' And one of the lawyers answering, saith to him, `Teacher, these things saying, us also thou dost insult;' and he said, `And to you, the lawyers, wo! because ye burden men with burdens grievous

to be borne, and ye yourselves with one of your fingers do not touch the burdens. `Wo to you, because ye build the tombs of the prophets, and your fathers killed them. Then do ye testify, and are well pleased with the works of your fathers, because they indeed killed them, and ye do build their tombs; because of this also the wisdom of God said: I will send to them prophets, and apostles, and some of them they shall kill and persecute, that the blood of all the prophets, that is being poured forth from the foundation of the world, may be required from this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the house; yes, I say to you, It shall be required from this generation. `Wo to you, the lawyers, because ye took away the key of the knowledge; yourselves ye did not enter; and those coming in, ye did hinder.' And in his speaking these things unto them, the scribes and the Pharisees began fearfully to urge and to press him to speak about many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. At which time the myriads of the multitude having been gathered together, so as to tread upon one another, he began to say unto his disciples, first, `Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy; and there is nothing covered, that shall not be revealed; and hid, that shall not be known; because whatever in the darkness ye said, in the light shall be heard: and what to the ear ye spake in the inner-chambers, shall be proclaimed upon the house-tops. `And I say to you, my friends, be not afraid of those killing the body, and after these things are not having anything over to do; but I will show to

you, whom ye may fear; Fear him who, after the killing, is having authority to cast to the gehenna; yes, I say to you, Fear ye Him. `Are not five sparrows sold for two assars? and one of them is not forgotten before God, but even the hairs of your head have been all numbered; therefore fear ye not, than many sparrows ye are of more value. `And I say to you, Every one -- whoever may confess with me before men, the Son of Man also shall confess with him before the messengers of God, and he who hath denied me before men, shall be denied before the messengers of God, and every one whoever shall say a word to the Son of Man, it shall be forgiven to him, but to him who to the Holy Spirit did speak evil, it shall not be forgiven. `And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye may reply, or what ye may say, for the Holy Spirit shall teach you in that hour what it behoveth [you] to say.' And a certain one said to him, out of the multitude, `Teacher, say to my brother to divide with me the inheritance.' And he said to him, `Man, who set me a judge or a divider over you?' And he said unto them, `Observe, and beware of the covetousness, because not in the abundance of one's goods is his life.' And he spake a simile unto them, saying, `Of a certain rich man the field brought forth well; and he was reasoning within himself, saying, What shall I do, because I have not where I shall gather together my fruits? and he said, This I will do, I will take down my storehouses, and greater ones I will build, and I will gather together there all my products and my good things, and I will say to my soul, Soul, thou hast many good things laid up for many years, be resting, eat, drink, be merry. `And God said to him, Unthinking one! this night thy soul they shall require from thee, and what things thou didst prepare -- to whom shall they be? so [is] he who is treasuring up to himself, and is not rich toward God.' And he said unto his disciples, `Because of this, to you I say, Be not anxious for your life, what ye may eat; nor for the body, what ye may put on; the life is more than the nourishment, and the body than the clothing. `Consider the ravens, that they sow not, nor reap, to which there is no barn nor storehouse, and God doth nourish them; how much better are ye than the fowls? and who of you, being anxious, is able to add to his age one cubit? If, then, ye are not able for the least -- why for the rest are ye anxious? `Consider the lilies, how do they grow? they labour not, nor do they spin, and I say to you, not even Solomon in all his glory was arrayed as one of these; and if the herbage in the field, that to-day is, and to-morrow into an oven is cast, God doth so clothe, how much more you -- ye of little faith? `And ye -- seek not what ye may eat, or what ye may drink, and be not in suspense, for all these things do the nations of the world seek after, and your Father hath known that ye have need of these things; but, seek ye the reign of God, and all these things shall be added to you. `Fear not, little flock, because your Father did delight to give you the reign; sell your goods, and give alms, make to yourselves bags that become not old, a treasure unfailing in the heavens, where thief doth not come near, nor moth destroy; for where your treasure is, there also your heart will be. `Let your loins be girded, and the lamps burning, and ye like to men waiting for their lord, when he shall return out of the wedding feasts, that he having come and knocked, immediately they may open to him. `Happy those servants, whom the lord, having come, shall find watching; verily I say to you, that he will gird himself, and will cause them to recline (at meat), and having come near, will minister to them; and if he may come in the second watch, and in the third watch he may come, and may find [it] so, happy are those servants. `And this know, that if the master of the house had known what hour the thief doth come, he would have watched, and would not have suffered his house to be broken through; and ye, then, become ye ready, because at the hour ye think not, the Son of Man doth come.' And Peter said to him, `Sir, unto us this simile dost thou speak, or also unto all?' And the Lord said, `Who, then, is the faithful and prudent steward whom the lord shall set over his household, to give in season the wheat measure? Happy that servant, whom his lord, having come, shall find doing so; truly I say to you, that over all his goods he will set him. `And if that servant may say in his heart, My lord doth delay to come, and may begin to beat the men-servants and the maid-servants, to eat also, and to drink, and to be drunken; the lord of that servant will come in a day in which he doth not look for [him], and in an hour that he doth not know, and will cut him off, and his portion with the unfaithful he will appoint. `And that servant, who having known his lord's will, and not having prepared, nor

having gone according to his will, shall be beaten with many stripes, and he who, not having known, and having done things worthy of stripes, shall be beaten with few; and to every one to whom much was given, much shall be required from him; and to whom they did commit much, more abundantly they will ask of him. `Fire I came to cast to the earth, and what will I if already it was kindled? but I have a baptism to be baptized with, and how am I pressed till it may be completed! `Think ye that peace I came to give in the earth? no, I say to you, but rather division; for there shall be henceforth five in one house divided -- three against two, and two against three; a father shall be divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.' And he said also to the multitudes, `When ye may see the cloud rising from the west, immediately ye say, A shower doth come, and it is so; and when -- a south wind blowing, ye say, that there will be heat, and it is; hypocrites! the face of the earth and of the heaven ye have known to make proof of, but this time -- how do ye not make proof of [it]? `And why, also, of yourselves, judge ye not what is righteous? for, as thou art going away with thy opponent to the ruler, in the way give diligence to be released from him, lest he may drag thee unto the judge, and the judge may deliver thee to the officer, and the officer may cast thee into prison; I say to thee, thou mayest not come forth thence till even the last mite thou mayest give back.' And there were present certain at that time, telling him about the Galileans, whose blood Pilate did mingle with their sacrifices; and Jesus answering said to them, `Think ye that these Galileans became sinners beyond all the Galileans, because they have suffered such things? No -- I say to you, but, if ye may not reform, all ye even so shall perish. `Or those eighteen, on whom the tower in Siloam fell, and killed them; think ye that these became debtors beyond all men who are dwelling in Jerusalem? No -- I say to you, but, if ye may not reform, all ye in like manner shall perish.' And he spake this simile: `A certain one had a fig-tree planted in his vineyard, and he came seeking fruit in it, and he did not find; and he said unto the vine-dresser, Lo, three years I come seeking fruit in this fig-tree, and do not find, cut it off, why also the ground doth it render useless? `And he answering saith to him, Sir, suffer it also this year, till that I may dig about it, and cast in dung; and if indeed it may bear fruit --; and if not so, thereafter thou shalt cut it off.' And he was teaching in one of the synagogues on the sabbath, and lo, there was a woman having a spirit of infirmity eighteen years, and she was bowed together, and not able to bend back at all, and Jesus having seen her, did call [her] near, and said to her, `Woman, thou hast been loosed from thy infirmity;' and he laid on her [his] hands, and presently she was set upright, and was glorifying God. And

the chief of the synagogue answering -- much displeased that on the sabbath Jesus healed -- said to the multitude, `Six days there are in which it behoveth [us] to be working; in these, then, coming, be healed, and not on the sabbath-day.' Then the Lord answered him and said, `Hypocrite, doth not each of you on the sabbath loose his ox or ass from the stall, and having led away, doth water [it]? and this one, being a daughter of Abraham, whom the Adversary bound, lo, eighteen years, did it not behove to be loosed from this bond on the sabbath-day?' And he saying these things, all who were opposed to him were being ashamed, and all the multitude were rejoicing over all the glorious things that are being done by him. And he said, `To what is the reign of God like? and to what shall I liken it? It is like to a grain of mustard, which a man having taken, did cast into his garden, and it increased, and came to a great tree, and the fowls of the heavens did rest in its branches.' And again he said, `To what shall I liken the reign of God? It is like leaven, which a woman, having taken, did hide in three measures of meal, till that all was leavened.' And he was going through cities and villages, teaching, and making progress toward Jerusalem; and a certain one said to him, `Sir, are those saved few?' and he said unto them, `Be striving to go in through the straight gate, because many, I say to you, will seek to go in, and shall not be able; from the time the master of the house may have risen up, and may have shut the door, and ye may begin without to stand, and to knock at the door, saying, Lord, lord, open to us, and he answering shall say to you, I have not known you whence ye are, then ye may begin to say, We did eat before thee, and did drink, and in our broad places thou didst teach; and he shall say, I say to you, I

have not known you whence ye are; depart from me, all ye workers of the unrighteousness. `There shall be there the weeping and the gnashing of the teeth, when ye may see Abraham, and Isaac, and Jacob, and all the prophets, in the reign of God, and yourselves being cast out without; and they shall come from east and west, and from north and south, and shall recline in the reign of God, and lo, there are last who shall be first, and there are first who shall be last.' On that day there came near certain Pharisees, saying to him, `Go forth, and be going on hence, for Herod doth wish to kill thee;' and he said to them, `Having gone, say to this fox, Lo, I cast forth demons, and perfect cures to-day and to-morrow, and the third [day] I am being perfected; but it behoveth me to-day, and to-morrow, and the [day] following, to go on, because it is not possible for a prophet to perish out of Jerusalem. `Jerusalem, Jerusalem, that is killing the prophets, and stoning those sent unto her, how often did I will to gather together thy children, as a hen her brood under the wings, and ye did not will. `Lo, your house is being left to you desolate, and verily I say to you -- ye may not see me, till it may come, when ye may say, Blessed [is] he who is coming in the name of the Lord.' And it came to pass, on his going into the house of a certain one of the chiefs of the Pharisees, on a sabbath, to eat bread, that they were watching him, and lo, there was a certain dropsical man before him; and Jesus answering spake to the lawyers and Pharisees, saying, `Is it lawful on the sabbath-day to heal?' and they were silent, and having taken hold of [him], he healed him, and let [him] go; and answering them he said, `Of which of you shall an ass or ox fall into a pit, and he will not immediately draw it up on the sabbath-day?' and they were not able to answer him again unto these things. And he spake a simile unto those called, marking how they were choosing out the first couches, saying unto them, `When thou mayest be called by any one to marriage-feasts, thou mayest not recline on the first couch, lest a more honourable than thou may have been called by him, and he who did call thee and him having come shall say to thee, Give to this one place, and then thou mayest begin with shame to occupy the last place. `But, when thou mayest be called, having gone on, recline in the last place, that when he who called thee may come, he may say to thee, Friend, come up higher; then thou shalt have glory before those reclining with thee; because every one who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.' And he said also to him who did call him, `When thou mayest make a dinner or a supper, be not calling thy friends, nor thy brethren, nor thy kindred, nor rich neighbours, lest they may also call thee again, and a recompense may come to thee; but when thou mayest make a feast, be calling poor, maimed, lame, blind, and happy thou shalt be, because they have not to recompense thee, for it shall be recompensed to thee in the rising again of the righteous.' And one of those reclining with him, having heard these things, said to him, `Happy [is] he who shall eat bread in the reign of God;' and he said to him, `A certain man made a great supper, and called many, and he sent his servant at the hour of the supper to say to those having been called, Be coming, because now are all things ready. `And they began with one consent all to excuse themselves: The first said to him, A field I bought, and I have need to go forth and see it; I beg of thee, have me excused. `And another said, Five yoke of oxen I bought, and I go on to prove them; I beg of thee, have me excused: and another said, A wife I married, and because of this I am not able to come. `And that servant having come, told to his lord these things, then the master of the house, having been angry, said to his servant, Go forth quickly to the broad places and lanes of the city, and the poor, and maimed, and lame, and blind, bring in hither. `And the servant said, Sir, it hath been done as thou didst command, and still there is room. `And the lord said unto the servant, Go forth to the ways and hedges, and constrain to come in, that my house may be filled; for I say to you, that none of those men who have been called shall taste of my supper.' And there were going on with him great multitudes, and having turned, he said unto them, `If any one doth come unto me, and doth not hate his own father, and mother, and wife, and children, and brothers, and sisters, and yet even his own life, he is not able to be my disciple; and whoever doth not bear his cross, and come after me, is not able to be my disciple. `For who of you, willing to build a tower, doth not first, having sat down, count the expense, whether he have the things for completing? lest that he having laid a foundation, and not being able to finish, all who are beholding may begin to mock him, saying -- This man began to build,

and was not able to finish. `Or what king going on to engage with another king in war, doth not, having sat down, first consult if he be able with ten thousand to meet him who with twenty thousand is coming against him? and if not so -- he being yet a long way off -- having sent an embassy, he doth ask the things for peace. `So, then, every one of you who doth not take leave of all that he himself hath, is not able to be my disciple. `The salt [is] good, but if the salt doth become tasteless, with what shall it be seasoned? neither for land nor for manure is it fit -- they cast it without. He who is having ears to hear - - let him hear.' And all the tax-gatherers and the sinners were coming nigh to him, to hear him, and the Pharisees and the scribes were murmuring, saying -- This one doth receive sinners, and doth eat with them.' And he spake unto them this simile, saying, `What man of you having a hundred sheep, and having lost one out of them, doth not leave behind the ninety-nine in the wilderness, and go on after the lost one, till he may find it? and having found, he doth lay [it] on his shoulders rejoicing, and having come to the house, he doth call together the friends and the neighbours, saying to them, Rejoice with me, because I found my sheep -- the lost one. `I say to you, that so joy shall be in the heaven over one sinner reforming, rather than over ninety-nine righteous men, who have no need of reformation. `Or what woman having ten drachms, if she may lose one drachm, doth not light a lamp, and sweep the house, and seek carefully till that she may find? and having found, she doth call together the female friends and the neighbours, saying, Rejoice with me, for I found the drachm that I lost. `So I say to you, joy doth come before the messengers of God over one sinner reforming.' And he said, `A certain man had two sons, and the younger of them said to the father, Father, give me the portion of the substance falling to [me], and he divided to them the living. `And not many days after, having gathered all together, the younger son went abroad to a far country, and there he scattered his substance, living riotously; and he having spent all, there came a mighty famine on that country, and himself began to be in want; and having gone on, he joined himself to one of the citizens of that country, and he sent him to the fields to feed swine, and he was desirous to fill his belly from the husks that the swine were eating, and no one was giving to him. `And having come to himself, he said, How many hirelings of my father have a superabundance of bread, and I here with hunger am perishing! having risen, I will go on unto my father, and will say to him, Father, I did sin -- to the heaven, and before thee, and no more am I worthy to be called thy son; make me as one of thy hirelings. `And having risen, he went unto his own father, and he being yet far distant, his father saw him, and was moved with compassion, and having ran he fell upon his neck and kissed him; and the son said to him, Father, I did sin -- to the heaven, and before thee, and no more am I worthy to be called thy son. `And the father said unto his servants, Bring forth the first robe, and clothe him, and give a ring for his hand, and sandals for the feet; and having brought the fatted calf, kill [it], and having eaten, we may be merry, because this my son was dead, and did live again, and he was lost, and was found; and they began to be merry. `And his elder son was in a field, and as, coming, he drew nigh to the house, he heard music and dancing, and having called near one of the young men, he was inquiring what these things might be, and he said to him -- Thy brother is arrived, and thy father did kill the fatted calf, because in health he did receive him back. `And he was angry, and would not go in, therefore his father, having come forth, was entreating him; and he answering said to the father, Lo, so many years I do serve thee, and never thy command did I transgress, and to me thou didst never give a kid, that with my friends I might make merry; but when thy son -- this one who did devour thy living with harlots -- came, thou didst kill to him the fatted calf. `And he said to him, Child, thou art always with me, and all my things are thine; but to be merry, and to be glad, it was needful, because this thy brother was dead, and did live again, he was lost, and was found.' And he said also unto his disciples, `A certain man was rich, who had a steward, and he was accused to him as scattering his goods; and having called him, he said to him, What [is] this I hear about thee? render the account of thy stewardship, for thou mayest not any longer be steward. `And the steward said in himself, What shall I do, because my lord doth take away the stewardship from me? to dig I am not able, to beg I am ashamed: -- I have known what I shall do, that, when I may be removed from the stewardship, they

may receive me to their houses. `And having called near each one of his lord's debtors, he said to the first, How much dost thou owe to my lord? and he said, A hundred baths of oil; and he said to him, Take thy bill, and having sat down write fifty. `Afterward to another he said, And thou, how much dost thou owe? and he said, A hundred cors of wheat; and he saith to him, Take thy bill, and write eighty. `And the lord commended the unrighteous steward that he did prudently, because the sons of this age are more prudent than the sons of the light, in respect to their generation. and I say to you, Make to yourselves friends out of the mammon of unrighteousness, that when ye may fail, they may receive you to the age-during tabernacles. `He who is faithful in the least, [is] also faithful in much; and he who in the least [is] unrighteous, is also unrighteous in much; if, then, in the unrighteous mammon ye became not faithful -- the true who will entrust to you? and if in the other's ye became not faithful -- your own, who shall give to you? `No domestic is able to serve two lords, for either the one he will hate, and the other he will love; or one he will hold to, and of the other he will be heedless; ye are not able to serve God and mammon.' And also the Pharisees, being lovers of money, were hearing all these things, and were deriding him, and he said to them, `Ye are those declaring yourselves righteous before men, but God doth know your hearts; because that which among men is high, [is] abomination before God; the law and the prophets [are] till John; since then the reign of God is proclaimed good news, and every one doth press into it; and it is easier to the heaven and the earth to pass away, than of the law one tittle to fall. `Every one who is sending away his wife, and marrying another, doth commit adultery; and every one who is marrying her sent away from a husband doth commit adultery. `And -- a certain man was rich, and was clothed in purple and fine linen, making merry sumptuously every day, and there was a certain poor man, by name Lazarus, who was laid at his porch, full of sores, and desiring to be filled from the crumbs that are falling from the table of the rich man; yea, also the dogs, coming, were licking his sores. `And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham -- and the rich man also died, and was buried; and in the hades having lifted up his eyes, being in torments, he doth see Abraham afar off, and Lazarus in his bosom, and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus, that he may dip the tip of his finger in water, and may cool my tongue, because I am distressed in this flame. `And Abraham said, Child, remember that thou did receive -- thou -- thy good things in thy life, and Lazarus in like manner the evil things, and now he is comforted, and thou art distressed; and besides all these things, between us and you a great chasm is fixed, so that they who are willing to go over from hence unto you are not able, nor do they from thence to us pass through. `And he said, I pray thee, then, father, that thou mayest send him to the house of my father, for I have five brothers, so that he may thoroughly testify to them, that they also may not come to this place of torment. `Abraham saith to him, They have Moses and the prophets, let them hear them; and he said, No, father Abraham, but if any one from the dead may go unto them, they will reform. And he said to him, If Moses and the prophets they do not hear, neither if one may rise out of the dead will they be persuaded.' And he said unto the disciples, `It is impossible for the stumbling blocks not to come, but wo [to him] through whom they come; it is more profitable to him if a weighty millstone is put round about his neck, and he hath been cast into the sea, than that he may cause one of these little ones to stumble. `Take heed to yourselves, and, if thy brother may sin in regard to thee, rebuke him, and if he may reform, forgive him, and if seven times in the day he may sin against thee, and seven times in the day may turn back to thee, saying, I reform; thou shalt forgive him.' And the apostles said to the Lord, `Add to us faith;' and the Lord said, `If ye had faith as a grain of mustard, ye would have said to this sycamine, Be uprooted, and be planted in the sea, and it would have obeyed you. `But, who is he of you -- having a servant ploughing or feeding -- who, to him having come in out of the field, will say, Having come near, recline at meat? but will not [rather] say to him, Prepare what I may sup, and having girded thyself about, minister to me, till I eat and drink, and after these things thou shalt eat and drink? Hath he favour to that servant because he did the things directed? I think not. `So also ye, when ye may have done all the things directed you, say -- We are unprofitable servants, because that which we owed to do -- we have done.' And it came to pass, in his

going on to Jerusalem, that he passed through the midst of Samaria and Galilee, and he entering into a certain village, there met him ten leprous men, who stood afar off, and they lifted up the voice, saying, 'Jesus, master, deal kindly with us;' and having seen [them], he said to them, 'Having gone on, shew yourselves to the priests;' and it came to pass, in their going, they were cleansed, and one of them having seen that he was healed did turn back, with a loud voice glorifying God, and he fell upon [his] face at his feet, giving thanks to him, and he was a Samaritan. And Jesus answering said, 'Were not the ten cleansed, and the nine -- where? There were not found who did turn back to give glory to God, except this alien;' and he said to him, 'Having risen, be going on, thy faith hath saved thee.' And having been questioned by the Pharisees, when the reign of God doth come, he answered them, and said, 'The reign of God doth not come with observation; nor shall they say, Lo, here; or lo, there; for lo, the reign of God is within you.' And he said unto his disciples, 'Days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not behold [it]; and they shall say to you, Lo, here; or lo, there; ye may not go away, nor follow; for as the lightning that is lightening out of the one [part] under heaven, to the other part under heaven doth shine, so shall be also the Son of Man in his day; and first it behoveth him to suffer many things, and to be rejected by this generation. 'And, as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man; they were eating, they were drinking, they were marrying, they were given in marriage, till the day that Noah entered into the ark, and the deluge came, and destroyed all; in like manner also, as it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; and on the day Lot went forth from Sodom, He rained fire and brimstone from heaven, and destroyed all. 'According to these things it shall be, in the day the Son of Man is revealed; in that day, he who shall be on the house top, and his vessels in the house, let him not come down to take them away; and he in the field, in like manner, let him not turn backward; remember the wife of Lot. Whoever may seek to save his life, shall lose it; and whoever may lose it, shall preserve it. 'I say to you, In that night, there shall be two men on one couch, the one shall be taken, and the other shall be left; two women shall be grinding at the same place together, the one shall be taken, and the other shall be left; two men shall be in the field, the one shall be taken, and the other left.' And they answering say to him, 'Where, sir?' and he said to them, 'Where the body [is], there will the eagles be gathered together.' And he spake also a simile to them, that it behoveth [us] always to pray, and not to faint, saying, 'A certain judge was in a certain city -- God he is not fearing, and man he is not regarding -- and a widow was in that city, and she was coming unto him, saying, Do me justice on my opponent, and he would not for a time, but after these things he said in himself, Even if God I do not fear, and man do not regard, yet because this widow doth give me trouble, I will do her justice, lest, perpetually coming, she may plague me.' And the Lord said, 'Hear ye what the unrighteous judge saith: and shall not God execute the justice to His choice ones, who are crying unto Him day and night -- bearing long in regard to them? I say to you, that He will execute the justice to them quickly; but the Son of Man having come, shall he find the faith upon the earth?' And he spake also unto certain who have been trusting in themselves that they were righteous, and have been despising the rest, this simile: 'Two men went up to the temple to pray, the one a Pharisee, and the other a tax-gatherer; the Pharisee having stood by himself, thus prayed: God, I thank Thee that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax-gatherer; I fast twice in the week, I give tithes of all things -- as many as I possess. 'And the tax-gatherer, having stood afar off, would not even the eyes lift up to the heaven, but was smiting on his breast, saying, God be propitious to me -- the sinner! I say to you, this one went down declared righteous, to his house, rather than that one: for every one who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.' And they were bringing near also the babes, that he may touch them, and the disciples having seen did rebuke them, and Jesus having called them near, said, 'Suffer the little children to come unto me, and forbid them not, for of such is the reign of God; verily I say to you, Whoever may not receive the reign of God as a little child, may not enter into it.' And a certain ruler questioned him, saying, 'Good

teacher, what having done -- shall I inherit life age-during?' And Jesus said to him, 'Why me dost thou call good? no one [is] good, except One -- God; the commands thou hast known: Thou mayest not commit adultery, Thou mayest do no murder, Thou mayest not steal, Thou mayest not bear false witness, Honour thy father and thy mother.' And he said, 'All these I did keep from my youth;' and having heard these things, Jesus said to him, 'Yet one thing to thee is lacking; all things -- as many as thou hast -- sell, and distribute to the poor, and thou shalt have treasure in heaven, and come, be following me;' and he, having heard these things, became very sorrowful, for he was exceeding rich. And Jesus having seen him become very sorrowful, said, 'How hardly shall those having riches enter into the reign of God! for it is easier for a camel through the eye of a needle to enter, than for a rich man into the reign of God to enter.' And those who heard, said, 'And who is able to be saved?' and he said, 'The things impossible with men are possible with God.' And Peter said, 'Lo, we left all, and did follow thee;' and he said to them, 'Verily I say to you, that there is not one who left house, or parents, or brothers, or wife, or children, for the sake of the reign of God, who may not receive back manifold more in this time, and in the coming age, life age-during.' And having taken the twelve aside, he said unto them, 'Lo, we go up to Jerusalem, and all things shall be completed -- that have been written through the prophets -- to the Son of Man, for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon, and having scourged they shall put him to death, and on the third day he shall rise again.' And they none of these things understood, and this saying was hid from them, and they were not knowing the things said. And it came to pass, in his coming nigh to Jericho, a certain blind man was sitting beside the way begging, and having heard a multitude going by, he was inquiring what this may be, and they brought him word that Jesus the Nazarene doth pass by, and he cried out, saying, 'Jesus, Son of David, deal kindly with me;' and those going before were rebuking him, that he might be silent, but he was much more crying out, 'Son of David, deal kindly with me.' And Jesus having stood, commanded him to be brought unto him, and he having come nigh, he questioned him, saying, 'What wilt thou I shall do to thee?' and he said, 'Sir, that I may receive sight.' And Jesus said to him, 'Receive thy sight; thy faith hath saved thee;' and presently he did receive sight, and was following him, glorifying God; and all the people, having seen, did give praise to God. And having entered, he was passing through Jericho, and lo, a man, by name called Zaccheus, and he was a chief tax-gatherer, and he was rich, and he was seeking to see Jesus, who he is, and was not able for the multitude, because in stature he was small, and having run forward before, he went up on a sycamore, that he may see him, because through that [way] he was about to pass by. And as Jesus came up to the place, having looked up, he saw him, and said unto him, 'Zaccheus, having hastened, come down, for to-day in thy house it behoveth me to remain;' and he having hastened did come down, and did receive him rejoicing; and having seen [it], they were all murmuring, saying -- 'With a sinful man he went in to lodge!' And Zaccheus having stood, said unto the Lord, 'Lo, the half of my goods, sir, I give to the poor, and if of any one anything I did take by false accusation, I give back fourfold.' And Jesus said unto him -- 'To-day salvation did come to this house, inasmuch as he also is a son of Abraham; for the Son of Man came to seek and to save the lost.' And while they are hearing these things, having added he spake a simile, because of his being nigh to Jerusalem, and of their thinking that the reign of God is about presently to be made manifest. He said therefore, 'A certain man of birth went on to a far country, to take to himself a kingdom, and to return, and having called ten servants of his own, he gave to them ten pounds, and said unto them, Do business -- till I come; and his citizens were hating him, and did send an embassy after him, saying, We do not wish this one to reign over us. And it came to pass, on his coming back, having taken the kingdom, that he commanded these servants to be called to him, to whom he gave the money, that he might know what any one had done in business. 'And the first came near, saying, Sir, thy pound did gain ten pounds; and he said to him, Well done, good servant, because in a very little thou didst become faithful, be having authority over ten cities. 'And the second came, saying, Sir, thy pound made five pounds; and he said also to this one, And thou, become thou over five cities. 'And another came, saying, Sir, lo, thy pound, that I had lying away in a napkin; for I was afraid

of thee, because thou art an austere man; thou takest up what thou didst not lay down, and reapest what thou didst not sow. `And he saith to him, Out of thy mouth I will judge thee, evil servant: thou knewest that I am an austere man, taking up what I did not lay down, and reaping what I did not sow! and wherefore didst thou not give my money to the bank, and I, having come, with interest might have received it? `And to those standing by he said, Take from him the pound, and give to him having the ten pounds -- (and they said to him, Sir, he hath ten pounds) -- for I say to you, that to every one having shall be given, and from him not having, also what he hath shall be taken from him, but those my enemies, who did not wish me to reign over them, bring hither and slay before me.' And having said these things, he went on before, going up to Jerusalem. And it came to pass, as he came nigh to Bethphage and Bethany, unto the mount called of the Olives, he sent two of his disciples, having said, Go away to the village over-against, in which, entering into, ye shall find a colt bound, on which no one of men did ever sit, having loosed it, bring [it]; and if any one doth question you, Wherefore do ye loose [it]? thus ye shall say to him -- The Lord hath need of it.' And those sent, having gone away, found according as he said to them, and while they are loosing the colt, its owners said unto them, `Why loose ye the colt?' and they said, `The Lord hath need of it;' and they brought it unto Jesus, and having cast their garments upon the colt, they did set Jesus upon it. And as he is going, they were spreading their garments in the way, and as he is coming nigh now, at the descent of the mount of the Olives, the whole multitude of the disciples began rejoicing to praise God with a great voice for all the mighty works they had seen, saying, `blessed [is] he who is coming, a king in the name of the Lord; peace in heaven, and glory in the highest.' And certain of the Pharisees from the multitude said unto him, `Teacher, rebuke thy disciples;' and he answering said to them, `I say to you, that, if these shall be silent, the stones will cry out!' And when he came nigh, having seen the city, he wept over it, saying -- `If thou didst know, even thou, at least in this thy day, the things for thy peace; but now they were hid from thine eyes. `Because days shall come upon thee, and thine enemies shall cast around thee a rampart, and compass thee round, and press thee on every side, and lay thee low, and thy children within thee, and they shall not leave in thee a stone upon a stone, because thou didst not know the time of thy inspection.' And having entered into the temple, he began to cast forth those selling in it, and those buying, saying to them, `It hath been written, My house is a house of prayer -- but ye made it a den

of robbers.' And he was teaching daily in the temple, but the chief priests and the scribes were seeking to destroy him -- also the chiefs of the people -- and they were not finding what they shall do, for all the people were hanging on him, hearing him. And it came to pass, on one of those days, as he is teaching the people in the temple, and proclaiming good news, the chief priests and the scribes, with the elders, came upon [him], and spake unto him, saying, `Tell us by what authority thou dost these things? or who is he that gave to thee this authority?' And he answering said unto them, `I will question you -- I also -- one thing, and tell me: the baptism of John, from heaven was it, or from men?' And they reasoned with themselves, saying -- `If we may say, From heaven, he will say, Wherefore, then, did ye not believe him? and if we may say, From men, all the people will stone us, for they are having been persuaded John to be a prophet.' And they answered, that they knew not whence [it was], and Jesus said to them, `Neither do I say to you by what authority I do these things.' And he began to speak unto the people this simile: `A certain man planted a vineyard, and gave it out to husbandmen, and went abroad for a long time, and at the season he sent unto the husbandmen a servant, that from the fruit of the vineyard they may give to him, but the husbandmen having beat him, did send [him] away empty. `And he added to send another servant, and they that one also having beaten and dishonoured, did send away empty; and he added to send a third, and this one also, having wounded, they did cast out. `And the owner of the vineyard said, What shall I do? I will send my son -- the beloved, perhaps having seen this one, they will do reverence; and having seen him, the husbandmen reasoned among themselves, saying, This is the heir; come, we may kill him, that the inheritance may become ours; and having cast him outside of the vineyard, they killed [him]; what, then, shall the owner of the vineyard do to them? He will come,

and destroy these husbandmen, and will give the vineyard to others.' And having heard, they said, 'Let it not be!' and he, having looked upon them, said, 'What, then, is this that hath been written: A stone that the builders rejected -- this became head of a corner? every one who hath fallen on that stone shall be broken, and on whom it may fall, it will crush him to pieces.' And the chief priests and the scribes sought to lay hands on him in that hour, and they feared the people, for they knew that against them he spake this simile. And, having watched [him], they sent forth liars in wait, feigning themselves to be righteous, that they might take hold of his word, to deliver him up to the rule and to the authority of the governor, and they questioned him, saying, 'Teacher, we have known that thou dost say and teach rightly, and dost not accept a person, but in truth the way of God dost teach; Is it lawful to us to give tribute to Caesar or not?' And he, having perceived their craftiness, said unto them, 'Why me do ye tempt? shew me a denary; of whom hath it an image and superscription?' and they answering said, 'Of Caesar:' and he said to them, 'Give back, therefore, the things of Caesar to Caesar, and the things of God to God;' and they were not able to take hold on his saying before the people, and having wondered at his answer, they were silent. And certain of the Sadducees, who are denying that there is a rising again, having come near, questioned him, saying, 'Teacher, Moses wrote to us, If any one's brother may die, having a wife, and he may die childless -- that his brother may take the wife, and may raise up seed to his brother. 'There were, then, seven brothers, and the first having taken a wife, died childless, and the second took the wife, and he died childless, and the third took her, and in like manner also the seven -- they left not children, and they died; and last of all died also the woman: in the rising again, then, of which of them doth she become wife? -- for the seven had her as wife.' And Jesus answering said to them, 'The sons of this age do marry and are given in marriage, but those accounted worthy to obtain that age, and the rising again that is out of the dead, neither marry, nor are they given in marriage; for neither are they able to die any more -- for they are like messengers -- and they are sons of God, being sons of the rising again. 'And that the dead are raised, even Moses shewed at the Bush, since he doth call the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; and He is not a God of dead men, but of living, for all live to Him.' And certain of the scribes answering said, 'Teacher, thou didst say well;' and no more durst they question him anything. And he said unto them, 'How do they say the Christ to be son of David, and David himself saith in the Book of Psalms, The Lord said to my lord, Sit thou on my right hand, till I shall make thine enemies thy footstool; David, then, doth call him lord, and how is he his son?' And, all the people hearing, he said to his disciples, 'Take heed of the scribes, who are wishing to walk in long robes, and are loving salutations in the markets, and first seats in the synagogues, and first couches in the suppers, who devour the houses of the widows, and for a pretence make long prayers, these shall receive more abundant judgment.' And having looked up, he saw those who did cast their gifts to the treasury -- rich men, and he saw also a certain poor widow casting there two mites, and he said, 'Truly I say to you, that this poor widow did cast in more than all; for all these out of their superabundance did cast into the gifts to God, but this one out of her want, all the living that she had, did cast in.' And certain saying about the temple, that with goodly stones and devoted things it hath been adorned, he said, 'These things that ye behold -- days will come, in which there shall not be left a stone upon a stone, that shall not be thrown down.' And they questioned him, saying, 'Teacher, when, then, shall these things be? and what [is] the sign when these things may be about to happen?' And he said, 'See -- ye may not be led astray, for many shall come in my name, saying -- I am [he], and the time hath come nigh; go not on then after them; and when ye may hear of wars and uprisings, be not terrified, for it behoveth these things to happen first, but the end [is] not immediately.' Then said he to them, 'Nation shall rise against nation, and kingdom against kingdom, great shakings also in every place, and famines, and pestilences, there shall be; fearful things also, and great signs from heaven there shall be; and before all these, they shall lay on you their hands, and persecute, delivering up to synagogues and prisons, being brought before kings and governors for my name's sake; and it shall become to you for a testimony. 'Settle, then, to your hearts, not to meditate beforehand to reply, for I will give to you a mouth and wisdom that all your opposers shall not be able

to refute or resist. `And ye shall be delivered up also by parents, and brothers, and kindred, and friends, and they shall put of you to death; and ye shall be hated by all because of my name -- and a hair out of your head shall not perish; in your patience possess ye your souls. `And when ye may see Jerusalem surrounded by encampments, then know that come nigh did her desolation; then those in Judea, let them flee to the mountains; and those in her midst, let them depart out; and those in the countries, let them not come in to her; because these are days of vengeance, to fulfil all things that have been written. `And wo to those with child, and to those giving suck, in those days; for there shall be great distress on the land, and wrath on this people; and they shall fall by the mouth of the sword, and shall be led captive to all the nations, and Jerusalem shall be trodden down by nations, till the times of nations be fulfilled. `And there shall be signs in sun, and moon, and stars, and on the land [is] distress of nations with perplexity, sea and billow roaring; men fainting at heart from fear, and expectation of the things coming on the world, for the powers of the heavens shall be shaken. `And then they shall see the Son of Man, coming in a cloud, with power and much glory; and these things beginning to happen bend yourselves back, and lift up your heads, because your redemption doth draw nigh.' And he spake a simile to them: `See the fig-tree, and all the trees, when they may now cast forth, having seen, of yourselves ye know that now is the summer nigh; so also ye, when ye may see these things happening, ye know that near is the reign of God; verily I say to you -- This generation may not pass away till all may have come to pass; the heaven and the earth shall pass away, but my words may not pass away. `And take heed to yourselves, lest your hearts may be weighed down with surfeiting, and drunkenness, and anxieties of life, and suddenly that day may come on you, for as a snare it shall come on all those dwelling on the face of all the land, watch ye, then, in every season, praying that ye may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man.' And he was during the days in the temple teaching, and during the nights, going forth, he was lodging at the mount called of Olives; and all the people were coming early unto him in the temple to hear him. And the feast of the unleavened food was coming nigh, that is called Passover, and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people. And the Adversary entered into Judas, who is surnamed Iscariot, being of the number of the twelve, and he, having gone away, spake with the chief priests and the magistrates, how he might deliver him up to them, and they rejoiced, and covenanted to give him money, and he agreed, and was seeking a favourable season to deliver him up to them without tumult. And the day of the unleavened food came, in which it was behoving the passover to be sacrificed, and he sent Peter and John, saying, `Having gone on, prepare to us the passover, that we may eat;' and they said to him, `Where wilt thou that we might prepare?' And he said to them, `Lo, in your entering into the city, there shall meet you a man, bearing a pitcher of water, follow him to the house where he doth go in, and ye shall say to the master of the house, The Teacher saith to thee, Where is the guest-chamber where the passover with my disciples I may eat? and he shall show you a large upper room furnished, there make ready;' and they, having gone away, found as he hath said to them, and they made ready the passover. And when the hour come, he reclined (at meat), and the twelve apostles with him, and he said unto them, `With desire I did desire to eat this passover with you before my suffering, for I say to you, that no more may I eat of it till it may be fulfilled in the reign of God.' And having taken a cup, having given thanks, he said, `Take this and divide to yourselves, for I say to you that I may not drink of the produce of the vine till the reign of God may come.' And having taken bread, having given thanks, he brake and gave to them, saying, `This is my body, that for you is being given, this do ye -- to remembrance of me.' In like manner, also, the cup after the supping, saying, `This cup [is] the new covenant in my blood, that for you is being poured forth. `But, lo, the hand of him delivering me up [is] with me on the table, and indeed the Son of Man doth go according to what hath been determined; but wo to that man through whom he is being delivered up.' And they began to reason among themselves, who then of them it may be, who is about to do this thing. And there happened also a strife among them -- who of them is accounted to be greater. And he said to them,

`The kings of the nations do exercise lordship over them, and those exercising authority upon them are called benefactors; but ye [are] not so, but he who is greater among you -- let him be as the younger; and he who is leading, as he who is ministering; for who is greater? he who is reclining (at meat), or he who is ministering? is it not he who is reclining (at meat)? and I -- I am in your midst as he who is ministering. `And ye -- ye are those who have remained with me in my temptations, and I appoint to you, as my Father did appoint to me, a kingdom, that ye may eat and may drink at my table, in my kingdom, and may sit on thrones, judging the twelve tribes of Israel.' And the Lord said, `Simon, Simon, lo, the Adversary did ask you for himself to sift as the wheat, and I besought for thee, that thy faith may not fail; and thou, when thou didst turn, strengthen thy brethren.' And he said to him, `Sir, with thee I am ready both to prison and to death to go;' and he said, `I say to thee, Peter, a cock shall not crow to-day, before thrice thou mayest disown knowing me.' And he said to them, `When I sent you without bag, and scrip, and sandals, did ye lack anything?' and they said, `Nothing.' Then said he to them, `But, now, he who is having a bag, let him take [it] up, and in like manner also a scrip; and he who is not having, let him sell his garment, and buy a sword, for I say to you, that yet this that hath been written it behoveth to be fulfilled in me: And with lawless ones he was reckoned, for also the things concerning me have an end.' And they said, `Sir, lo, here [are] two swords;' and he said to them, `It is sufficient.' And having gone forth, he went on, according to custom, to the mount of the Olives, and his disciples also followed him, and having come to the place, he said to them, `Pray ye not to enter into temptation.' And he was withdrawn from them, as it were a stone's cast, and having fallen on the knees he was praying, saying, `Father, if Thou be counselling to make this cup pass from me --; but, not my will, but Thine be done.' -- And there appeared to him a messenger from heaven strengthening him; and having been in agony, he was more earnestly praying, and his sweat became, as it were, great drops of blood falling upon the ground. And having risen up from the prayer, having come unto the disciples, he found them sleeping from the sorrow, and he said to them, `Why do ye sleep? having risen, pray that ye may not enter into temptation.' And while he is speaking, lo, a multitude, and he who is called Judas, one of the twelve, was coming before them, and he came nigh to Jesus to kiss him, and Jesus said to him, `Judas, with a kiss the Son of Man dost thou deliver up?' And those about him, having seen what was about to be, said to him, `Sir, shall we smite with a sword?' And a certain one of them smote the servant of the chief priest, and took off his right ear, and Jesus answering said, `Suffer ye thus far,' and having touched his ear, he healed him. And Jesus said to those having come upon him -- chief priests, and magistrates of the temple, and elders -- `As upon a robber have ye come forth, with swords and sticks? while daily I was with you in the temple, ye did stretch forth no hands against me; but this is your hour and the power of the darkness.' And having taken him, they led and brought him to the house of the chief priest. And Peter was following afar off, and they having kindled a fire in the midst of the court, and having sat down together, Peter was sitting in the midst of them, and a certain maid having seen him sitting at the light, and having earnestly looked at him, she said, `And this one was with him!' and he disowned him, saying, `Woman, I have not known him.' And after a little, another having seen him, said, `And thou art of them!' and Peter said, `Man, I am not.' And one hour, as it were, having intervened, a certain other was confidently affirming, saying, `Of a truth this one also was with him, for he is also a Galilean;' and Peter said, `Man, I have not known what thou sayest;' and presently, while he is speaking, a cock crew. And the Lord having turned did look on Peter, and Peter remembered the word of the Lord, how he said to him -- `Before a cock shall crow, thou mayest disown me thrice;' and Peter having gone without, wept bitterly. And the men who were holding Jesus were mocking him, beating [him]; and having blindfolded him, they were striking him on the face, and were questioning him, saying, `Prophecy who he is who smote thee?' and many other things, speaking evilly, they spake in regard to him. And when it became day there was gathered together the eldership of the people, chief priests also, and scribes, and they led him up to their own sanhedrim, saying, `If thou be the Christ, tell us.' And he said to them, `If I may tell you, ye will not believe; and if I also question [you], ye will not answer me or send me away; henceforth, there shall be the Son of Man sitting on the right hand of the

power of God.' And they all said, 'Thou, then, art the Son of God?' and he said unto them, 'Ye say [it], because I am;' and they said, 'What need yet have we of testimony? for we ourselves did hear [it] from his mouth.' And having risen, the whole multitude of them did lead him to Pilate, and began to accuse him, saying, 'This one we found perverting the nation, and forbidding to give tribute to Caesar, saying himself to be Christ a king.' And Pilate questioned him, saying, 'Thou art the king of the Jews?' and he answering him, said, 'Thou dost say [it].' And Pilate said unto the chief priests, and the multitude, 'I find no fault in this man;' and they were the more urgent, saying -- 'He doth stir up the people, teaching throughout the whole of Judea -- having begun from Galilee -- unto this place.' And Pilate having heard of Galilee, questioned if the man is a Galilean, and having known that he is from the jurisdiction of Herod, he sent him back unto Herod, he being also in Jerusalem in those days. And Herod having seen Jesus did rejoice exceedingly, for he was wishing for a long [time] to see him, because of hearing many things about him, and he was hoping some sign to see done by him, and was questioning him in many words, and he answered him nothing. And the chief priests and the scribes stood vehemently accusing him, and Herod with his soldiers having set him at nought, and having mocked, having put around him gorgeous apparel, did send him back to Pilate, and both Pilate and Herod became friends on that day with one another, for they were before at enmity between themselves. And Pilate having called together the chief priests, and the rulers, and the people, said unto them, 'Ye brought to me this man as perverting the people, and lo, I before you having examined, found in this man no fault in those things ye bring forward against him; no, nor yet Herod, for I sent you back unto him, and lo, nothing worthy of death is having been done by him; having chastised, therefore, I will release him,' for it was necessary for him to release to them one at every feast, and they cried out -- the whole multitude -- saying, 'Away with this one, and release to us Barabbas,' who had been, because of a certain sedition made in the city, and murder, cast into prison. Pilate again then -- wishing to release Jesus -- called to them, but they were calling out, saying, 'Crucify, crucify him.' And he a third time said unto them, 'Why, what evil did he? no cause of death did I find in him; having chastised him, then, I will release [him].' And they were pressing with loud voices asking him to be crucified, and their voices, and those of the chief priests, were prevailing, and Pilate gave judgment for their request being done, and he released him who because of sedition and murder hath been cast into the prison, whom they were asking, and Jesus he gave up to their will. And as they led him away, having taken hold on Simon, a certain Cyrenian, coming from the field, they put on him the cross, to bear [it] behind Jesus. And there was following him a great multitude of the people, and of women, who also were beating themselves and lamenting him, and Jesus having turned unto them, said, 'Daughters of Jerusalem, weep not for me, but for yourselves weep ye, and for your children; for, lo, days do come, in which they shall say, Happy the barren, and wombs that did not bare, and paps that did not give suck; then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us; -- for, if in the green tree they do these things -- in the dry what may happen?' And there were also others -- two evil-doers -- with him, to be put to death; and when they came to the place that is called Skull, there they crucified him and the evil-doers, one on the right hand and one on the left. And Jesus said, 'Father, forgive them, for they have not known what they do;' and parting his garments they cast a lot. And the people were standing, looking on, and the rulers also were sneering with them, saying, 'Others he saved, let him save himself, if this be the Christ, the choice one of God.' And mocking him also were the soldiers, coming near and offering vinegar to him, and saying, 'If thou be the king of the Jews, save thyself.' And there was also a superscription written over him, in letters of Greek, and Roman, and Hebrew, 'This is the King of the Jews.' And one of the evil-doers who were hanged, was speaking evil of him, saying, 'If thou be the Christ, save thyself and us.' And the other answering, was rebuking him, saying, 'Dost thou not even fear God, that thou art in the same judgment? and we indeed righteously, for things worthy of what we did we receive back, but this one did nothing out of place;' and he said to Jesus, 'Remember me, lord, when thou mayest come in thy reign;' and Jesus said to him, 'Verily I say to thee, To-day with me thou shalt be in the paradise.' And it was, as it were, the sixth hour, and darkness came

over all the land till the ninth hour, and the sun was darkened, and the veil of the sanctuary was rent in the midst, and having cried with a loud voice, Jesus said, 'Father, to Thy hands I commit my spirit;' and these things having said, he breathed forth the spirit. And the centurion having seen what was done, did glorify God, saying, 'Really this man was righteous;' and all the multitudes who were come together to this sight, beholding the things that came to pass, smiting their breasts did turn back; and all his acquaintances stood afar off, and women who did follow him from Galilee, beholding these things. And lo, a man, by name Joseph, being a counsellor, a man good and righteous, -- he was not consenting to their counsel and deed -- from Arimathea, a city of the Jews, who also himself was expecting the reign of God, he, having gone near to Pilate, asked the body of Jesus, and having taken it down, he wrapped it in fine linen, and placed it in a tomb hewn out, where no one was yet laid. And the day was a preparation, and sabbath was approaching, and the women also who have come with him out of Galilee having followed after, beheld the tomb, and how his body was placed, and having turned back, they made ready spices and ointments, and on the sabbath, indeed, they rested, according to the command. And on the first of the sabbaths, at early dawn, they came to the tomb, bearing the spices they made ready, and certain [others] with them, and they found the stone having been rolled away from the tomb, and having gone in, they found not the body of the Lord Jesus. And it came to pass, while they are perplexed about this, that lo, two men stood by them in glittering apparel, and on their having become afraid, and having inclined the face to the earth, they said to them, 'Why do ye seek the living with the dead? he is not here, but was raised; remember how he spake to you, being yet in Galilee, saying -- It behoveth the Son of Man to be delivered up to the hands of sinful men, and to be crucified, and the third day to rise again.' And they remembered his sayings, and having turned back from the tomb told all these things to the eleven, and to all the rest. And it was the Magdalene Mary, and Joanna, and Mary of James, and the other women with them, who told unto the apostles these things, and their sayings appeared before them as idle talk, and they were not believing them. And Peter having risen, did run to the tomb, and having stooped down he seeth the linen clothes lying alone, and he went away to his own home, wondering at that which was come to pass. And, lo, two of them were going on during that day to a village, distant sixty furlongs from Jerusalem, the name of which [is] Emmaus, and they were conversing with one another about all these things that have happened. And it came to pass in their conversing and reasoning together, that Jesus himself, having come nigh, was going on with them, and their eyes were holden so as not to know him, and he said unto them, 'What [are] these words that ye exchange with one another, walking, and ye are sad?' And the one, whose name was Cleopas, answering, said unto him, 'Art thou alone such a stranger in Jerusalem, that thou hast not known the things that came to pass in it in these days?' And he said to them, 'What things?' And they said to him, 'The things about Jesus of Nazareth, who became a man -- a prophet -- powerful in deed and word, before God and all the people, how also the chief priests and our rulers did deliver him up to a judgment of death, and crucified him; and we were hoping that he it is who is about to redeem Israel, and also with all these things, this third day is passing to-day, since these things happened. 'And certain women of ours also astonished us, coming early to the tomb, and not having found his body, they came, saying also to have seen an apparition of messengers, who say he is alive, and certain of those with us went away unto the tomb, and found as even the women said, and him they saw not.' And he said unto them, 'O inconsiderate and slow in heart, to believe on all that the prophets spake! Was it not behoving the Christ these things to suffer, and to enter into his glory?' and having begun from Moses, and from all the prophets, he was expounding to them in all the Writings the things about himself. And they came nigh to the village whither they were going, and he made an appearance of going on further, and they constrained him, saying, 'Remain with us, for it is toward evening,' and the day did decline, and he went in to remain with them. And it came to pass, in his reclining (at meat) with them, having taken the bread, he blessed, and having broken, he was giving to them, and their eyes were opened, and they recognized him, and he became unseen by them. And they said one to another, 'Was not our heart burning within us, as he was speaking to us in the way, and as he was opening up to us the Writings?'

And they, having risen up the same hour, turned back to Jerusalem, and found gathered together the eleven, and those with them, saying -- 'The Lord was raised indeed, and was seen by Simon;' and they were telling the things in the way, and how he was made known to them in the breaking of the bread, and as they are speaking these things, Jesus himself stood in the midst of them, and saith to them, 'Peace -- to you;' and being amazed, and becoming affrighted, they were thinking themselves to see a spirit. And he said to them, 'Why are ye troubled? and wherefore do reasonings come up in your hearts? see my hands and my feet, that I am he; handle me and see, because a spirit hath not flesh and bones, as ye see me having.' And having said this, he shewed to them the hands and the feet, and while they are not believing from the joy, and wondering, he said to them, 'Have ye anything here to eat?' and they gave to him part of a broiled fish, and of an honeycomb, and having taken, he did eat before them, and he said to them, 'These [are] the words that I spake unto you, being yet with you, that it behoveth to be fulfilled all the things that are written in the Law of Moses, and the Prophets, and the Psalms, about me.' Then opened he up their understanding to understand the Writings, and he said to them -- 'Thus it hath been written, and thus it was behoving the Christ to suffer, and to rise out of the dead the third day, and reformation and remission of sins to be proclaimed in his name to all the nations, beginning from Jerusalem: and ye -- ye are witnesses of these things. 'And, lo, I do send the promise of my Father upon you, but ye -- abide ye in the city of Jerusalem till ye be clothed with power from on high.' And he led them forth without -- unto Bethany, and having lifted up his hands he did bless them, and it came to pass, in his blessing them, he was parted from them, and was borne up to the heaven; and they, having bowed before him, did turn back to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen.

Colossians (A. D. 63)

Paul, an apostle of Jesus Christ through the will of God, and Timotheus the brother, to the saints in Colossae, and to the faithful brethren in Christ: Grace to you, and peace from God our Father, and the Lord Jesus Christ! We give thanks to the God and Father of our Lord Jesus Christ, always praying for you, having heard of your faith in Christ Jesus, and of the love that [is] to all the saints, because of the hope that is laid up for you in the heavens, which ye heard of before in the word of the truth of the good news, which is present to you, as also in all the world, and is bearing fruit, as also in you, from the day in which ye heard, and knew the grace of God in truth; as ye also learned from Epaphras, our beloved fellow-servant, who is for you a faithful ministrant of the Christ, who also did declare to us your love in the Spirit. Because of this, we also, from the day in which we heard, do not cease praying for you, and asking that ye may be filled with the full knowledge of His will in all wisdom and spiritual understanding, to your walking worthily of the Lord to all pleasing, in every good work being fruitful, and increasing to the knowledge of God, in all might being made mighty according to the power of His glory, to all endurance and long-suffering with joy. Giving thanks to the Father who did make us meet for the participation of the inheritance of the saints in the light, who did rescue us out of the authority of the darkness, and did translate [us] into the reign of the Son of His love, in whom we have the redemption through his blood, the forgiveness of the sins, who is the image of the invisible God, first-born of all creation, because in him were the all things created, those in the heavens, and those upon the earth, those visible, and those invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things through him, and for him, have been created, and himself is before all, and the all things in him have consisted. And himself is the head of the body -- the assembly -- who is a beginning, a first-born out of the dead, that he might become in all [things] -- himself -- first, because in him it did please all the fulness to tabernacle, and through him to reconcile the all things to himself -- having made peace through the blood of his cross -- through him, whether the things upon the earth, whether the things in the heavens. And you -- once being alienated, and enemies in the mind, in the evil works, yet now did he reconcile, in the body of his flesh through the death, to present you holy, and

unblemished, and unblameable before himself, if also ye remain in the faith, being founded and settled, and not moved away from the hope of the good news, which ye heard, which was preached in all the creation that [is] under the heaven, of which I became -- I Paul -- a ministrant. I now rejoice in my sufferings for you, and do fill up the things lacking of the tribulations of the Christ in my flesh for his body, which is the assembly, of which I -- I did become a ministrant according to the dispensation of God, that was given to me for you, to fulfil the word of God, the secret that hath been hid from the ages and from the generations, but now was manifested to his saints, to whom God did will to make known what [is] the riches of the glory of this secret among the nations -- which is Christ in you, the hope of the glory, whom we proclaim, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus, for which also I labour, striving according to his working that is working in me in power. For I wish you to know how great a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh, that their hearts may be comforted, being united in love, and to all riches of the full assurance of the understanding, to the full knowledge of the secret of the God and Father, and of the Christ, in whom are all the treasures of the wisdom and the knowledge hid, and this I say, that no one may beguile you in enticing words, for if even in the flesh I am absent -- yet in the spirit I am with you, joying and beholding your order, and the steadfastness of your faith in regard to Christ; as, then, ye did receive Christ Jesus the Lord, in him walk ye, being rooted and built up in him, and confirmed in the faith, as ye were taught -- abounding in it in thanksgiving. See that no one shall be carrying you away as spoil through the philosophy and vain deceit, according to the deliverance of men, according to the rudiments of the world, and not according to Christ, because in him doth tabernacle all the fulness of the Godhead bodily, and ye are in him made full, who is the head of all principality and authority, in whom also ye were circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh in the circumcision of the Christ, being buried with him in the baptism, in which also ye rose with [him] through the faith of the working of God, who did raise him out of the dead. And you -- being dead in the trespasses and the uncircumcision of your flesh -- He made alive together with him, having forgiven you all the trespasses, having blotted out the handwriting in the ordinances that is against us, that was contrary to us, and he hath taken it out of the way, having nailed it to the cross; having stripped the principalities and the authorities, he made a shew of them openly -- having triumphed over them in it. Let no one, then, judge you in eating or in drinking, or in respect of a feast, or of a new moon, or of sabbaths, which are a shadow of the coming things, and the body [is] of the Christ; let no one beguile you of your prize, delighting in humble-mindedness and [in] worship of the messengers, intruding into the things he hath not seen, being vainly puffed up by the mind of his flesh, and not holding the head, from which all the body -- through the joints and bands gathering supply, and being knit together -- may increase with the increase of God. If, then, ye did die with the Christ from the rudiments of the world, why, as living in the world, are ye subject to ordinances? -- thou mayest not touch, nor taste, nor handle -- which are all for destruction with the using, after the commands and teachings of men, which are, indeed, having a matter of wisdom in will-worship, and humble-mindedness, and neglecting of body -- not in any honour, unto a satisfying of the flesh. If, then, ye were raised with the Christ, the things above seek ye, where the Christ is, on the right hand of God seated, the things above mind ye, not the things upon the earth, for ye did die, and your life hath been hid with the Christ in God; when the Christ -- our life -- may be manifested, then also we with him shall be manifested in glory. Put to death, then, your members that [are] upon the earth -- whoredom, uncleanness, passion, evil desire, and the covetousness, which is idolatry -- because of which things cometh the anger of God upon the sons of the disobedience, in which also ye -- ye did walk once, when ye lived in them; but now put off, even ye, the whole -- anger, wrath, malice, evil-speaking, filthy talking -- out of your mouth. Lie not one to another, having put off the old man with his practices, and having put on the new, which is renewed in regard to knowledge, after the image of Him who did create him; where there is not Greek and Jew, circumcision and uncircumcision, foreigner, Scythian,

times, to bring into one the whole in the Christ, both the things in the heavens, and the things upon the earth -- in him; in whom also we did obtain an inheritance, being foreordained according to the purpose of Him who the all things is working according to the counsel of His will, for our being to the praise of His glory, [even] those who did first hope in the Christ, in whom ye also, having heard the word of the truth -- the good news of your salvation -- in whom also having believed, ye were sealed with the Holy Spirit of the promise, which is an earnest of our inheritance, to the redemption of the acquired possession, to the praise of His glory. Because of this I also, having heard of your faith in the Lord Jesus, and the love to all the saints, do not cease giving thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of the glory, may give to you a spirit of wisdom and revelation in the recognition of him, the eyes of your understanding being enlightened, for your knowing what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us who are believing, according to the working of the power of His might, which He wrought in the Christ, having raised him out of the dead, and did set [him] at His right hand in the heavenly [places], far above all principality, and authority, and might, and lordship, and every name named, not only in this age, but also in the coming one; and all things He did put under his feet, and did give him -- head over all things to the assembly, which is his body, the fulness of Him who is filling the all in all, Also you -- being dead in the trespasses and the sins, in which once ye did walk according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience, among whom also we all did walk once in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath -- as also the others, and God, being rich in kindness, because of His great love with which He loved us, even being dead in the trespasses, did make us to live together with the Christ, (by grace ye are having been saved,) and did raise [us] up together, and did seat [us] together in the heavenly [places] in Christ Jesus, that He might show, in the ages that are coming, the exceeding riches of His grace in kindness toward us in Christ Jesus, for by grace ye are having been saved, through faith, and this not of you -- of God the gift, not of works, that no one may boast; for of Him we are workmanship, created in Christ Jesus to good works, which God did before prepare, that in them we may walk. Wherefore, remember, that ye [were] once the nations in the flesh, who are called Uncircumcision by that called Circumcision in the flesh made by hands, that ye were at that time apart from Christ, having been alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God, in the world; and now, in Christ Jesus, ye being once afar off became nigh in the blood of the Christ, for he is our peace, who did make both one, and the middle wall of the enclosure did break down, the enmity in his flesh, the law of the commands in ordinances having done away, that the two he might create in himself into one new man, making peace, and might reconcile both in one body to God through the cross, having slain the enmity in it, and having come, he did proclaim good news -- peace to you -- the far-off and the nigh, because through him we have the access -- we both -- in one Spirit unto the Father. Then, therefore, ye are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being chief corner-[stone], in whom all the building fitly framed together doth increase to an holy sanctuary in the Lord, in whom also ye are builded together, for a habitation of God in the Spirit. For this cause, I Paul, the prisoner of Christ Jesus for you the nations, if, indeed, ye did hear of the dispensation of the grace of God that was given to me in regard to you, that by revelation He made known to me the secret, according as I wrote before in few [words] -- in regard to which ye are able, reading [it], to understand my knowledge in the secret of the Christ, which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit -- that the nations be fellow-heirs, and of the same body, and partakers of His promise in the Christ, through the good news, of which I became a ministrant, according to the gift of the grace of God that was given to me, according to the working of His power; to me -- the less than the least of all the saints -- was given this grace, among the nations to

proclaim good news -- the untraceable riches of the Christ, and to cause all to see what [is] the fellowship of the secret that hath been hid from the ages in God, who the all things did create by Jesus Christ, that there might be made known now to the principalities and the authorities in the heavenly [places], through the assembly, the manifold wisdom of God, according to a purpose of the ages, which He made in Christ Jesus our Lord, in whom we have the freedom and the access in confidence through the faith of him, wherefore, I ask [you] not to faint in my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in the heavens and on earth is named, that He may give to you, according to the riches of His glory, with might to be strengthened through His Spirit, in regard to the inner man, that the Christ may dwell through the faith in your hearts, in love having been rooted and founded, that ye may be in strength to comprehend, with all the saints, what [is] the breadth, and length, and depth, and height, to know also the love of the Christ that is exceeding the knowledge, that ye may be filled -- to all the fulness of God; and to Him who is able above all things to do exceeding abundantly what we ask or think, according to the power that is working in us, to Him [is] the glory in the assembly in Christ Jesus, to all the generations of the age of the ages. Amen. Call upon you, then, do I -- the prisoner of the Lord -- to walk worthily of the calling with which ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, being diligent to keep the unity of the Spirit in the bond of the peace; one body and one Spirit, according as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who [is] over all, and through all, and in you all, and to each one of you was given the grace, according to the measure of the gift of Christ, wherefore, he saith, 'Having gone up on high he led captive captivity, and gave gifts to men,' -- and that, he went up, what is it except that he also went down first to the lower parts of the earth? he who went down is the same also who went up far above all the heavens, that He may fill all things -- and He gave some [as] apostles, and some [as] prophets, and some [as] proclaimers of good news, and some [as] shepherds and teachers, unto the perfecting of the saints, for a work of ministration, for a building up of the body of the Christ, till we may all come to the unity of the faith and of the recognition of the Son of God, to a perfect man, to a measure of stature of the fulness of the Christ, that we may no more be babes, tossed and borne about by every wind of the teaching, in the sleight of men, in craftiness, unto the artifice of leading astray, and, being true in love, we may increase to Him [in] all things, who is the head -- the Christ; from whom the whole body, being fitly joined together and united, through the supply of every joint, according to the working in the measure of each single part, the increase of the body doth make for the building up of itself in love. This, then, I say, and I testify in the Lord; ye are no more to walk, as also the other nations walk, in the vanity of their mind, being darkened in the understanding, being alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart, who, having ceased to feel, themselves did give up to the lasciviousness, for the working of all uncleanness in greediness; and ye did not so learn the Christ, if so be ye did hear him, and in him were taught, as truth is in Jesus; ye are to put off concerning the former behaviour the old man, that is corrupt according to the desires

of the deceit, and to be renewed in the spirit of your mind, and to put on the new man, which, according to God, was created in righteousness and kindness of the truth. Wherefore, putting away the lying, speak truth each with his neighbour, because we are members one of another; be angry and do not sin; let not the sun go down upon your wrath, neither give place to the devil; whoso is stealing let him no more steal, but rather let him labour, working the thing that is good with the hands, that he may have to impart to him having need. Let no corrupt word out of your mouth go forth, but what is good unto the needful building up, that it may give grace to the hearers; and make not sorrowful the Holy Spirit of God, in which ye were sealed to a day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice, and become one to another kind, tender-hearted, forgiving one another, according as also God in Christ did forgive you. Become, then, followers of God, as children beloved, and walk in love, as also the Christ did love us, and did

give himself for us, an offering and a sacrifice to God for an odour of a sweet smell, and whoredom, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; also filthiness, and foolish talking, or jesting, -- the things not fit -- but rather thanksgiving; for this ye know, that every whoremonger, or unclean, or covetous person, who is an idolater, hath no inheritance in the reign of the Christ and God. Let no one deceive you with vain words, for because of these things cometh the anger of God upon the sons of the disobedience, become not, then, partakers with them, for ye were once darkness, and now light in the Lord; as children of light walk ye, for the fruit of the Spirit [is] in all goodness, and righteousness, and truth, proving what is well-pleasing to the Lord, and have no fellowship with the unfruitful works of the darkness and rather even convict, for the things in secret done by them it is a shame even to speak of, and all the things reprov'd by the light are manifested, for everything that is manifested is light; wherefore he saith, 'Arouse thyself, thou who art sleeping, and arise out of the dead, and the Christ shall shine upon thee.' See, then, how exactly ye walk, not as unwise, but as wise, redeeming the time, because the days are evil; because of this become not fools, but -- understanding what [is] the will of the Lord, and be not drunk with wine, in which is dissoluteness, but be filled in the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to the God and Father; subjecting yourselves to one another in the fear of God. The wives! to your own husbands subject yourselves, as to the Lord, because the husband is head of the wife, as also the Christ [is] head of the assembly, and he is saviour of the body, but even as the assembly is subject to Christ, so also [are] the wives to their own husbands in everything. The husbands! love your own wives, as also the Christ did love the assembly, and did give himself for it, that he might sanctify it, having cleansed [it] with the bathing of the water in the saying, that he might present it to himself the assembly in glory, not having spot or wrinkle, or any of such things, but that it may be holy and unblemished; so ought the husbands to love their own wives as their own bodies: he who is loving his own wife -- himself he doth love; for no one ever his own flesh did hate, but doth nourish and cherish it, as also the Lord -- the assembly, because members we are of his body, of his flesh, and of his bones; 'for this cause shall a man leave his father and mother, and shall be joined to his wife, and they shall be -- the two -- for one flesh;' this secret is great, and I speak in regard to Christ and to the assembly; but ye also, every one in particular -- let each his own wife so love as himself, and the wife -- that she may reverence the husband. The children! obey your parents in the Lord, for this is righteous; honour thy father and mother, which is the first command with a promise, 'That it may be well with thee, and thou mayest live a long time upon the land.' And the fathers! provoke not your children, but nourish them in the instruction and admonition of the Lord. The servants! obey the masters according to the flesh with fear and trembling, in the simplicity of your heart, as to the Christ; not with eye-service as men-pleasers, but as servants of the Christ, doing the will of God out of soul, with good-will serving, as to the Lord, and not to men, having known that whatever good thing each one may do, this he shall receive from the Lord, whether servant or freeman. And the masters! the same things do ye unto them, letting threatening alone, having known that also your Master is in the heavens, and acceptance of persons is not with him. As to the rest, my brethren, be strong in the Lord, and in the power of his might; put on the whole armour of God, for your being able to stand against the wiles of the devil, because we have not the wrestling with blood and flesh, but with the principalities, with the authorities, with the world-rulers of the darkness of this age, with the spiritual things of the evil in the heavenly places; because of this take ye up the whole armour of God, that ye may be able to resist in the day of the evil, and all things having done -- to stand. Stand, therefore, having your loins girt about in truth, and having put on the breastplate of the righteousness, and having the feet shod in the preparation of the good-news of the peace; above all, having taken up the shield of the faith, in which ye shall be able all the fiery darts of the evil one to quench, and the helmet of the salvation receive, and the sword of the Spirit, which is the saying of God, through all prayer and supplication praying at all times in the Spirit, and in regard to this same, watching in all perseverance and supplication for all the

saints -- and in behalf of me, that to me may be given a word in the opening of my mouth, in freedom, to make known the secret of the good news, for which I am an ambassador in a chain, that in it I may speak freely -- as it behoveth me to speak. And that ye may know -- ye also -- the things concerning me -- what I do, all things make known to you shall Tychicus, the beloved brother and faithful ministrant in the Lord, whom I did send unto you for this very thing, that ye might know the things concerning us, and that he might comfort your hearts. Peace to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ! The grace with all those loving our Lord Jesus Christ -- undecayingly! Amen.

Philemon (A. D. 63)

Paul, a prisoner of Christ Jesus, and Timotheus the brother, to Philemon our beloved and fellow-worker, and Apphia the beloved, and Archippus our fellow-soldier, and the assembly in thy house: Grace to you, and peace, from God our Father, and the Lord Jesus Christ! I give thanks to my God, always making mention of thee in my prayers, hearing of thy love and faith that thou hast unto the Lord Jesus and toward all the saints, that the fellowship of thy faith may become working in the full knowledge of every good thing that [is] in you toward Christ Jesus; for we have much joy and comfort in thy love, because the bowels of the saints have been refreshed through thee, brother. Wherefore, having in Christ much boldness to command thee that which is fit -- because of the love I rather entreat, being such an one as Paul the aged, and now also a prisoner of Jesus Christ; I entreat thee concerning my child -- whom I did beget in my bonds -- Onesimus, who once was to thee unprofitable, and now is profitable to me and to thee, whom I did send again, and thou him (that is, my own bowels) receive, whom I did wish to retain to myself, that in thy behalf he might minister to me in the bonds of the good news, and apart from thy mind I willed to do nothing, that as of necessity thy good deed may not be, but of willingness, for perhaps because of this he did depart for an hour, that age-duringly thou mayest have him, no more as a servant, but above a servant -- a brother beloved, especially to me, and how much more to thee, both in the flesh and in the Lord! If, then, with me thou hast fellowship, receive him as me, and if he did hurt to thee, or doth owe anything, this to me be reckoning; I, Paul did write with my hand, I -- I will repay; that I may not say that also thyself, besides, to me thou dost owe. Yes, brother, may I have profit of thee in the Lord; refresh my bowels in the Lord; having been confident in thy obedience I did write to thee, having known that also above what I may say thou wilt do; and at the same time also prepare for me a lodging, for I hope that through your prayers I shall be granted to you. Salute thee doth Epaphras, (my fellow-captive in Christ Jesus,) Markus, Aristarchus, Demas, Lukas, my fellow-workmen! The grace of our Lord Jesus Christ [is] with your spirit! Amen.

Philippians (A. D. 63)

Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with overseers and ministrants; Grace to you, and peace from God our Father, and the Lord Jesus Christ. I give thanks to my God upon all the remembrance of you, always, in every supplication of mine for you all, with joy making the supplication, for your contribution to the good news from the first day till now, having been confident of this very thing, that He who did begin in you a good work, will perform [it] till a day of Jesus Christ, according as it is righteous for me to think this in behalf of you all, because of my having you in the heart, both in my bonds, and [in] the defence and confirmation of the good news, all of you being fellow-partakers with me of grace. For God is my witness, how I long for you all in the bowels of Jesus Christ, and this I pray, that your love yet more and more may abound in full knowledge, and all judgment, for your proving the things that differ, that ye may be pure and offenceless -- to a day of Christ, being filled with the fruit of righteousness, that [is] through Jesus Christ, to the glory and praise of God. And I wish you to know, brethren, that the things concerning me,

rather to an advancement of the good news have come, so that my bonds have become manifest in Christ in the whole praetorium, and to the other places -- all, and the greater part of the brethren in the Lord, having confidence by my bonds, are more abundantly bold -- fearlessly to speak the word. Certain, indeed, even through envy and contention, and certain also through good-will, do preach the Christ; the one, indeed, of rivalry the Christ do proclaim, not purely, supposing to add affliction to my bonds, and the other out of love, having known that for defence of the good news I am set: what then? in every way, whether in pretence or in truth, Christ is proclaimed -- and in this I rejoice, yea, and shall rejoice. For I have known that this shall fall out to me for salvation, through your supplication, and the supply of the Spirit of Christ Jesus, according to my earnest expectation and hope, that in nothing I shall be ashamed, and in all freedom, as always, also now Christ shall be magnified in my body, whether through life or through death, for to me to live [is] Christ, and to die gain. And if to live in the flesh [is] to me a fruit of work, then what shall I choose? I know not; for I am pressed by the two, having the desire to depart, and to be with Christ, for it is far better, and to remain in the flesh is more necessary on your account, and of this being persuaded, I have known that I shall remain and continue with you all, to your advancement and joy of the faith, that your boasting may abound in Christ Jesus in me through my presence again to you. Only worthily of the good news of the Christ conduct ye yourselves, that, whether having come and seen you, whether being absent I may hear of the things concerning you, that ye stand fast in one spirit, with one soul, striving together for the faith of the good news, and not terrified in anything by those opposing, which to them indeed is a token of destruction, and to you of salvation, and that from God; because to you it was granted, on behalf of Christ, not only to believe in him, but also on behalf of him to suffer; the same conflict having, such as ye saw in me, and now hear of in me. If, then, any exhortation [is] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye may mind the same thing -- having the same love -- of one soul -- minding the one thing, nothing in rivalry or vain-glory, but in humility of mind one another counting more excellent than yourselves -- each not to your own look ye, but each also to the things of others. For, let this mind be in you that [is] also in Christ Jesus, who, being in the form of God, thought [it] not robbery to be equal to God, but did empty himself, the form of a servant having taken, in the likeness of men having been made, and in fashion having been found as a man, he humbled himself, having become obedient unto death -- death even of a cross, wherefore, also, God did highly exalt him, and gave to him a name that [is] above every name, that in the name of Jesus every knee may bow -- of heavenlies, and earthlies, and what are under the earth -- and every tongue may confess that Jesus Christ [is] Lord, to the glory of God the Father. So that, my beloved, as ye always obey, not as in my presence only, but now much more in my absence, with fear and trembling your own salvation work out, for God it is who is working in you both to will and to work for His good pleasure. All things do without murmurings and reasonings, that ye may become blameless and harmless, children of God, unblemished in the midst of a generation crooked and perverse, among whom ye do appear as luminaries in the world, the word of life holding forth, for rejoicing to me in regard to a day of Christ, that not in vain did I run, nor in vain did I labour; but if also I am poured forth upon the sacrifice and service of your faith, I rejoice and joy with you all, because of this do ye also rejoice and joy with me. And I hope, in the Lord Jesus, Timotheus to send quickly to you, that I also may be of good spirit, having known the things concerning you, for I have no one like-minded, who sincerely for the things concerning you will care, for the whole seek their own things, not the things of the Christ Jesus, and the proof of him ye know, that as a child [serveth] a father, with me he did serve in regard to the good news; him, indeed, therefore, I hope to send, when I may see through the things concerning me -- immediately; and I trust in the Lord that I myself also shall quickly come. And I thought [it] necessary Epaphroditus -- my brother, and fellow-workman, and fellow-soldier, and your apostle and servant to my need -- to send unto you, seeing he was longing after you all, and in heaviness, because ye heard that he ailed, for he also ailed nigh to death, but God did deal kindly with him, and not with him only, but also with me, that sorrow upon sorrow I might not have. The more eagerly, therefore, I

did send him, that having seen him again ye may rejoice, and I may be the less sorrowful; receive him, therefore, in the Lord, with all joy, and hold such in honour, because on account of the work of the Christ he drew near to death, having hazarded the life that he might fill up your deficiency of service unto me. As to the rest, my brethren, rejoice in the Lord; the same things to write to you to me indeed is not tiresome, and for you [is] sure; look to the dogs, look to the evil-workers, look to the concision; for we are the circumcision, who by the Spirit are serving God, and glorying in Christ Jesus, and in flesh having no trust, though I also have [cause of] trust in flesh. If any other one doth think to have trust in flesh, I more; circumcision on the eighth day! of the race of Israel! of the tribe of Benjamin! a Hebrew of Hebrews! according to law a Pharisee! according to zeal persecuting the assembly! according to righteousness that is in law becoming blameless! But what things were to me gains, these I have counted, because of the Christ, loss; yes, indeed, and I count all things to be loss, because of the excellency of the knowledge of Christ Jesus my Lord, because of whom of the all things I suffered loss, and do count them to be refuse, that Christ I may gain, and be found in him, not having my righteousness, which [is] of law, but that which [is] through faith of Christ -- the righteousness that is of God by the faith, to know him, and the power of his rising again, and the fellowship of his sufferings, being conformed to his death, if anyhow I may attain to the rising again of the dead. Not that I did already obtain, or have been already perfected; but I pursue, if also I may lay hold of that for which also I was laid hold of by the Christ Jesus; brethren, I do not reckon myself to have laid hold; and one thing -- the things behind indeed forgetting, and to the things before stretching forth -- to the mark I pursue for the prize of the high calling of God in Christ Jesus. As many, therefore, as [are] perfect -- let us think this, and if [in] anything ye think otherwise, this also shall God reveal to you, but to what we have come -- by the same rule walk, the same thing think; become followers together of me, brethren, and observe those thus walking, according as ye have us -- a pattern; for many walk of whom many times I told you -- and now also weeping tell -- the enemies of the cross of the Christ! whose end [is] destruction, whose god [is] the belly, and whose glory [is] in their shame, who the things on earth are minding. For our citizenship is in the heavens, whence also a Saviour we await -- the Lord Jesus Christ -- who shall transform the body of our humiliation to its becoming conformed to the body of his glory, according to the working of his power, even to subject to himself the all things. So then, my brethren, beloved and longed for, my joy and crown, so stand ye in the Lord, beloved. Euodia I exhort, and Syntyche I exhort, to be of the same mind in the Lord; and I ask also thee, genuine yoke-fellow, be assisting those women who in the good news did strive along with me, with Clement also, and the others, my fellow-workers, whose names [are] in the book of life. Rejoice in the Lord always; again I will say, rejoice; let your forbearance be known to all men; the Lord [is] near; for nothing be anxious, but in everything by prayer, and by supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, that is surpassing all understanding, shall guard your hearts and your thoughts in Christ Jesus. As to the rest, brethren, as

many things as are true, as many as [are] grave, as many as [are] righteous, as many as [are] pure, as many as [are] lovely, as many as [are] of good report, if any worthiness, and if any praise, these things think upon; the things that also ye did learn, and receive, and hear, and saw in me, those do, and the God of the peace shall be with you. And I rejoiced in the Lord greatly, that now at length ye flourished again in caring for me, for which also ye were caring, and lacked opportunity; not that in respect of want I say [it], for I did learn in the things in which I am -- to be content; I have known both to be abased, and I have known to abound; in everything and in all things I have been initiated, both to be full and to be hungry, both to abound and to be in want. For all things I have strength, in Christ's strengthening me; but ye did well, having communicated with my tribulation; and ye have known, even ye Philippians, that in the beginning of the good news when I went forth from Macedonia, no assembly did communicate with me in regard to giving and receiving except ye only; because also in Thessalonica, both once and again to my need ye sent; not that I seek after the gift, but I seek after the fruit that is overflowing to your account; and I have all things, and abound; I am filled, having received

from Epaphroditus the things from you -- an odour of a sweet smell -- a sacrifice acceptable, well-pleasing to God: and my God shall supply all your need, according to His riches in glory in Christ Jesus; and to God, even our Father, [is] the glory -- to the ages of the ages. Amen. Salute ye every saint in Christ Jesus; there salute you the brethren with me; there salute you all the saints, and specially those of Caesar's house; the grace of our Lord Jesus Christ [is] with you all. Amen.

1 Timothy (A. D. 63)

Paul, an apostle of Jesus Christ, according to a command of God our Saviour, and of the Lord Jesus Christ our hope, to Timotheus -- genuine child in faith: Grace, kindness, peace, from God our Father, and Christ Jesus our Lord, according as I did exhort thee to remain in Ephesus -- I going on to Macedonia -- that thou mightest charge certain not to teach any other thing, nor to give heed to fables and endless genealogies, that cause questions rather than the building up of God that is in faith: -- And the end of the charge is love out of a pure heart, and of a good conscience, and of faith unfeigned, from which certain, having swerved, did turn aside to vain discourse, willing to be teachers of law, not understanding either the things they say, nor concerning what they asseverate, and we have known that the law [is] good, if any one may use it lawfully; having known this, that for a righteous man law is not set, but for lawless and insubordinate persons, ungodly and sinners, impious and profane, parricides and matricides, men-slayers, whoremongers, sodomites, men-stealers, liars, perjured persons, and if there be any other thing that to sound doctrine is adverse, according to the good news of the glory of the blessed God, with which I was entrusted. And I give thanks to him who enabled me -- Christ Jesus our Lord -- that he did reckon me stedfast, having put [me] to the ministration, who before was speaking evil, and persecuting, and insulting, but I found kindness, because, being ignorant, I did [it] in unbelief, and exceedingly abound did the grace of our Lord, with faith and love that [is] in Christ Jesus: stedfast [is] the word, and of all acceptation worthy, that Christ Jesus came to the world to save sinners -- first of whom I am; but because of this I found kindness, that in me first Jesus Christ might shew forth all long-suffering, for a pattern of those about to believe on him to life age-during: and to the King of the ages, the incorruptible, invisible, only wise God, [is] honour and glory -- to the ages of the ages! Amen. This charge I commit to thee, child Timotheus, according to the prophesies that went before upon thee, that thou mayest war in them the good warfare, having faith and a good conscience, which certain having thrust away, concerning the faith did make shipwreck, of whom are Hymenaeus and Alexander, whom I did deliver to the Adversary, that they might be instructed not to speak evil. I exhort, then, first of all, there be made supplications, prayers, intercessions, thanksgivings, for all men: for kings, and all who are in authority, that a quiet and peaceable life we may lead in all piety and gravity, for this [is] right and acceptable before God our Saviour, who doth will all men to be saved, and to come to the full knowledge of the truth; for one [is] God, one also [is] mediator of God and of men, the man Christ Jesus, who did give himself a ransom for all -- the testimony in its own times -- in regard to which I was set a preacher and apostle -- truth I say in Christ, I do not lie -- a teacher of nations, in faith and truth. I wish, therefore, that men pray in every place, lifting up kind hands, apart from anger and reasoning; in like manner also the women, in becoming apparel, with modesty and sobriety to adorn themselves, not in braided hair, or gold, or pearls, or garments of great price, but -- which becometh women professing godly piety -- through good works. Let a woman in quietness learn in all subjection, and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness, for Adam was first formed, then Eve, and Adam was not deceived, but the woman, having been deceived, into transgression came, and she shall be saved through the child-bearing, if they remain in faith, and love, and sanctification, with sobriety. Stedfast [is] the word: If any one the oversight doth long for, a right work he desireth; it behoveth, therefore, the overseer to be blameless, of one wife a husband, vigilant, sober, decent, a friend of strangers, apt to teach, not given to wine, not a striker, not given to filthy lucre, but gentle, not contentious, not a lover of money, his own house leading well, having

children in subjection with all gravity, (and if any one his own house [how] to lead hath not known, how an assembly of God shall he take care of?) not a new convert, lest having been puffed up he may fall to a judgment of the devil; and it behoveth him also to have a good testimony from those without, that he may not fall into reproach and a snare of the devil. Ministrants -- in like manner grave, not double-tongued, not given to much wine, not given to filthy lucre, having the secret of the faith in a pure conscience, and let these also first be proved, then let them minister, being unblameable. Women -- in like manner grave, not false accusers, vigilant, faithful in all things. Ministrants -- let them be of one wife husbands; the children leading well, and their own houses, for those who did minister well a good step to themselves do acquire, and much boldness in faith that [is] in Christ Jesus. These things I write to thee, hoping to come unto thee soon, and if I delay, that thou mayest know how it behoveth [thee] to conduct thyself in the house of God, which is an assembly of the living God -- a pillar and foundation of the truth, and, confessedly, great is the secret of piety -- God was manifested in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory! And the Spirit expressly speaketh, that in latter times shall certain fall away from the faith, giving heed to seducing spirits and teachings of demons, in hypocrisy speaking lies, being seared in their own conscience, forbidding to marry -- to abstain from meats that God created to be received with thanksgiving by those believing and acknowledging the truth, because every creature of God [is] good, and nothing [is] to be rejected, with thanksgiving being received, for it is sanctified through the word of God and intercession. These things placing before the brethren, thou shalt be a good ministrant of Jesus Christ, being nourished by the words of the faith, and of the good teaching, which thou didst follow after, and the profane and old women's fables reject thou, and exercise thyself unto piety, for the bodily exercise is unto little profit, and the piety is to all things profitable, a promise having of the life that now is, and of that which is coming; stedfast [is] the word, and of all acceptation worthy; for for this we both labour and are reproached, because we hope on the living God, who is Saviour of all men -- especially of those believing. Charge these things, and teach; let no one despise thy youth, but a pattern become thou of those believing in word, in behaviour, in love, in spirit, in faith, in purity; till I come, give heed to the reading, to the exhortation, to the teaching; be not careless of the gift in thee, that was given thee through prophecy, with laying on of the hands of the eldership; of these things be careful; in these things be, that thy advancement may be manifest in all things; take heed to thyself, and to the teaching; remain in them, for this thing doing, both thyself thou shalt save, and those hearing thee. An aged person thou mayest not rebuke, but be entreating as a father; younger persons as brethren; aged women as mothers, younger ones as sisters -- in all purity; honour widows who are really widows; and if any widow have children or grandchildren, let them learn first to their own house to show piety, and to give back a recompense to the parents, for this is right and acceptable before God. And she who is really a widow and desolate, hath hoped upon God, and doth remain in the supplications and in the prayers night and day, and she who is given to luxury, living -- hath died; and these things charge, that they may be blameless; and if any one for his own -- and especially for those of the household -- doth not provide, the faith he hath denied, and than an unbeliever he is worse. A widow -- let her not be enrolled under sixty years of age, having been a wife of one husband, in good works being testified to: if she brought up children, if she entertained strangers, if saints' feet she washed, if those in tribulation she relieved, if every good work she followed after; and younger widows be refusing, for when they may revel against the Christ, they wish to marry, having judgment, because the first faith they did cast away, and at the same time also, they learn [to be] idle, going about the houses; and not only idle, but also tattlers and busybodies, speaking the things they ought not; I wish, therefore, younger ones to marry, to bear children, to be mistress of the house, to give no occasion to the opposer to reviling; for already certain did turn aside after the Adversary. If any believing man or believing woman have widows, let them relieve them, and let not the assembly be burdened, that those really widows it may relieve. The well-leading elders of double honour let them be counted worthy, especially those labouring in word and teaching, for the Writing saith, `An ox treading out thou shalt

not muzzle,' and `Worthy [is] the workman of his reward.' Against an elder an accusation receive not, except upon two or three witnesses. Those sinning, reprove before all, that the others also may have fear; I testify fully, before God and the Lord Jesus Christ, and the choice messengers, that these things thou mayest keep, without forejudging, doing nothing by partiality. Be laying hands quickly on no one, nor be having fellowship with sins of others; be keeping thyself pure; no longer be drinking water, but a little wine be using, because of thy stomach and of thine often infirmities; of certain men the sins are manifest beforehand,

leading before to judgment, and certain also they follow after; in like manner also the right works are manifest beforehand, and those that are otherwise are not able to be hid. As many as are servants under a yoke, their own masters worthy of all honour let them reckon, that the name of God and the teaching may not be evil spoken of; and those having believing masters, let them not slight [them], because they are brethren, but rather let them serve, because they are stedfast and beloved, who of the benefit are partaking. These things be teaching and exhorting; if any one be teaching otherwise, and do not consent to sound words -- those of our Lord Jesus Christ -- and to the teaching according to piety, he is proud, knowing nothing, but doting about questions and word-striving, out of which doth come envy, strife, evil-speakings, evil-surmisings, wranglings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such; but it is great gain -- the piety with contentment; for nothing did we bring into the world -- [it is] manifest that we are able to carry nothing out; but having food and raiment -- with these we shall suffice ourselves; and those wishing to be rich, do fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into ruin and destruction, for a root of all the evils is the love of money, which certain longing for did go astray from the faith, and themselves did pierce through with many sorrows; and thou, O man of God, these things flee, and pursue righteousness, piety, faith, love, endurance, meekness; be striving the good strife of the faith, be laying hold on the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses. I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession, that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus Christ, which in His own times He shall shew -- the blessed and only potentate, the King of the kings and Lord of the lords, who only is having immortality, dwelling in light unapproachable, whom no one of men did see, nor is able to see, to whom [is] honour and might age-during! Amen. Those rich in the present age charge thou not to be high-minded, nor to hope in the uncertainty of riches, but in the living God, who is giving to us all things richly for enjoyment; -- to do good, to be rich in good works, to be ready to impart, willing to communicate, treasuring up to themselves a right foundation for the time to come, that they may lay hold on the life age-during. O Timotheus, the thing entrusted guard thou, avoiding the profane vain-words and opposition of the falsely-named knowledge, which certain professing -- concerning the faith did swerve; the grace [is] with you. Amen.

Titus (A. D. 65)

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the choice ones of God, and an acknowledging of truth that [is] according to piety, upon hope of life age-during, which God, who doth not lie, did promise before times of ages, (and He manifested in proper times His word,) in preaching, which I was entrusted with, according to a charge of God our Saviour, to Titus -- true child according to a common faith: Grace, kindness, peace, from God the Father, and the Lord Jesus Christ our Saviour! For this cause left I thee in Crete, that the things lacking thou mayest arrange, and mayest set down in every city elders, as I did appoint to thee; if any one is blameless, of one wife a husband, having children stedfast, not under accusation of riotous living or insubordinate -- for it behoveth the overseer to be blameless, as God's steward, not self-pleased, nor irascible, not given to wine, not a striker, not given to filthy lucre; but a lover of strangers, a lover of good men, sober-minded, righteous,

kind, self-controlled, holding -- according to the teaching -- to the stedfast word, that he may be able also to exhort in the sound teaching, and the gainsayers to convict; for there are many both insubordinate, vain-talkers, and mind-deceivers -- especially they of the circumcision -- whose mouth it behoveth to stop, who whole households do overturn, teaching what things it behoveth not, for filthy lucre's sake. A certain one of them, a prophet of their own, said -- `Cretans! always liars, evil beasts, lazy bellies!' this testimony is true; for which cause convict them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commands of men, turning themselves away from the truth; all things, indeed, [are] pure to the pure, and to the defiled and unstedfast [is] nothing pure, but of them defiled [are] even the mind and the conscience; God they profess to know, and in the works they deny [Him], being abominable, and disobedient, and unto every good work disapproved. And thou -- be speaking what doth become the sound teaching; aged men to be temperate, grave, sober, sound in the faith, in the love, in the endurance; aged women, in like manner, in deportment as doth become sacred persons, not false accusers, to much wine not enslaved, of good things teachers, that they may make the young women sober-minded, to be lovers of [their] husbands, lovers of [their] children, sober, pure, keepers of [their own] houses, good, subject to their own husbands, that the word of God may not be evil spoken of. The younger men, in like manner, be exhorting to be sober-minded; concerning all things thyself showing a pattern of good works; in the teaching uncorruptedness, gravity, incorruptibility, discourse sound, irreprehensible, that he who is of the contrary part may be ashamed, having nothing evil to say concerning you. Servants -- to their own masters [are] to be subject, in all things to be well-pleasing, not gainsaying, not purloining, but showing all good stedfastness, that the teaching of God our Saviour they may adorn in all things. For the saving grace of God was manifested to all men, teaching us, that denying the impiety and the worldly desires, soberly and righteously and piously we may live in the present age, waiting for the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ, who did give himself for us, that he might ransom us from all lawlessness, and might purify to himself a peculiar people, zealous of good works; these things be speaking, and exhorting, and convicting, with all charge; let no one despise thee! Remind them to be subject to principalities and authorities, to obey rule, unto every good work to be ready, of no one to speak evil, not to be quarrelsome -- gentle, showing all meekness to all men, for we were once -- also we -- thoughtless, disobedient, led astray, serving desires and pleasures manifold, in malice and envy living, odious -- hating one another; and when the kindness and the love to men of God our Saviour did appear (not by works that [are] in righteousness that we did but according to His kindness,) He did save us, through a bathing of regeneration, and a renewing of the Holy Spirit, which He poured upon us richly, through Jesus Christ our Saviour, that having been declared righteous by His grace, heirs we may become according to the hope of life age-during. Stedfast [is] the word; and concerning these things I counsel thee to affirm fully, that they may be thoughtful, to be leading in good works -- who have believed God; these are the good and profitable things to men, and foolish questions, and genealogies, and contentions, and strivings about law, stand away from -- for they are unprofitable and vain. A sectarian man, after a first and second admonition be rejecting, aving known that he hath been subverted who [is] such, and doth sin, being self-condemned. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for there to winter I have determined. Zenas the lawyer and Apollos bring diligently on their way, that nothing to them may be lacking, and let them learn -- ours also -- to be leading in good works to the necessary uses, that they may not be unfruitful. Salute thee do all those with me; salute those loving us in faith; the grace [is] with you all!

John (A. D. 65)

In the beginning was the Word, and the Word was with God, and the Word was God; this one was in the beginning with God; all things through him did happen, and without him happened not even one thing that hath happened. In him was life, and the life was the light of men, and the light in the darkness did

shine, and the darkness did not perceive it. There came a man -- having been sent from God -- whose name [is] John, this one came for testimony, that he might testify about the Light, that all might believe through him; that one was not the Light, but -- that he might testify about the Light. He was the true Light, which doth enlighten every man, coming to the world; in the world he was, and the world through him was made, and the world did not know him: to his own things he came, and his own people did not receive him; but as many as did receive him to them he gave authority to become sons of God -- to those believing in his name, who -- not of blood nor of a will of flesh, nor of a will of man but -- of God were begotten. And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth. John doth testify concerning him, and hath cried, saying, 'This was he of whom I said, He who after me is coming, hath come before me, for he was before me;' and out of his fulness did we all receive, and grace over-against grace; for the law through Moses was given, the grace and the truth through Jesus Christ did come; God no one hath ever seen; the only begotten Son, who is on the bosom of the Father -- he did declare. And this is the testimony of John, when the Jews sent out of Jerusalem priests and Levites, that they might question him, 'Who art thou?' and he confessed and did not deny, and confessed -- 'I am not the Christ.' And they questioned him, 'What then? Elijah art thou?' and he saith, 'I am not.' -- 'The prophet art thou?' and he answered, 'No.' They said then to him, 'Who art thou, that we may give an answer to those sending us? what dost thou say concerning thyself?' He said, 'I [am] a voice of one crying in the wilderness: Make straight the way of the Lord, as said Isaiah the prophet.' And those sent were of the Pharisees, and they questioned him and said to him, 'Why, then, dost thou baptize, if thou art not the Christ, nor Elijah, nor the prophet?' John answered them, saying, 'I baptize with water, but in midst of you he hath stood whom ye have not known, this one it is who is coming after me, who hath been before me, of whom I am not worthy that I may loose the cord of his sandal.' These things came to pass in Bethabara, beyond the Jordan, where John was baptizing, on the morrow John seeth Jesus coming unto him, and saith, 'Lo, the Lamb of God, who is taking away the sin of the world; this is he concerning whom I said, After me doth come a man, who hath come before me, because he was before me: and I knew him not, but, that he might be manifested to Israel, because of this I came with the water baptizing. And John testified, saying -- 'I have seen the Spirit coming down, as a dove, out of heaven, and it remained on him; and I did not know him, but he who sent me to baptize with water, He said to me, On whomsoever thou mayst see the Spirit coming down, and remaining on him, this is he who is baptizing with the Holy Spirit; and I have seen, and have testified, that this is the Son of God.' On the morrow, again, John was standing, and two of his disciples, and having looked on Jesus walking, he saith, 'Lo, the Lamb of God;' and the two disciples heard him speaking, and they followed Jesus. And Jesus having turned, and having beheld them following, saith to them, 'What seek ye?' and they said to them, 'Rabbi, (which is, being interpreted, Teacher,) where remainest thou?' He saith to them, 'Come and see;' they came, and saw where he doth remain, and with him they remained that day and the hour was about the tenth. Andrew, the brother of Simon Peter, was one of the two who heard from John, and followed him; this one doth first find his own brother Simon, and saith to him, 'We have found the Messiah,' (which is, being interpreted, The Anointed,) and he brought him unto Jesus: and having looked upon him, Jesus saith, 'Thou art Simon, the son of Jonas, thou shalt be called Cephas,' (which is interpreted, A rock.) On the morrow, he willed to go forth to Galilee, and he findeth Philip, and saith to him, 'Be following me.' And Philip was from Bethsaida, of the city of Andrew and Peter; Philip findeth Nathanael, and saith to him, 'Him of whom Moses wrote in the Law, and the prophets, we have found, Jesus the son of Joseph, who [is] from Nazareth;' and Nathanael said to him, 'Out of Nazareth is any good thing able to be?' Philip said to him, 'Come and see.' Jesus saw Nathanael coming unto him, and he saith concerning him, 'Lo, truly an Israelite, in whom guile is not;' Nathanael saith to him, 'Whence me dost thou know?' Jesus answered and said to him, 'Before Philip's calling thee -- thou being under the fig-tree -- I saw thee.' Nathanael answered and saith to him, 'Rabbi, thou art the Son of God, thou art the king of Israel.' Jesus answered and said to him, 'Because I said to thee,

I saw thee under the fig-tree, thou dost believe; greater things than these thou shalt see;' and he saith to him, 'Verily, verily, I say to you, henceforth ye shall see the heaven opened, and the messengers of God going up and coming down upon the Son of Man.' And the third day a marriage happened in Cana of Galilee, and the mother of Jesus was there, and also Jesus was called, and his disciples, to the marriage; and wine having failed, the mother of Jesus saith unto him, 'Wine they have not;' Jesus saith to her, 'What -- to me and to thee, woman? not yet is mine hour come.' His mother saith to the ministrants, 'Whatever he may say to you -- do.' And there were there six water-jugs of stone, placed according to the purifying of the Jews, holding each two or three measures. Jesus saith to them, 'Fill the water-jugs with water;' and they filled them -- unto the brim; and he saith to them, 'Draw out, now, and bear to the director of the apartment;' and they bare. And as the director of the apartment tasted the water become wine, and knew not whence it is, (but the ministrants knew, who have drawn the water,) the director of the feast doth call the bridegroom, and saith to him, 'Every man, at first, the good wine doth set forth; and when they may have drunk freely, then the inferior; thou didst keep the good wine till now.' This beginning of the signs did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed in him; after this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they remained not many days. And the passover of the Jews was nigh, and Jesus went up to Jerusalem, and he found in the temple those selling oxen, and sheep, and doves, and the money-changers sitting, and having made a whip of small cords, he put all forth out of the temple, also the sheep, and the oxen; and of the money-changers he poured out the coins, and the tables he overthrew, and to those selling the doves he said, 'Take these things hence; make not the house of my Father a house of merchandise.' And his disciples remembered that it is written, 'The zeal of Thy house did eat me up;' the Jews then answered and said to him, 'What sign dost thou shew to us -- that thou dost these things?' Jesus answered and said to them, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews, therefore, said, 'Forty and six years was this sanctuary building, and wilt thou in three days raise it up?' but he spake concerning the sanctuary of his body; when, then, he was raised out of the dead, his disciples remembered that he said this to them, and they believed the Writing, and the word that Jesus said. And as he was in Jerusalem, in the passover, in the feast, many believed in his name, beholding his signs that he was doing; and Jesus himself was not trusting himself to them, because of his knowing all [men], and because he had no need that any should testify concerning man, for he himself was knowing what was in man. And there was a man of the Pharisees, Nicodemus his name, a ruler of the Jews, this one came unto him by night, and said to him, 'Rabbi, we have known that from God thou hast come -- a teacher, for no one these signs is able to do that thou dost, if God may not be with him.' Jesus answered and said to him, 'Verily, verily, I say to thee, If any one may not be born from above, he is not able to see the reign of God;' Nicodemus saith unto him, 'How is a man able to be born, being old? is he able into the womb of his mother a second time to enter, and to be born?' Jesus answered, 'Verily, verily, I say to thee, If any one may not be born of water, and the Spirit, he is not able to enter into the reign of God; that which hath been born of the flesh is flesh, and that which hath been born of the Spirit is spirit. 'Thou mayest not wonder that I said to thee, It behoveth you to be born from above; the Spirit where he willeth doth blow, and his voice thou dost hear, but thou hast not known whence he cometh, and whither he goeth; thus is every one who hath been born of the Spirit.' Nicodemus answered and said to him, 'How are these things able to happen?' Jesus answered and said to him, 'Thou art the teacher of Israel -- and these things thou dost not know! 'Verily, verily, I say to thee -- What we have known we speak, and what we have seen we testify, and our testimony ye do not receive; if the earthly things I said to you, and ye do not believe, how, if I shall say to you the heavenly things, will ye believe? and no one hath gone up to the heaven, except he who out of the heaven came down -- the Son of Man who is in the heaven. 'And as Moses did lift up the serpent in the wilderness, so it behoveth the Son of Man to be lifted up, that every one who is believing in him may not perish, but may have life age-during, for God did so love the world, that His Son -- the only begotten -- He gave, that every one who is believing

in him may not perish, but may have life age-during. For God did not send His Son to the world that he may judge the world, but that the world may be saved through him; he who is believing in him is not judged, but he who is not believing hath been judged already, because he hath not believed in the name of the only begotten Son of God. `And this is the judgment, that the light hath come to the world, and men did love the darkness rather than the light, for their works were evil; for every one who is doing wicked things hateth the light, and doth not come unto the light, that his works may not be detected; but he who is doing the truth doth come to the light, that his works may be manifested, that in God they are having been wrought.' After these things came Jesus and his disciples to the land of Judea, and there he did tarry with them, and was baptizing; and John was also baptizing in Aenon, nigh to Salem, because there were many waters there, and they were coming and were being baptized -- for John was not yet cast into the prison -- there arose then a question from the disciples of John with [some] Jews about purifying, and they came unto John, and said to him, `Rabbi, he who was with thee beyond the Jordan, to whom thou didst testify, lo, this one is baptizing, and all are coming unto him.' John answered and said, `A man is not able to receive anything, if it may not have been given him from the heaven; ye yourselves do testify to me that I said, I am not the Christ, but, that I am having been sent before him; he who is having the bride is bridegroom, and the friend of the bridegroom, who is standing and hearing him, with joy doth rejoice because of the voice of the bridegroom; this, then, my joy hath been fulfilled. `Him it behoveth to increase, and me to become less; he who from above is coming is above all; he who is from the earth, from the earth he is, and from the earth he speaketh; he who from the heaven is coming is above all. `And what he hath seen and heard this he doth testify, and his testimony none receiveth; he who is receiving his testimony did seal that God is true; for he whom God sent, the sayings of God he speaketh; for not by measure doth God give the Spirit; the Father doth love the Son, and all things hath given into his hand; he who is believing in the Son, hath life age-during; and he who is not believing the Son, shall not see life, but the wrath of God doth remain upon him.' When therefore the Lord knew that the Pharisees heard that Jesus more disciples doth make and baptize than John, (though indeed Jesus himself was not baptizing, but his disciples,) he left Judea and went away again to Galilee, and it was behoving him to go through Samaria. He cometh, therefore, to a city of Samaria, called Sychar, near to the place that Jacob gave to Joseph his son; and there was there a well of Jacob. Jesus therefore having been weary from the journeying, was sitting thus on the well; it was as it were the sixth hour; there cometh a woman out of Samaria to draw water. Jesus saith to her, `Give me to drink;' for his disciples were gone away to the city, that they may buy victuals; the Samaritan woman therefore saith to him, `How dost thou, being a Jew, ask drink from me, being a Samaritan woman?' for Jews have no dealing with Samaritans. Jesus answered and said to her, `If thou hadst known the gift of God, and who it is who is saying to thee, Give me to drink, thou wouldest have asked him, and he would have given thee living water.' The woman saith to him, `Sir, thou hast not even a vessel to draw with, and the well is deep; whence, then, hast thou the living water? Art thou greater than our father Jacob, who did give us the well, and himself out of it did drink, and his sons, and his cattle?' Jesus answered and said to her, `Every one who is drinking of this water shall thirst again; but whoever may drink of the water that I will give him, may not thirst -- to the age; and the water that I will give him shall become in him a well of water, springing up to life age-during.' The woman saith unto him, `Sir, give me this water, that I may not thirst, nor come hither to draw.' Jesus saith to her, `Go, call thy husband, and come hither;' the woman answered and said, `I have not a husband.' Jesus saith to her, `Well didst thou say -- A husband I have not; for five husbands thou hast had, and, now, he whom thou hast is not thy husband; this hast thou said truly.' The woman saith to him, `Sir, I perceive that thou art a prophet; our fathers in this mountain did worship, and ye -- ye say that in Jerusalem is the place where it behoveth to worship.' Jesus saith to her, `Woman, believe me, that there doth come an hour, when neither in this mountain, nor in Jerusalem, shall ye worship the Father; ye worship what ye have not known; we worship what we have known, because the salvation is of the Jews; but, there cometh an hour, and it now is, when the true worshippers will worship the Father in spirit and truth, for the Father

also doth seek such to worship him; God [is] a Spirit, and those worshipping Him, in spirit and truth it doth behove to worship.' The woman saith to him, 'I have known that Messiah doth come, who is called Christ, when that one may come, he will tell us all things;' Jesus saith to her, 'I am [he], who am speaking to thee.' And upon this came his disciples, and were wondering that with a woman he was speaking, no one, however, said, 'What seekest thou?' or 'Why speakest thou with her?' The woman then left her water-jug, and went away to the city, and saith to the men, 'Come, see a man, who told me all things -- as many as I did; is this the Christ?' They went forth therefore out of the city, and were coming unto him. And in the meanwhile his disciples were asking him, saying, 'Rabbi, eat;' and he said to them, 'I have food to eat that ye have not known.' The disciples then said one to another, 'Did any one bring him anything to eat?' Jesus saith to them, 'My food is, that I may do the will of Him who sent me, and may finish His work; do not say that it is yet four months, and the harvest cometh; lo, I say to you, Lift up your eyes, and see the fields, that they are white unto harvest already. 'And he who is reaping doth receive a reward, and doth gather fruit to life age-during, that both he who is sowing and he who is reaping may rejoice together; for in this the saying is the true one, that one is the sower and another the reaper. I sent you to reap that on which ye have not laboured; others laboured, and ye into their labour have entered. And from that city many believed in him, of the Samaritans, because of the word of the woman testifying, -- 'He told me all things -- as many as I did.' When, then, the Samaritans came unto him, they were asking him to remain with them, and he remained there two days; and many more did believe because of his word, and said to the woman -- 'No more because of thy speaking do we believe; for we ourselves have heard and known that this is truly the Saviour of the world -- the Christ.' And after the two days he went forth thence, and went away to Galilee, for Jesus himself testified that a prophet in his own country shall not have honour; when then, he came to Galilee, the Galileans received him, having seen all things that he did in Jerusalem in the feast -- for they also went to the feast. Jesus came, therefore, again to Cana of Galilee, where he made the water wine, and there was a certain courtier, whose son was ailing in Capernaum, he, having heard that Jesus is come out of Judea to Galilee, went away unto him, and was asking him that he may come down and may heal his son, for he was about to die. Jesus then said unto him, 'If signs and wonders ye may not see, ye will not believe.' The courtier saith unto him, 'Sir, come down before my child die;' Jesus saith to him, 'Be going on; thy son doth live.' And the man believed the word that Jesus said to him, and was going on, and he now going down, his servants met him, and told, saying -- 'Thy child doth live;' he inquired then of them the hour in which he became better, and they said to him -- 'Yesterday at the seventh hour the fever left him;' then the father knew that [it was] in that hour in which Jesus said to him -- 'Thy son doth live,' and he himself believed, and his whole house; this again a second sign did Jesus, having come out of Judea to Galilee. After these things there was a feast of the Jews, and Jesus went up to Jerusalem, and there is in Jerusalem by the sheep-[gate] a pool that is called in Hebrew Bethesda, having five porches, in these were lying a great multitude of the ailing, blind, lame, withered, waiting for the moving of the water, for a messenger at a set time was going down in the pool, and was troubling the water, the first then having gone in after the troubling of the water, became whole of whatever sickness he was held. and there was a certain man there being in ailment thirty and eight years, him Jesus having seen lying, and having known that he is already a long time, he saith to him, 'Dost thou wish to become whole?' The ailing man answered him, 'Sir, I have no man, that, when the water may be troubled, he may put me into the pool, and while I am coming, another doth go down before me.' Jesus saith to him, 'Rise, take up thy couch, and be walking;' and immediately the man became whole, and he took up his couch, and was walking, and it was a sabbath on that day, the Jews then said to him that hath been healed, 'It is a sabbath; it is not lawful to thee to take up the couch.' He answered them, 'He who made me whole -- that one said to me, Take up thy couch, and be walking;' they questioned him, then, 'Who is the man who is saying to thee, Take up thy couch and be walking?' But he that was healed had not known who he is, for Jesus did move away, a multitude being in the place. After these things, Jesus findeth him in the temple, and said to him, 'Lo, thou hast become

whole; sin no more, lest something worse may happen to thee.' The man went away, and told the Jews that it is Jesus who made him whole, and because of this were the Jews persecuting Jesus, and seeking to kill him, because these things he was doing on a sabbath. And Jesus answered them, 'My Father till now doth work, and I work;' because of this, then, were the Jews seeking the more to kill him, because not only was he breaking the sabbath, but he also called God his own Father, making himself equal to God. Jesus therefore responded and said to them, 'Verily, verily, I say to you, The Son is not able to do anything of himself, if he may not see the Father doing anything; for whatever things He may do, these also the Son in like manner doth; for the Father doth love the Son, and doth shew to him all things that He himself doth; and greater works than these He will shew him, that ye may wonder. 'For, as the Father doth raise the dead, and doth make alive, so also the Son doth make alive whom he willeth; for neither doth the Father judge any one, but all the judgment He hath given to the Son, that all may honour the Son according as they honour the Father; he who is not honouring the Son, doth not honour the Father who sent him. 'Verily, verily, I say to you -- He who is hearing my word, and is believing Him who sent me, hath life age-during, and to judgment he doth not come, but hath passed out of the death to the life. 'Verily, verily, I say to you -- There cometh an hour, and it now is, when the dead shall hear the voice of the Son of God, and those having heard shall live; for, as the Father hath life in himself, so He gave also to the Son to have life in himself, and authority He gave him also to do judgment, because he is Son of Man. 'Wonder not at this, because there doth come an hour in which all those in the tombs shall hear his voice, and they shall come forth; those who did the good things to a rising again of life, and those who practised the evil things to a rising again of judgment. 'I am not able of myself to do anything; according as I hear I judge, and my judgment is righteous, because I seek not my own will, but the will of the Father who sent me. 'If I testify concerning myself, my testimony is not true; another there is who is testifying concerning me, and I have known that the testimony that he doth testify concerning me is true; ye have sent unto John, and he hath testified to the truth. 'But I do not receive testimony from man, but these things I say that ye may be saved; he was the burning and shining lamp, and ye did will to be glad, for an hour, in his light. 'But I have the testimony greater than John's, for the works that the Father gave me, that I might finish them, the works themselves that I do, they testify concerning me, that the Father hath sent me. 'And the Father who sent me Himself hath testified concerning me; ye have neither heard His voice at any time, nor His appearance have ye seen; and His word ye have not remaining in you, because whom He sent, him ye do not believe. 'Ye search the Writings, because ye think in them to have life age-during, and these are they that are testifying concerning me; and ye do not will to come unto me, that ye may have life; glory from man I do not receive, but I have known you, that the love of God ye have not in yourselves. 'I have come in the name of my Father, and ye do not receive me; if another may come in his own name, him ye will receive; how are ye able -- ye -- to believe, glory from one another receiving, and the glory that [is] from God alone ye seek not? 'Do not think that I will accuse you unto the Father; there is who is accusing you, Moses -- in whom ye have hoped; for if ye were believing Moses, ye would have been believing me, for he wrote concerning me; but if his writings ye believe not, how shall ye believe my sayings?' After these things Jesus went away beyond the sea of Galilee (of Tiberias), and there was following him a great multitude, because they were seeing his signs that he was doing on the ailing; and Jesus went up to the mount, and he was there sitting with his disciples, and the passover was nigh, the feast of the Jews. Jesus then having lifted up [his] eyes and having seen that a great multitude doth come to him, saith unto Philip, 'Whence shall we buy loaves, that these may eat?' -- and this he said, trying him, for he himself had known what he was about to do. Philip answered him, 'Two hundred denaries' worth of loaves are not sufficient to them, that each of them may receive some little;' one of his disciples -- Andrew, the brother of Simon Peter -- saith to him, 'There is one little lad here who hath five barley loaves, and two fishes, but these -- what are they to so many?' And Jesus said, 'Make the men to sit down;' and there was much grass in the place, the men then sat down, in number, as it were, five thousand, and Jesus took the loaves, and having given thanks he distributed to the disciples, and

the disciples to those reclining, in like manner, also of the little fishes as much as they wished. And when they were filled, he saith to his disciples, 'Gather together the broken pieces that are over, that nothing may be lost;' they gathered together, therefore, and filled twelve hand-baskets with broken pieces, from the five barley loaves that were over to those having eaten. The men, then, having seen the sign that Jesus did, said -- 'This is truly the Prophet, who is coming to the world;' Jesus, therefore, having known that they are about to come, and to take him by force that they may make him king, retired again to the mountain himself alone. And when evening came, his disciples went down to the sea, and having entered into the boat, they were going over the sea to Capernaum, and darkness had already come, and Jesus had not come unto them, the sea also -- a great wind blowing -- was being raised, having pushed onwards, therefore, about twenty-five or thirty furlongs, they behold Jesus walking on the sea, and coming nigh to the boat, and they were afraid; and he saith to them, 'I am [he], be not afraid;' they were willing then to receive him into the boat, and immediately the boat came unto the land to which they were going. On the morrow, the multitude that was standing on the other side of the sea, having seen that there was no other little boat there except one -- that into which his disciples entered -- and that Jesus went not in with his disciples into the little boat, but his disciples went away alone, (and other little boats came from Tiberias, nigh the place where they did eat the bread, the Lord having given thanks), when therefore the multitude saw that Jesus is not there, nor his disciples, they also themselves did enter into the boats, and came to Capernaum seeking Jesus; and having found him on the other side of the sea, they said to him, 'Rabbi, when hast thou come hither?' Jesus answered them and said, 'Verily, verily, I say to you, Ye seek me, not because ye saw signs, but because ye did eat of the loaves, and were satisfied; work not for the food that is perishing, but for the food that is remaining to life age-during, which the Son of Man will give to you, for him did the Father seal -- [even] God.' They said therefore unto him, 'What may we do that we may work the works of God?' Jesus answered and said to them, 'This is the work of God, that ye may believe in him whom He did send.' They said therefore to him, 'What sign, then, dost thou, that we may see and may believe thee? what dost thou work? our fathers the manna did eat in the wilderness, according as it is having been written, Bread out of the heaven He gave them to eat.' Jesus, therefore, said to them, 'Verily, verily, I say to you, Moses did not give you the bread out of the heaven; but my Father doth give you the true bread out of the heaven; for the bread of God is that which is coming down out of the heaven, and giving life to the world.' They said, therefore, unto him, 'Sir, always give us this bread.' And Jesus said to them, 'I am the bread of the life; he who is coming unto me may not hunger, and he who is believing in me may not thirst -- at any time; but I said to you, that ye also have seen me, and ye believe not; all that the Father doth give to me will come unto me; and him who is coming unto me, I may in no wise cast without, because I have come down out of the heaven, not that I may do my will, but the will of Him who sent me. 'And this is the will of the Father who sent me, that all that He hath given to me I may not lose of it, but may raise it up in the last day; and this is the will of Him who sent me, that every one who is beholding the Son, and is believing in him, may have life age-during, and I will raise him up in the last day.' The Jews, therefore, were murmuring at him, because he said, 'I am the bread that came down out of the heaven;' and they said, 'Is not this Jesus, the son of Joseph, whose father and mother we have known? how then saith this one -- Out of the heaven I have come down?' Jesus answered, therefore, and said to them, 'Murmur not one with another; no one is able to come unto me, if the Father who sent me may not draw him, and I will raise him up in the last day; it is having been written in the prophets, And they shall be all taught of God; every one therefore who heard from the Father, and learned, cometh to me; not that any one hath seen the Father, except he who is from God, he hath seen

the Father. 'Verily, verily, I say to you, He who is believing in me, hath life age-during; I am the bread of the life; your fathers did eat the manna in the wilderness, and they died; this is the bread that out of the heaven is coming down, that any one may eat of it, and not die. 'I am the living bread that came down out of the heaven; if any one may eat of this bread he shall live -- to the age; and the bread also

that I will give is my flesh, that I will give for the life of the world.' The Jews, therefore, were striving with one another, saying, 'How is this one able to give us [his] flesh to eat?' Jesus, therefore, said to them, 'Verily, verily, I say to you, If ye may not eat the flesh of the Son of Man, and may not drink his blood, ye have no life in yourselves; he who is eating my flesh, and is drinking my blood, hath life age-during, and I will raise him up in the last day; for my flesh truly is food, and my blood truly is drink; he who is eating my flesh, and is drinking my blood, doth remain in me, and I in him. 'According as the living Father sent me, and I live because of the Father, he also who is eating me, even that one shall live because of me; this is the bread that came down out of the heaven; not as your fathers did eat the manna, and died; he who is eating this bread shall live -- to the age.' These things he said in a synagogue, teaching in Capernaum; many, therefore, of his disciples having heard, said, 'This word is hard; who is able to hear it?' And Jesus having known in himself that his disciples are murmuring about this, said to them, 'Doth this stumble you? if then ye may behold the Son of Man going up where he was before? the spirit it is that is giving life; the flesh doth not profit anything; the sayings that I speak to you are spirit, and they are life; but there are certain of you who do not believe;' for Jesus had known from the beginning who they are who are not believing, and who is he who will deliver him up, and he said, 'Because of this I have said to you -- No one is able to come unto me, if it may not have been given him from my Father.' From this [time] many of his disciples went away backward, and were no more walking with him, Jesus, therefore, said to the twelve, 'Do ye also wish to go away?' Simon Peter, therefore, answered him, 'Sir, unto whom shall we go? thou hast sayings of life age-during; and we have believed, and we have known, that thou art the Christ, the Son of the living God.' Jesus answered them, 'Did not I choose you -- the twelve? and of you -- one is a devil. And he spake of Judas, Simon's [son], Iscariot, for he was about to deliver him up, being one of the twelve. And Jesus was walking after these things in Galilee, for he did not wish to walk in Judea, because the Jews were seeking to kill him, and the feast of the Jews was nigh -- that of tabernacles -- his brethren, therefore, said unto him, 'Remove hence, and go away to Judea, that thy disciples also may behold thy works that thou dost; for no one in secret doth anything, and himself seeketh to be in public; if thou dost these things -- manifest thyself to the world;' for not even were his brethren believing in him. Jesus, therefore, saith to them, 'My time is not yet present, but your time is always ready; the world is not able to hate you, but me it doth hate, because I testify concerning it that its works are evil. Ye -- go ye up to this feast; I do not yet go up to this feast, because my time hath not yet been fulfilled;' and saying these things to them, he remained in Galilee. And when his brethren went up, then also he himself went up to the feast, not manifestly, but as in secret; the Jews, therefore, were seeking him, in the feast, and said, 'Where is that one?' and there was much murmuring about him among the multitudes, some indeed said -- 'He is good;' and others said, 'No, but he leadeth astray the multitude;' no one, however, was speaking freely about him, through fear of the Jews. And it being now the middle of the feast, Jesus went up to the temple, and he was teaching, and the Jews were wondering, saying, 'How hath this one known letters -- not having learned?' Jesus answered them and said, 'My teaching is not mine, but His who sent me; if any one may will to do His will, he shall know concerning the teaching, whether it is of God, or -- I do speak from myself. 'He who is speaking from himself his own glory doth seek, but he who is seeking the glory of him who sent him, this one is true, and unrighteousness is not in him; hath not Moses given you the law? and none of you doth the law; why me do ye seek to kill?' The multitude answered and said, 'Thou hast a demon, who doth seek to kill thee?' Jesus answered and said to them, 'One work I did, and ye all wonder, because of this, Moses hath given you the circumcision -- not that it is of Moses, but of the fathers -- and on a sabbath ye circumcise a man; if a man doth receive circumcision on a sabbath that the law of Moses may not be broken, are ye wroth with me that I made a man all whole on a sabbath? judge not according to appearance, but the righteous judgment judge.' Certain, therefore, of the Jerusalemites said, 'Is not this he whom they are seeking to kill? and, lo, he doth speak freely, and they say nothing to him; did the rulers at all know truly that this is truly the Christ? but this one -- we have known whence he is; and the Christ, when he doth come, no one doth know whence he

is.' Jesus cried, therefore, in the temple, teaching and saying, 'Ye have both known me, and ye have known whence I am; and I have not come of myself, but He who sent me is true, whom ye have not known; and I have known Him, because I am from Him, and He did send me.' They were seeking, therefore, to seize him, and no one laid the hand on him, because his hour had not yet come, and many out of the multitude did believe in him, and said -- 'The Christ -- when he may come -- will he do more signs than these that this one did?' The Pharisees heard the multitude murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they may take him; Jesus, therefore, said to them, 'Yet a little time I am with you, and I go away unto Him who sent me; ye will seek me, and ye shall not find; and where I am, ye are not able to come.' The Jews, therefore, said among themselves, 'Whither is this one about to go that we shall not find him? -- to the dispersion of the Greeks is he about to go? and to teach the Greeks; what is this word that he said, Ye will seek me, and ye shall not find? and, Where I am, ye are not able to come?' And in the last, the great day of the feast, Jesus stood and cried, saying, 'If any one doth thirst, let him come unto me and drink; he who is believing in me, according as the Writing said, Rivers out of his belly shall flow of living water;' and this he said of the Spirit, which those believing in him were about to receive; for not yet was the Holy Spirit, because Jesus was not yet glorified. Many, therefore out of the multitude, having heard the word, said, 'This is truly the Prophet;' others said, 'This is the Christ;' and others said, 'Why, out of Galilee doth the Christ come? Did not the Writing say, that out of the seed of David, and from Bethlehem -- the village where David was -- the Christ doth come?' A division, therefore, arose among the multitude because of him. And certain of them were willing to seize him, but no one laid hands on him; the officers came, therefore, unto the chief priests and Pharisees, and they said to them, 'Wherefore did ye not bring him?' The officers answered, 'Never so spake man -- as this man.' The Pharisees, therefore, answered them, 'Have ye also been led astray? did any one out of the rulers believe in him? or out of the Pharisees? but this multitude, that is not knowing the law, is accursed.' Nicodemus saith unto them -- he who came by night unto him -- being one of them, 'Doth our law judge the man, if it may not hear from him first, and know what he doth?' They answered and said to him, 'Art thou also out of Galilee? search and see, that a prophet out of Galilee hath not risen;' and each one went on to his house, but Jesus went on to the mount of the Olives. And at dawn he came again to the temple, and all the people were coming unto him, and having sat down, he was teaching them; and the scribes and the Pharisees bring unto him a woman having been taken in adultery, and having set her in the midst, they say to him, 'Teacher, this woman was taken in the very crime -- committing adultery, and in the law, Moses did command us that such be stoned; thou, therefore, what dost thou say?' and this they said, trying him, that they might have to accuse him. And Jesus, having stooped down, with the finger he was writing on the ground, and when they continued asking him, having bent himself back, he said unto them, 'The sinless of you -- let him first cast the stone at her;' and again having stooped down, he was writing on the ground, and they having heard, and by the conscience being convicted, were going forth one by one, having begun from the elders -- unto the last; and Jesus was left alone, and the woman standing in the midst. And Jesus having bent himself back, and having seen no one but the woman, said to her, 'Woman, where are those -- thine accusers? did no one pass sentence upon thee?' and she said, 'No one, Sir;' and Jesus said to her, 'Neither do I pass sentence on thee; be going on, and no more sin.' Again, therefore, Jesus spake to them, saying, 'I am the light of the world; he who is following me shall not walk in the darkness, but he shall have the light of the life.' The Pharisees, therefore, said to him, 'Thou of thyself dost testify, thy testimony is not true;' Jesus answered and said to them, 'And if I testify of myself -- my testimony is true, because

I have known whence I came, and whither I go, and ye -- ye have not known whence I come, or whither I go. 'Ye according to the flesh do judge; I do not judge any one, and even if I do judge my judgment is true, because I am not alone, but I and the Father who sent me; and also in your law it hath been written, that the testimony of two men are true; I am [one] who is testifying of myself, and the Father who sent me doth testify of me.' They said, therefore, to him, 'Where is thy father?' Jesus

answered, 'Ye have neither known me nor my Father: if me ye had known, my Father also ye had known.' These sayings spake Jesus in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come; therefore said Jesus again to them, 'I go away, and ye will seek me, and in your sin ye shall die; whither I go away, ye are not able to come.' The Jews, therefore, said, 'Will he kill himself, because he saith, Whither I go away, ye are not able to come?' and he said to them, 'Ye are from beneath, I am from above; ye are of this world, I am not of this world; I said, therefore, to you, that ye shall die in your sins, for if ye may not believe that I am [he], ye shall die in your sins.' They said, therefore, to him, 'Thou -- who art thou?' and Jesus said to them, 'Even what I did speak of to you at the beginning; many things I have to speak concerning you and to judge, but He who sent me is true, and I -- what things I heard from Him -- these I say to the world.' They knew not that of the Father he spake to them; Jesus, therefore, said to them, 'When ye may lift up the Son of Man then ye will know that I am [he]; and of myself I do nothing, but according as my Father did teach me, these things I speak; and He who sent me is with me; the Father did not leave me alone, because I, the things pleasing to Him, do always.' As he is speaking these things, many believed in him; Jesus, therefore, said unto the Jews who believed in him, 'If ye may remain in my word, truly my disciples ye are, and ye shall know the truth, and the truth shall make you free.' They answered him, 'Seed of Abraham we are; and to no one have we been servants at any time; how dost thou say -- Ye shall become free?' Jesus answered them, 'Verily, verily, I say to you -- Every one who is committing sin, is a servant of the sin, and the servant doth not remain in the house -- to the age, the son doth remain -- to the age; if then the son may make you free, in reality ye shall be free. 'I have known that ye are seed of Abraham, but ye seek to kill me, because my word hath no place in you; I -- that which I have seen with my Father do speak, and ye, therefore, that which ye have seen with your father -- ye do.' They answered and said to him, 'Our father is Abraham;' Jesus saith to them, 'If children of Abraham ye were, the works of Abraham ye were doing; and now, ye seek to kill me -- a man who hath spoken to you the truth I heard from God; this Abraham did not; ye do the works of your father.' They said, therefore, to him, 'We of whoredom have not been born; one Father we have -- God;' Jesus then said to them, 'If God were your father, ye were loving me, for I came forth from God, and am come; for neither have I come of myself, but He sent me; wherefore do ye not know my speech? because ye are not able to hear my word. 'Ye are of a father -- the devil, and the desires of your father ye will to do; he was a man-slayer from the beginning, and in the truth he hath not stood, because there is no truth in him; when one may speak the falsehood, of his own he speaketh, because he is a liar -- also his father. 'And because I say the truth, ye do not believe me. Who of you doth convict me of sin? and if I speak truth, wherefore do ye not believe me? he who is of God, the sayings of God he doth hear; because of this ye do not hear, because of God ye are not.' The Jews, therefore, answered and said to him, 'Do we not say well, that thou art a Samaritan, and hast a demon?' Jesus answered, 'I have not a demon, but I honour my Father, and ye dishonour me; and I do not seek my own glory; there is who is seeking and is judging; verily, verily, I say to you, If any one may keep my word, death he may not see -- to the age.' The Jews, therefore, said to him, 'Now we have known that thou hast a demon; Abraham did die, and the prophets, and thou dost say, If any one may keep my word, he shall not taste of death -- to the age! Art thou greater than our father Abraham, who died? and the prophets died; whom dost thou make thyself?' Jesus answered, 'If I glorify myself, my glory is nothing; it is my Father who is glorifying me, of whom ye say that He is your God; and ye have not known Him, and I have known Him, and if I say that I have not known Him, I shall be like you -- speaking falsely; but I have known Him, and His word I keep; Abraham, your father, was glad that he might see my day; and he saw, and did rejoice.' The Jews, therefore, said unto him, 'Thou art not yet fifty years old, and Abraham hast thou seen?' Jesus said to them, 'Verily, verily, I say to you, Before Abraham's coming -- I am;' they took up, therefore, stones that they may cast at him, but Jesus hid himself, and went forth out of the temple, going through the midst of them, and so passed by. And passing by, he saw a man blind from birth, and his disciples asked him, saying, 'Rabbi, who did sin, this one or his parents, that he should be born blind?' Jesus answered, 'Neither did this one sin

nor his parents, but that the works of God may be manifested in him; it behoveth me to be working the works of Him who sent me while it is day; night doth come, when no one is able to work: -- when I am in the world, I am a light of the world.' These things saying, he spat on the ground, and made clay of the spittle, and rubbed the clay on the eyes of the blind man, and said to him, 'Go away, wash at the pool of Siloam,' which is, interpreted, Sent. He went away, therefore, and did wash, and came seeing; the neighbours, therefore, and those seeing him before, that he was blind, said, 'Is not this he who is sitting and begging?' others said -- 'This is he;' and others -- 'He is like to him;' he himself said, -- 'I am [he].' They said, therefore, to him, 'How were thine eyes opened?' he answered and said, 'A man called Jesus made clay, and rubbed my eyes, and said to me, Go away to the pool of Siloam, and wash; and having gone away and having washed, I received sight;' they said, therefore, to him, 'Where is that one?' he saith, 'I have not known.' They bring him to the Pharisees who once [was] blind, and it was a sabbath when Jesus made the clay, and opened his eyes. Again, therefore, the Pharisees also were asking him how he received sight, and he said to them, 'Clay he did put upon my eyes, and I did wash - - and I see.' Of the Pharisees, therefore, certain said, 'This man is not from God, because the sabbath he doth not keep;' others said, 'How is a man -- a sinful one -- able to do such signs?' and there was a division among them. They said to the blind man again, 'Thou -- what dost thou say of him -- that he opened thine eyes?' and he said -- 'He is a prophet.' The Jews, therefore, did not believe concerning him that he was blind and did receive sight, till that they called the parents of him who received sight, and they asked them, saying, 'Is your son, of whom ye say that he was born blind? how then now doth he see?' His parents answered them and said, 'We have known that this is our son, and that he was born blind; and how he now seeth, we have not known; or who opened his eyes, we have not known; himself is of age, ask him; he himself shall speak concerning himself.' These things said his parents, because they were afraid of the Jews, for already had the Jews agreed together, that if any one may confess him -- Christ, he may be put out of the synagogue; because of this his parents said -- 'He is of age, ask him.' They called, therefore, a second time the man who was blind, and they said to him, 'Give glory to God, we have known that this man is a sinner;' he answered, therefore, and said, 'If he be a sinner -- I have not known, one thing I have known, that, being blind, now I see.' And they said to him again, 'What did he to thee? how did he open thine eyes?' He answered them, 'I told you already, and ye did not hear; why again do ye wish to hear? do ye also wish to become his disciples?' They reviled him, therefore, and said, 'Thou art his disciple, and we are Moses' disciples; we have known that God hath spoken to Moses, but this one -- we have not known whence he is.' The man answered and said to them, 'Why, in this is a wonderful thing, that ye have not known whence he is, and he opened my eyes! and we have known that God doth not hear sinners, but, if any one may be a worshipper of God, and may do His will, him He doth hear; from the age it was not heard, that any one did open eyes of one who hath been born blind; if this one were not from God, he were not able to do anything.' They answered and said to him, 'In sins thou wast born altogether, and thou dost teach us!' and they cast him forth without. Jesus heard that they cast him forth without, and having found him, he said to him, 'Dost thou believe in the Son of God?' he answered and said, 'Who is he, sir, that I may believe in him?' And Jesus said to him, 'Thou hast both seen him, and he who is speaking with thee is he;' and he said, 'I believe, sir,' and bowed before him. And Jesus said, 'For judgment I to this world did come, that those not seeing may see, and those seeing may become blind.' And those of the Pharisees who were with him heard these things, and they said to him, 'Are we also blind?' Jesus said to them, 'If ye were blind, ye were not having had sin, but now ye say -- We see, therefore doth your sin remain. 'Verily, verily, I say to you, He who is not entering through the door to the fold of the sheep, but is going up from another side, that one is a thief and a robber; and he who is entering through the door is shepherd of the sheep; to this one the doorkeeper doth open, and the sheep hear his voice, and his own sheep he doth call by name, and doth lead them forth; and when his own sheep he may put forth, before them he goeth on, and the sheep follow him, because they have known his voice; and a stranger they will not follow, but will flee from him, because they have not known the voice of strangers.' This similitude

spake Jesus to them, and they knew not what the things were that he was speaking to them; Jesus said therefore again to them, `Verily, verily, I say to you -- I am the door of the sheep; all, as many as came before me, are thieves and robbers, but the sheep did not hear them; I am the door, through me if any one may come in, he shall be saved, and he shall come in, and go out, and find pasture. `The thief doth not come, except that he may steal, and kill, and destroy; I came that they may have life, and may have [it] abundantly. `I am the good shepherd; the good shepherd his life layeth down for the sheep; and the hireling, and not being a shepherd, whose own the sheep are not, doth behold the wolf coming, and doth leave the sheep, and doth flee; and the wolf catcheth them, and scattereth the sheep; and the hireling doth flee because he is an hireling, and is not caring for the sheep. `I am the good shepherd, and I know my [sheep], and am known by mine, according as the Father doth know me, and I know the Father, and my life I lay down for the sheep, and other sheep I have that are not of this fold, these also it behoveth me to bring, and my voice they will hear, and there shall become one flock -- one shepherd. `Because of this doth the Father love me, because I lay down my life, that again I may take it; no one doth take it from me, but I lay it down of myself; authority I have to lay it down, and authority I have again to take it; this command I received from my Father.' Therefore, again, there came a division among the Jews, because of these words, and many of them said, `He hath a demon, and is mad, why do ye hear him?' others said, `These sayings are not those of a demoniac; is a demon able blind men's eyes to open?' And the dedication in Jerusalem came, and it was winter, and Jesus was walking in the temple, in the porch of Solomon, the Jews, therefore, came round about him, and said to him, `Till when our soul dost thou hold in suspense? if thou art the Christ, tell us freely.' Jesus answered them, `I told you, and ye do not believe; the works that I do in the name of my Father, these testify concerning me; but ye do not believe, for ye are not of my sheep, according as I said to you: My sheep my voice do hear, and I know them, and they follow me, and life age-during I give to them, and they shall not perish -- to the age, and no one shall pluck them out of my hand; my Father, who hath given to me, is greater than all, and no one is able to pluck out of the hand of my Father; I and the Father are one.' Therefore, again, did the Jews take up stones that they may stone him; Jesus answered them, `Many good works did I shew you from my Father; because of which work of them do ye stone me?' The Jews answered him, saying, `For a good work we do not stone thee, but for evil speaking, and because thou, being a man, dost make thyself God.' Jesus answered them, `Is it not having been written in your law: I said, ye are gods? if them he did call gods unto whom the word of God came, (and the Writing is not able to be broken,) of him whom the Father did sanctify, and send to the world, do ye say -- Thou speakest evil, because I said, Son of God I am? if I do not the works of my Father, do not believe me; and if I do, even if me ye may not believe, the works believe, that ye may know and may believe that in me [is] the Father, and I in Him.' Therefore were they seeking again to seize him, and he went forth out of their hand, and went away again to the other side of the Jordan, to the place where John was at first baptizing, and remained there, and many came unto him, and said -- `John, indeed, did no sign, and all things, as many as John said about this one were true;' and many did believe in him there. And there was a certain one ailing, Lazarus, from Bethany, of the village of Mary and Martha her sister -- and it was Mary who did anoint the Lord with ointment, and did wipe his feet with her hair, whose brother Lazarus was ailing -- therefore sent the sisters unto him, saying, `Sir, lo, he whom thou dost love is ailing;' and Jesus having heard, said, `This ailment is not unto death, but for the glory of God, that the Son of God may be glorified through it.' And Jesus was loving Martha, and her sister, and Lazarus, when, therefore, he heard that he is ailing, then indeed he remained in the place in which he was two days, then after this, he saith to the disciples, `We may go to Judea again;' the disciples say to him, `Rabbi, now were the Jews seeking to stone thee, and again thou dost go thither!' Jesus answered, `Are there not twelve hours in the day? if any one may walk in the day, he doth not stumble, because the light of this world he doth see; and if any one may walk in the night, he stumbleth, because the light is not in him.' These things he said, and after this he saith to them, `Lazarus our friend hath fallen asleep, but I go on that I may awake him;' therefore said his disciples, `Sir, if he hath fallen asleep, he will be

saved;' but Jesus had spoken about his death, but they thought that about the repose of sleep he speaketh. Then, therefore, Jesus said to them freely, 'Lazarus hath died; and I rejoice, for your sake, (that ye may believe,) that I was not there; but we may go to him;' therefore said Thomas, who is called Didymus, to the fellow-disciples, 'We may go -- we also, that we may die with him,' Jesus, therefore, having come, found him having been four days already in the tomb. And Bethany was nigh to Jerusalem, about fifteen furlongs off, and many of the Jews had come unto Martha and Mary, that they might comfort them concerning their brother; Martha, therefore, when she heard that Jesus doth come, met him, and Mary kept sitting in the house. Martha, therefore, said unto Jesus, 'Sir, if thou hadst been here, my brother had not died; but even now, I have known that whatever thou mayest ask of God, God will give to thee;' Jesus saith to her, 'Thy brother shall rise again.' Martha saith to him, 'I have known that he will rise again, in the rising again in the last day;' Jesus said to her, 'I am the rising again, and the life; he who is believing in me, even if he may die, shall live; and every one who is living and believing in me shall not die -- to the age; believest thou this?' she saith to him, 'Yes, sir, I have believed that thou art the Christ, the Son of God, who is coming to the world.' And these things having said, she went away, and called Mary her sister privately, saying, 'The Teacher is present, and doth call thee;' she, when she heard, riseth up quickly, and doth come to him; and Jesus had not yet come to the village, but was in the place where Martha met him; the Jews, therefore, who were with her in the house, and were comforting her, having seen Mary that she rose up quickly and went forth, followed her, saying -- 'She doth go away to the tomb, that she may weep there.' Mary, therefore, when she came where Jesus was, having seen him, fell at his feet, saying to him, 'Sir, if thou hadst been here, my brother had not died;' Jesus, therefore, when he saw her weeping, and the Jews who came with her weeping, did groan in the spirit, and troubled himself, and he said, 'Where have ye laid him?' they say to him, 'Sir, come and see;' Jesus wept. The Jews, therefore, said, 'Lo, how he was loving him!' and certain of them said, 'Was not this one, who did open the eyes of the blind man, able to cause that also this one might not have died?' Jesus, therefore, again groaning in himself, cometh to the tomb, and it was a cave, and a stone was lying upon it, Jesus saith, 'Take ye away the stone;' the sister of him who hath died -- Martha -- saith to him, 'Sir, already he stinketh, for he is four days dead;' Jesus saith to her, 'Said I not to thee, that if thou mayest believe, thou shalt see the glory of God?' They took away, therefore, the stone where the dead was laid, and Jesus lifted his eyes upwards, and said, 'Father, I thank Thee, that Thou didst hear me; and I knew that Thou always dost hear me, but, because of the multitude that is standing by, I said [it], that they may believe that Thou didst send me.' And these things saying, with a loud voice he cried out, 'Lazarus, come forth;' and he who died came forth, being bound feet and hands with grave-clothes, and his visage with a napkin was bound about; Jesus saith to them, 'Loose him, and suffer to go.' Many, therefore, of the Jews who came unto Mary, and beheld what Jesus did, believed in him; but certain of them went away unto the Pharisees, and told them what Jesus did; the chief priests, therefore, and the Pharisees, gathered together a sanhedrim, and said, 'What may we do? because this man doth many signs? if we may let him alone thus, all will believe in him; and the Romans will come, and will take away both our place and nation.' and a certain one of them, Caiaphas, being chief priest of that year, said to them, 'Ye have not known anything, nor reason that it is good for us that one man may die for the people, and not the whole nation perish.' And this he said not of himself, but being chief priest of that year, he did prophesy that Jesus was about to die for the nation, and not for the nation only, but that also the children of God, who have been scattered abroad, he may gather together into one. From that day, therefore, they took counsel together that they may kill him; Jesus, therefore, was no more freely walking among the Jews, but went away thence to the region nigh the wilderness, to a city called Ephraim, and there he tarried with his disciples. And the passover of the Jews was nigh, and many went up to Jerusalem out of the country before the passover, that they might purify themselves; they were seeking, therefore, Jesus, and said one with another, standing in the temple, 'What doth appear to you -- that he may not come to the feast?' and both the chief priests and the Pharisees had given a command, that if any one may know

where he is, he may shew [it], so that they may seize him. Jesus, therefore, six days before the passover, came to Bethany, where was Lazarus, who had died, whom he raised out of the dead; they made, therefore, to him a supper there, and Martha was ministering, and Lazarus was one of those reclining together (at meat) with him; Mary, therefore, having taken a pound of ointment of spikenard, of great price, anointed the feet of Jesus and did wipe with her hair his feet, and the house was filled from the fragrance of the ointment. Therefore saith one of his disciples -- Judas Iscariot, of Simon, who is about to deliver him up -- 'Wherefore was not this ointment sold for three hundred denaries, and given to the poor?' and he said this, not because he was caring for the poor, but because he was a thief, and had the bag, and what things were put in he was carrying. Jesus, therefore, said, 'Suffer her; for the day of my embalming she hath kept it, for the poor ye have always with yourselves, and me ye have not always.' A great multitude, therefore, of the Jews knew that he is there, and they came, not because of Jesus only, but that Lazarus also they may see, whom he raised out of the dead; and the chief priests took counsel, that also Lazarus they may kill, because on account of him many of the Jews were going away, and were believing in Jesus. On the morrow, a great multitude that came to the feast, having heard that Jesus doth come to Jerusalem, took the branches of the palms, and went forth to meet him, and were crying, 'Hosanna, blessed [is] he who is coming in the name of the Lord -- the king of Israel;' and Jesus having found a young ass did sit upon it, according as it is written, 'Fear not, daughter of Sion, lo, thy king doth come, sitting on an ass' colt.' And these things his disciples did not know at the first, but when Jesus was glorified, then they remembered that these things were having been written about him, and these things they did to him. The multitude, therefore, who are with him, were testifying that he called Lazarus out of the tomb, and did raise him out of the dead; because of this also did the multitude meet him, because they heard of his having done this sign, the Pharisees, therefore, said among themselves, 'Ye see that ye do not gain anything, lo, the world did go after him.' And there were certain Greeks out of those coming up that they may worship in the feast, these then came near to Philip, who [is] from Bethsaida of Galilee, and were asking him, saying, 'Sir, we wish to see Jesus;' Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. And Jesus responded to them, saying, 'The hour hath come that the Son of Man may be glorified; verily, verily, I say to you, if the grain of the wheat, having fallen to the earth, may not die, itself remaineth alone; and if it may die, it doth bear much fruit; he who is loving his life shall lose it, and he who is hating his life in this world -- to life age-during shall keep it; if any one may minister to me, let him follow me, and where I am, there also my ministrant shall be; and if any one may minister to me -- honour him will the Father. 'Now hath my soul been troubled, and what? shall I say -- Father, save me from this hour? -- but because of this I came to this hour; Father, glorify Thy name.' There came, therefore, a voice out of the heaven, 'I both glorified, and again I will glorify [it];' the multitude, therefore, having stood and heard, were saying that there hath been thunder; others said, 'A messenger hath spoken to him.' Jesus answered and said, 'Not because of me hath this voice come, but because of you; now is a judgment of this world, now shall the ruler of this world be cast forth; and I, if I may be lifted up from the earth, will draw all men unto myself.' And this he said signifying by what death he was about to die; the multitude answered him, 'We heard out of the law that the Christ doth remain -- to the age; and how dost thou say, That it behoveth the Son of Man to be lifted up? who is this -- the Son of Man?' Jesus, therefore, said to them, 'Yet a little time is the light with you; walk while ye have the light, that darkness may not overtake you; and he who is walking in the darkness hath not known where he goeth; while ye have the light, believe in the light, that sons of light ye may become.' These things spake Jesus, and having gone away, he was hid from them, yet he having done so many signs before them, they were not believing in him, that the word of Isaiah the prophet might be fulfilled, which he said, 'Lord, who gave credence to our report? and the arm of the Lord -- to whom was it revealed?' Because of this they were not able to believe, that again Isaiah said, 'He hath blinded their eyes, and hardened their heart, that they might not see with the eyes, and understand with the heart, and turn back, and I might heal them;' these things said Isaiah, when he saw his glory, and spake of him. Still, however, also out of the rulers did many

believe in him, but because of the Pharisees they were not confessing, that they might not be put out of the synagogue, for they loved the glory of men more than the glory of God. And Jesus cried and said, 'He who is believing in me, doth not believe in me, but in Him who sent me; and he who is beholding me, doth behold Him who sent me; I a light to the world have come, that every one who is believing in me -- in the darkness may not remain; and if any one may hear my sayings, and not believe, I -- I do not judge him, for I came not that I might judge the world, but that I might save the world. 'He who is rejecting me, and not receiving my sayings, hath one who is judging him, the word that I spake, that will judge him in the last day, because I spake not from myself, but the Father who sent me, He did give me a command, what I may say, and what I may speak, and I have known that His command is life age-during; what, therefore, I speak, according as the Father hath said to me, so I speak.' And before the feast of the passover, Jesus knowing that his hour hath come, that he may remove out of this world unto the Father, having loved his own who [are] in the world -- to the end he loved them. And supper being come, the devil already having put [it] into the heart of Judas of Simon, Iscariot, that he may deliver him up, Jesus knowing that all things the Father hath given to him -- into [his] hands, and that from God he came forth, and unto God he goeth, doth rise from the supper, and doth lay down his garments, and having taken a towel, he girded himself; afterward he putteth water into the basin, and began to wash the feet of his disciples, and to wipe with the towel with which he was being girded. He cometh, therefore, unto Simon Peter, and that one saith to him, 'Sir, thou -- dost thou wash my feet?' Jesus answered and said to him, 'That which I do thou hast not known now, but thou shalt know after these things;' Peter saith to him, 'Thou mayest not wash my feet -- to the age.' Jesus answered him, 'If I may not wash thee, thou hast no part with me;' Simon Peter saith to him, 'Sir, not my feet only, but also the hands and the head.' Jesus saith to him, 'He who hath been bathed hath no need save to wash his feet, but he is clean altogether; and ye are clean, but not all;' for he knew him who is delivering him up; because of this he said, 'Ye are not all clean.' When, therefore, he washed their feet, and took his garments, having reclined (at meat) again, he said to them, 'Do ye know what I have done to you? ye call me, The Teacher and The Lord, and ye say well, for I am; if then I did wash your feet -- the Lord and the Teacher -- ye also ought to wash one another's feet. 'For an example I gave to you, that, according as I did to you, ye also may do; verily, verily, I say to you, a servant is not greater than his lord, nor an apostle greater than he who sent him; if these things ye have known, happy are ye, if ye may do them; not concerning you all do I speak; I have known whom I chose for myself; but that the Writing may be fulfilled: He who is eating the bread with me, did lift up against me his heel. 'From this time I tell you, before its coming to pass, that, when it may come to pass, ye may believe that I am [he]; verily, verily, I say to you, he who is receiving whomsoever I may send, doth receive me; and he who is receiving me, doth receive Him who sent me.' These things having said, Jesus was troubled in the spirit, and did testify, and said, 'Verily, verily, I say to you, that one of you will deliver me up;' the disciples were looking, therefore, one at another, doubting concerning whom he speaketh. And there was one of his disciples reclining (at meat) in the bosom of Jesus, whom Jesus was loving; Simon Peter, then, doth beckon to this one, to inquire who he may be concerning whom he speaketh, and that one having leant back on the breast of Jesus, respondeth to him, 'Sir, who is it?' Jesus answereth, 'That one it is to whom I, having dipped the morsel, shall give it;' and having dipped the morsel, he giveth [it] to Judas of Simon, Iscariot. And after the morsel, then the Adversary entered into that one, Jesus, therefore, saith to him, 'What thou dost -- do quickly;' and none of those reclining at meat knew for what intent he said this to him, for certain were thinking, since Judas had the bag, that Jesus saith to him, 'Buy what we have need of for the feast;' or that he may give something to the poor; having received, therefore, the morsel, that one immediately went forth, and it was night. When, therefore, he went forth, Jesus saith, 'Now was the Son of Man glorified, and God was glorified in him; if God was glorified in him, God also will glorify him in Himself; yea, immediately He will glorify him. 'Little children, yet a little am I with you; ye will seek me, and, according as I said to the Jews -- Whither I go away, ye are not able to come, to you also I do say [it] now. 'A new

commandment I give to you, that ye love one another; according as I did love you, that ye also love one another; in this shall all know that ye are my disciples, if ye may have love one to another.' Simon Peter saith to him, 'Sir, whither dost thou go away?' Jesus answered him, 'Whither I go away, thou art not able now to follow me, but afterward thou shalt follow me.' Peter saith to him, 'Sir, wherefore am I not able to follow thee now? my life for thee I will lay down;' Jesus answered him, 'Thy life for me thou wilt lay down! verily, verily, I say to thee, a cock will not crow till thou mayest deny me thrice.' 'Let not your heart be troubled, believe in God, also in me believe; in the house of my Father are many mansions; and if not, I would have told you; I go on to prepare a place for you; and if I go on and prepare for you a place, again do I come, and will receive you unto myself, that where I am ye also may be; and whither I go away ye have known, and the way ye have known.' Thomas saith to him, 'Sir, we have not known whither thou goest away, and how are we able to know the way?' Jesus saith to him, 'I am the way, and the truth, and the life, no one doth come unto the Father, if not through me; if ye had known me, my Father also ye would have known, and from this time ye have known Him, and have seen Him.' Philip saith to him, 'Sir, shew to us the Father, and it is enough for us;' Jesus saith to him, 'So long time am I with you, and thou hast not known me, Philip? he who hath seen me hath seen the Father; and how dost thou say, Shew to us the Father? Believest thou not that I [am] in the Father, and the Father is in me? the sayings that I speak to you, from myself I speak not, and the Father who is abiding in me, Himself doth the works; believe me, that I [am] in the Father, and the Father in me; and if not, because of the works themselves, believe me. 'Verily, verily, I say to you, he who is believing in me, the works that I do -- that one also shall do, and greater than these he shall do, because I go on to my Father; and whatever ye may ask in my name, I will do, that the Father may be glorified in the Son; if ye ask anything in my name I will do [it]. 'If ye love me, my commands keep, and I will ask the Father, and another Comforter He will give to you, that he may remain with you -- to the age; the Spirit of truth, whom the world is not able to receive, because it doth not behold him, nor know him, and ye know him, because he doth remain with you, and shall be in you. 'I will not leave you bereaved, I come unto you; yet a little, and the world doth no more behold me, and ye behold me, because I live, and ye shall live; in that day ye shall know that I [am] in my Father, and ye in me, and I in you; he who is having my commands, and is keeping them, that one it is who is loving me, and he who is loving me shall be loved by my Father, and I will love him, and will manifest myself to him.' Judas saith to him, (not the Iscariot), 'Sir, what hath come to pass, that to us thou are about to manifest thyself, and not to the world?' Jesus answered and said to him, 'If any one may love me, my word he will keep, and my Father will love him, and unto him we will come, and abode with him we will make; he who is not loving me, my words doth not keep; and the word that ye hear is not mine, but the Father's who sent me. 'These things I have spoken to you, remaining with you, and the Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and remind you of all things that I said to you. 'Peace I leave to you; my peace I give to you, not according as the world doth give do I give to you; let not your heart be troubled, nor let it be afraid; ye heard that I said to you -- I go away, and I come unto you; if ye did love me, ye would have rejoiced that I said -- I go on to the Father, because my Father is greater than I. 'And now I have said [it] to you before it come to pass, that when it may come to pass, ye may believe; I will no more talk much with you, for the ruler of this world doth come, and in me he hath nothing; but that the world may know that I love the Father, and according as the Father gave me command so I do; arise, we may go hence. 'I am the true vine, and my Father is the husbandman; every branch in me not bearing fruit, He doth take it away, and every one bearing fruit, He doth cleanse by pruning it, that it may bear more fruit; already ye are clean, because of the word that I have spoken to you; remain in me, and I in you, as the branch is not able to bear fruit of itself, if it may not remain in the vine, so neither ye, if ye may not remain in me. 'I am the vine, ye the branches; he who is remaining in me, and I in him, this one doth bear much fruit, because apart from me ye are not able to do anything; if any one may not remain in me, he was cast forth without as the branch, and was withered, and they gather them, and cast to fire, and they are burned; if ye may remain in me, and

my sayings in you may remain, whatever ye may wish ye shall ask, and it shall be done to you. `In this was my Father glorified, that ye may bear much fruit, and ye shall become my disciples. According as the Father did love me, I also loved you, remain in my love; if my commandments ye may keep, ye shall remain in my love, according as I the commands of my Father have kept, and do remain in His love; these things I have spoken to you, that my joy in you may remain, and your joy may be full. `This is my command, that ye love one another, according as I did love you; greater love than this hath no one, that any one his life may lay down for his friends; ye are my friends, if ye may do whatever I command you; no more do I call you servants, because the servant hath not known what his lord doth, and you I have called friends, because all things that I heard from my Father, I did make known to you. `Ye did not choose out me, but I chose out you, and did appoint you, that ye might go away, and might bear fruit, and your fruit might remain, that whatever ye may ask of the Father in my name, He may give you. `These things I command you, that ye love one another; if the world doth hate you, ye know that it hath hated me before you; if of the world ye were, the world its own would have been loving, and because of the world ye are not -- but I chose out of the world -- because of this the world hateth you. `Remember the word that I said to you, A servant is not greater than his lord; if me they did persecute, you also they will persecute; if my word they did keep, yours also they will keep; but all these things will they do to you, because of my name, because they have not known Him who sent me; if I had not come and spoken to them, they were not having sin; but now pretext they have not for their sin. `He who is hating me, doth hate also my Father; if I did not do among them the works that no other hath done, they were not having sin, and now they have both seen and hated both me and my Father; but -- that the word may be fulfilled that was written in their law -- They hated me without a cause. `And when the Comforter may come, whom I will send to you from the Father -- the Spirit of truth, who from the Father doth come forth, he will testify of me; and ye also do testify, because from the beginning ye are with me. `These things I have spoken to you, that ye may not be stumbled, out of the synagogues they will put you; but an hour doth come, that every one who hath killed you, may think to offer service unto God; and these things they will do to you, because they did not know the Father, nor me. `But these things I have spoken to you, that when the hour may come, ye may remember them, that I said [them] to you, and these things to you from the beginning I did not say, because I was with you; and now I go away to Him who sent me, and none of you doth ask me, Whither dost thou go? but because these things I have said to you, the sorrow hath filled your heart. `But I tell you the truth; it is better for you that I go away, for if I may not go away, the Comforter will not come unto you, and if I go on, I will send Him unto you; and having come, He will convict the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin indeed, because they do not believe in me; and concerning righteousness, because unto my Father I go away, and no more do ye behold me; and concerning judgment, because the ruler of this world hath been judged. `I have yet many things to say to you, but ye are not able to bear [them] now; and when He may come -- the Spirit of truth -- He will guide you to all the truth, for He will not speak from Himself, but as many things as He will hear He will speak, and the coming things He will tell you; He will glorify me, because of mine He will take, and will tell to you. `All things, as many as the Father hath, are mine; because of this I said, That of mine He will take, and will tell to you; a little while, and ye do not behold me, and again a little while,

and ye shall see me, because I go away unto the Father.' Therefore said [some] of his disciples one to another, `What is this that he saith to us, A little while, and ye do not behold me, and again a little while, and ye shall see me, and, Because I go away unto the Father?' they said then, `What is this he saith -- the little while? we have not known what he saith.' Jesus, therefore, knew that they were wishing to ask him, and he said to them, `Concerning this do ye seek one with another, because I said, A little while, and you do not behold me, and again a little while, and ye shall see me? verily, verily, I say to you, that ye shall weep and lament, and the world will rejoice; and ye shall be sorrowful, but your sorrow joy will become. `The woman, when she may bear, hath sorrow, because her hour did

come, and when she may bear the child, no more doth she remember the anguish, because of the joy that a man was born to the world. `And ye, therefore, now, indeed, have sorrow; and again I will see you, and your heart shall rejoice, and your joy no one doth take from you, and in that day ye will question me nothing; verily, verily, I say to you, as many things as ye may ask of the Father in my name, He will give you; till now ye did ask nothing in my name; ask, and ye shall receive, that your joy may be full. `These things in similitudes I have spoken to you, but there cometh an hour when no more in similitudes will I speak to you, but freely of the Father, will tell you. `In that day, in my name ye will make request, and I do not say to you that I will ask the Father for you, for the Father himself doth love you, because me ye have loved, and ye have believed that I from God came forth; I came forth from the Father, and have come to the world; again I leave the world, and go on unto the Father.' His disciples say to him, `Lo, now freely thou dost speak, and no similitude speakest thou; now we have known that thou hast known all things, and hast no need that any one do question thee; in this we believe that from God thou didst come forth.' Jesus answered them, `Now do ye believe? lo, there doth come an hour, and now it hath come, that ye may be scattered, each to his own things, and me ye may leave alone, and I am not alone, because the Father is with me; these things I have spoken to you, that in me ye may have peace, in the world ye shall have tribulation, but take courage -- I have overcome the world.' These things spake Jesus, and lifted up his eyes to the heaven, and said -- `Father, the hour hath come, glorify Thy Son, that Thy Son also may glorify Thee, according as Thou didst give to him authority over all flesh, that -- all that Thou hast given to him -- he may give to them life age-during; and this is the life age-during, that they may know Thee, the only true God, and him whom Thou didst send -- Jesus Christ; I did glorify Thee on the earth, the work I did finish that Thou hast given me, that I may do [it]. `And now, glorify me, Thou Father, with Thyself, with the glory that I had before the world was, with Thee; I did manifest Thy name to the men whom Thou hast given to me out of the world; Thine they were, and to me Thou hast given them, and Thy word they have kept; now they have known that all things, as many as Thou hast given to me, are from Thee, because the sayings that Thou hast given to me, I have given to them, and they themselves received, and have known truly, that from Thee I came forth, and they did believe that Thou didst send me. `I ask in regard to them; not in regard to the world do I ask, but in regard to those whom Thou hast given to me, because Thine they are, and all mine are Thine, and Thine [are] mine, and I have been glorified in them; and no more am I in the world, and these are in the world, and I come unto Thee. Holy Father, keep them in Thy name, whom Thou hast given to me, that they may be one as we; when I was with them in the world, I was keeping them in Thy name; those whom Thou hast given to me I did guard, and none of them was destroyed, except the son of the destruction, that the Writing may be fulfilled. `And now unto Thee I come, and these things I speak in the world, that they may have my joy fulfilled in themselves; I have given to them Thy word, and the world did hate them, because they are not of the world, as I am not of the world; I do not ask that Thou mayest take them out of the world, but that Thou mayest keep them out of the evil. `Of the world they are not, as I of the world am not; sanctify them in Thy truth, Thy word is truth; as Thou didst send me to the world, I also did send them to the world; and for them do I sanctify myself, that they also themselves may be sanctified in truth. `And not in regard to these alone do I ask, but also in regard to those who shall be believing, through their word, in me; that they all may be one, as Thou Father [art] in me, and I in Thee; that they also in us may be one, that the world may believe that Thou didst send me. `And I, the glory that thou hast given to me, have given to them, that they may be one as we are one; I in them, and Thou in me, that they may be perfected into one, and that the world may know that Thou didst send me, and didst love them as Thou didst love me. `Father, those whom Thou hast given to me, I will that where I am they also may be with me, that they may behold my glory that Thou didst give to me, because Thou didst love me before the foundation of the world. `Righteous Father, also the world did not know Thee, and I knew Thee, and these have known that Thou didst send me, and I made known to them Thy name, and will make known, that the love with which Thou lovedst me in them may be, and I in them.' These things having said, Jesus went forth with

his disciples beyond the brook of Kedron, where was a garden, into which he entered, himself and his disciples, and Judas also, who delivered him up, had known the place, because many times did Jesus assemble there with his disciples. Judas, therefore, having taken the band and officers out of the chief priests and Pharisees, doth come thither with torches and lamps, and weapons; Jesus, therefore, knowing all things that are coming upon him, having gone forth, said to them, 'Whom do ye seek?' they answered him, 'Jesus the Nazarene;' Jesus saith to them, 'I am [he];' -- and Judas who delivered him up was standing with them; -- when, therefore, he said to them -- 'I am [he],' they went away backward, and fell to the ground. Again, therefore, he questioned them, 'Whom do ye seek?' and they said, 'Jesus the Nazarene;' Jesus answered, 'I said to you that I am [he]; if, then, me ye seek, suffer these to go away;' that the word might be fulfilled that he said -- 'Those whom Thou hast given to me, I did not lose of them even one.' Simon Peter, therefore, having a sword, drew it, and struck the chief priest's servant, and cut off his right ear -- and the name of the servant was Malchus -- Jesus, therefore, said to Peter, 'Put the sword into the sheath; the cup that the Father hath given to me, may I not drink it?' The band, therefore, and the captain, and the officers of the Jews, took hold on Jesus, and bound him, and they led him away to Annas first, for he was father-in-law of Caiaphas, who was chief priest of that year, and Caiaphas was he who gave counsel to the Jews, that it is good for one man to perish for the people. And following Jesus was Simon Peter, and the other disciple, and that disciple was known to the chief priest, and he entered with Jesus to the hall of the chief priest, and Peter was standing at the door without, therefore went forth the other disciple who was known to the chief priest, and he spake to the female keeping the door, and he brought in Peter. Then said the maid keeping the door to Peter, 'Art thou also of the disciples of this man?' he saith, 'I am not;' and the servants and the officers were standing, having made a fire of coals, because it was cold, and they were warming themselves, and Peter was standing with them, and warming himself. The chief priests, therefore, questioned Jesus concerning his disciples, and concerning his teaching; Jesus answered him, 'I spake freely to the world, I did always teach in a synagogue, and in the temple, where the Jews do always come together; and in secret I spake nothing; why me dost thou question? question those having heard what I spake to them; lo, these have known what I said.' And he having said these things, one of the officers standing by did give Jesus a slap, saying, 'Thus dost thou answer the chief priest?' Jesus answered him, 'If I spake ill, testify concerning the ill; and if well, why me dost thou smite?' Annas then sent him bound to Caiaphas the chief priest. And Simon Peter was standing and warming himself, they said then to him, 'Art thou also of his disciples?' he denied, and said, 'I am not.' One of the servants of the chief priest, being kinsman of him whose ear Peter cut off, saith, 'Did not I see thee in the garden with him?' again, therefore, Peter denied, and immediately a cock crew. They led, therefore, Jesus from Caiaphas to the praetorium, and it was early, and they themselves did not enter into the praetorium, that they might not be defiled, but that they might eat the passover; Pilate, therefore, went forth unto them, and said, 'What accusation do ye bring against this man?' they answered and said to him, 'If he were not an evil doer, we had not delivered him to thee.' Pilate, therefore, said to them, 'Take ye him -- ye -- and according to your law judge him;' the Jews, therefore, said to him, 'It is not lawful to us to put any one to death;' that the word of Jesus might be fulfilled which he said, signifying by what death he was about to die. Pilate, therefore, entered into the praetorium again, and called Jesus, and said to him, 'Thou art the King of the

Jews?' Jesus answered him, 'From thyself dost thou say this? or did others say it to thee about me?' Pilate answered, 'Am I a Jew? thy nation, and the chief priests did deliver thee up to me; what didst thou?' Jesus answered, 'My kingdom is not of this world; if my kingdom were of this world, my officers had struggled that I might not be delivered up to Jews; but now my kingdom is not from hence.' Pilate, therefore, said to him, 'Art thou then a king?' Jesus answered, 'Thou dost say [it]; because a king I am, I for this have been born, and for this I have come to the world, that I may testify to the truth; every one who is of the truth, doth hear my voice.' Pilate saith to him, 'What is truth?' and this having said, again he went forth unto the Jews, and saith to them, 'I do find no fault in him; and ye

have a custom that I shall release to you one in the passover; will ye, therefore, [that] I shall release to you the king of the Jews?' therefore they all cried out again, saying, 'Not this one -- but Barabbas;' and Barabbas was a robber. Then, therefore, did Pilate take Jesus and scourge [him], and the soldiers having plaited a crown of thorns, did place [it] on his head, and a purple garment they put around him, and said, 'Hail! the king of the Jews;' and they were giving him slaps. Pilate, therefore, again went forth without, and saith to them, 'Lo, I do bring him to you without, that ye may know that in him I find no fault;' Jesus, therefore, came forth without, bearing the thorny crown and the purple garment; and he saith to them, 'Lo, the man!' When, therefore, the chief priests and the officers did see him, they cried out, saying, 'Crucify, crucify;' Pilate saith to them, 'Take ye him -- ye, and crucify; for I find no fault in him;' the Jews answered him, 'We have a law, and according to our law he ought to die, for he made himself Son of God.' When, therefore, Pilate heard this word, he was the more afraid, and entered again to the praetorium, and saith to Jesus, 'Whence art thou?' and Jesus gave him no answer. Pilate, therefore, saith to him, 'To me dost thou not speak? hast thou not known that I have authority to crucify thee, and I have authority to release thee?' Jesus answered, 'Thou wouldst have no authority against me, if it were not having been given thee from above; because of this, he who is delivering me up to thee hath greater sin.' From this [time] was Pilate seeking to release him, and the Jews were crying out, saying, 'If this one thou mayest release, thou art not a friend of Caesar; every one making himself a king, doth speak against Caesar.' Pilate, therefore, having heard this word, brought Jesus without -- and he sat down upon the tribunal -- to a place called, 'Pavement,' and in Hebrew, Gabbatha; and it was the preparation of the passover, and as it were the sixth hour, and he saith to the Jews, 'Lo, your king!' and they cried out, 'Take away, take away, crucify him;' Pilate saith to them, 'Your king shall I crucify?' the chief priests answered, 'We have no king except Caesar.' Then, therefore, he delivered him up to them, that he may be crucified, and they took Jesus and led [him] away, and bearing his cross, he went forth to the place called [Place] of a Skull, which is called in Hebrew Golgotha; where they crucified him, and with him two others, on this side, and on that side, and Jesus in the midst. And Pilate also wrote a title, and put [it] on the cross, and it was written, 'Jesus the Nazarene, the king of the Jews;' this title, therefore, read many of the Jews, because the place was nigh to the city where Jesus was crucified, and it was having been written in Hebrew, in Greek, in Roman. The chief priests of the Jews said, therefore, to Pilate, 'Write not -- The king of the Jews, but that one said, I am king of the Jews;' Pilate answered, 'What I have written, I have written.' The soldiers, therefore, when they did crucify Jesus, took his garments, and made four parts, to each soldier a part, also the coat, and the coat was seamless, from the top woven throughout, they said, therefore, to one another, 'We may not rend it, but cast a lot for it, whose it shall be;' that the Writing might be fulfilled, that is saying, 'They divided my garments to themselves, and upon my raiment they did cast a lot;' the soldiers, therefore, indeed, did these things. And there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleopas, and Mary the Magdalene; Jesus, therefore, having seen [his] mother, and the disciple standing by, whom he was loving, he saith to his mother, 'Woman, lo, thy son;' afterward he saith to the disciple, 'Lo, thy mother;' and from that hour the disciple took her to his own [home]. After this, Jesus knowing that all things now have been finished, that the Writing may be fulfilled, saith, 'I thirst;' a vessel, therefore, was placed full of vinegar, and they having filled a sponge with vinegar, and having put [it] around a hyssop stalk, did put [it] to his mouth; when, therefore, Jesus received the vinegar, he said, 'It hath been finished;' and having bowed the head, gave up the spirit. The Jews, therefore, that the bodies might not remain on the cross on the sabbath, since it was the preparation, (for that sabbath day was a great one,) asked of Pilate that their legs may be broken, and they taken away. The soldiers, therefore, came, and of the first indeed they did break the legs, and of the other who was crucified with him, and having come to Jesus, when they saw him already having been dead, they did not break his legs; but one of the soldiers with a spear did pierce his side, and immediately there came forth blood and water; and he who hath seen hath testified, and his testimony is true, and that one hath known that true things he speaketh, that ye also may believe. For these things came to pass, that the Writing may be fulfilled, 'A bone of

him shall not be broken;' and again another Writing saith, 'They shall look to him whom they did pierce.' And after these things did Joseph of Arimathea -- being a disciple of Jesus, but concealed, through the fear of the Jews -- ask of Pilate, that he may take away the body of Jesus, and Pilate gave leave; he came, therefore, and took away the body of Jesus, and Nicodemus also came -- who came unto Jesus by night at the first -- bearing a mixture of myrrh and aloes, as it were, a hundred pounds. They took, therefore, the body of Jesus, and bound it with linen clothes with the spices, according as it was the custom of the Jews to prepare for burial; and there was in the place where he was crucified a garden, and in the garden a new tomb, in which no one was yet laid; there, therefore, because of the preparation of the Jews, because the tomb was nigh, they laid Jesus. And on the first of the sabbaths, Mary the Magdalene doth come early (there being yet darkness) to the tomb, and she seeth the stone having been taken away out of the tomb, she runneth, therefore, and cometh unto Simon Peter, and unto the other disciple whom Jesus was loving, and saith to them, 'They took away the Lord out of the tomb, and we have not known where they laid him.' Peter, therefore, went forth, and the other disciple, and they were coming to the tomb, and the two were running together, and the other disciple did run forward more quickly than Peter, and came first to the tomb, and having stooped down, seeth the linen clothes lying, yet, indeed, he entered not. Simon Peter, therefore, cometh, following him, and he entered into the tomb, and beholdeth the linen clothes lying, and the napkin that was upon his head, not lying with the linen clothes, but apart, having been folded up, in one place; then, therefore, entered also the other disciple who came first unto the tomb, and he saw, and did believe; for not yet did they know the Writing, that it behoveth him out of the dead to rise again. The disciples therefore went away again unto their own friends, and Mary was standing near the tomb, weeping without; as she was weeping, then, she stooped down to the tomb, and beholdeth two messengers in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. And they say to her, 'Woman, why dost thou weep?' she saith to them, 'Because they took away my Lord, and I have not known where they laid him;' and these things having said, she turned backward, and seeth Jesus standing, and she had not known that it is Jesus. Jesus saith to her, 'Woman, why dost thou weep? whom dost thou seek;' she, supposing that he is the gardener, saith to him, 'Sir, if thou didst carry him away, tell me where thou didst lay him, and I will take him away;' Jesus saith to her, 'Mary!' having turned, she saith to him, 'Rabbouni;' that is to say, 'Teacher.' Jesus saith to her, 'Be not touching me, for I have not yet ascended unto my Father; and be going on to my brethren, and say to them, I ascend unto my Father, and your Father, and to my God, and to your God.' Mary the Magdalene cometh, telling to the disciples that she hath seen the Lord, and [that] these things he said to her. It being, therefore, evening, on that day, the first of the sabbaths, and the doors having been shut where the disciples were assembled, through fear of the Jews, Jesus came and stood in the midst, and saith to them, 'Peace to you;' and this having said, he shewed them his hands and side; the disciples, therefore, rejoiced, having seen the Lord. Jesus, therefore, said to them again, 'Peace to you; according as the Father hath sent me, I also send you;' and this having said, he breathed on [them], and saith to them, 'Receive the Holy Spirit; if of any ye may loose the sins, they are loosed to them; if of any ye may retain, they have been retained.' And Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came; the other disciples, therefore,

said to him, 'We have seen the Lord;' and he said to them, 'If I may not see in his hands the mark of the nails, and may put my finger to the mark of the nails, and may put my hand to his side, I will not believe.' And after eight days, again were his disciples within, and Thomas with them; Jesus cometh, the doors having been shut, and he stood in the midst, and said, 'Peace to you!' then he saith to Thomas, 'Bring thy finger hither, and see my hands, and bring thy hand, and put [it] to my side, and become not unbelieving, but believing.' And Thomas answered and said to him, 'My Lord and my God;' Jesus saith to him, 'Because thou hast seen me, Thomas, thou hast believed; happy those not having seen, and having believed.' Many indeed, therefore, other signs also did Jesus before his disciples, that are not written in this book; and these have been written that ye may believe that Jesus is the Christ, the Son of

God, and that believing ye may have life in his name.' After these things did Jesus manifest himself again to the disciples on the sea of Tiberias, and he did manifest himself thus: There were together Simon Peter, and Thomas who is called Didymus, and Nathanael from Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples. Simon Peter saith to them, 'I go away to fish;' they say to him, 'We go -- we also -- with thee;' they went forth and entered into the boat immediately, and on that night they caught nothing. And morning being now come, Jesus stood at the shore, yet indeed the disciples did not know that it is Jesus; Jesus, therefore, saith to them, 'Lads, have ye any meat?' they answered him, 'No;' and he said to them, 'Cast the net at the right side of the boat, and ye shall find;' they cast, therefore, and no longer were they able to draw it, from the multitude of the fishes. That disciple, therefore, whom Jesus was loving saith to Peter, 'The Lord it is!' Simon Peter, therefore, having heard that it is the Lord, did gird on the outer coat, (for he was naked,) and did cast himself into the sea; and the other disciples came by the little boat, for they were not far from the land, but as it were about two hundred cubits off, dragging the net of the fishes; when, therefore, they came to the land, they behold a fire of coals lying, and a fish lying on it, and bread. Jesus saith to them, 'Bring ye from the fishes that ye caught now;' Simon Peter went up, and drew the net up on the land, full of great fishes, an hundred fifty and three, and though they were so many, the net was not rent. Jesus saith to them, 'Come ye, dine;' and none of the disciples was venturing to inquire of him, 'Who art thou?' knowing that it is the Lord; Jesus, therefore, doth come and take the bread and give to them, and the fish in like manner; this [is] now a third time Jesus was manifested to his disciples, having been raised from the dead. When, therefore, they dined, Jesus saith to Simon Peter, 'Simon, [son] of Jonas, dost thou love me more than these?' he saith to him, 'Yes, Lord; thou hast known that I dearly love thee;' he saith to him, 'Feed my lambs.' He saith to him again, a second time, 'Simon, [son] of Jonas, dost thou love me?' he saith to him, 'Yes, Lord; thou hast known that I dearly love thee;' he saith to him, 'Tend my sheep.' He saith to him the third time, 'Simon, [son] of Jonas, dost thou dearly love me?' Peter was grieved that he said to him the third time, 'Dost thou dearly love me?' and he said to him, 'Lord, thou hast known all things; thou dost know that I dearly love thee.' Jesus saith to him, 'Feed my sheep; verily, verily, I say to thee, When thou wast younger, thou wast girding thyself and wast walking whither thou didst will, but when thou mayest be old, thou shalt stretch forth thy hands, and another will gird thee, and shall carry [thee] whither thou dost not will;' and this he said, signifying by what death he shall glorify God; and having said this, he saith to him, 'Be following me.' And Peter having turned about doth see the disciple whom Jesus was loving following, (who also reclined in the supper on his breast, and said, 'Sir, who is he who is delivering thee up?') Peter having seen this one, saith to Jesus, 'Lord, and what of this one?' Jesus saith to him, 'If him I will to remain till I come, what -- to thee? be thou following me.' This word, therefore, went forth to the brethren that that disciple doth not die, yet Jesus did not say to him, that he doth not die, but, 'If him I will to remain till I come, what -- to thee?' this is the disciple who is testifying concerning these things, and he wrote these things, and we have known that his testimony is true. And there are also many other things -- as many as Jesus did -- which, if they may be written one by one, not even the world itself I think to have place for the books written. Amen.

1 John (A. D. 65)

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we did behold, and our hands did handle, concerning the Word of the Life -- and the Life was manifested, and we have seen, and do testify, and declare to you the Life, the age-during, which was with the Father, and was manifested to us -- that which we have seen and heard declare we to you, that ye also may have fellowship with us, and our fellowship [is] with the Father, and with His Son Jesus Christ; and these things we write to you, that your joy may be full. And this is the message that we have heard from Him, and announce to you, that God is light, and darkness in Him is not at all; if

we may say -- `we have fellowship with Him,' and in the darkness may walk -- we lie, and do not the truth; and if in the light we may walk, as He is in the light -- we have fellowship one with another, and the blood of Jesus Christ His Son doth cleanse us from every sin; if we may say -- `we have not sin,' ourselves we lead astray, and the truth is not in us; if we may confess our sins, stedfast He is and righteous that He may forgive us the sins, and may cleanse us from every unrighteousness; if we may say -- `we have not sinned,' a liar we make Him, and His word is not in us. My little children, these things I write to you, that ye may not sin: and if any one may sin, an advocate we have with the Father, Jesus Christ, a righteous one, and he -- he is a propitiation for our sins, and not for ours only, but also for the whole world, and in this we know that we have known him, if his commands we may keep; he who is saying, `I have known him,' and his command is not keeping, a liar he is, and in him the truth is not; and whoever may keep his word, truly in him the love of God hath been perfected; in this we know that in him we are. He who is saying in him he doth remain, ought according as he walked also himself so to walk. Brethren, a new command I write not to you, but an old command, that ye had from the beginning -- the old command is the word that ye heard from the beginning; again, a new command I write to you, which thing is true in him and in you, because the darkness doth pass away, and the true light doth now shine; he who is saying, in the light he is, and his brother is hating, in the darkness he is till now; he who is loving his brother, in the light he doth remain, and a stumbling-block in him there is not; and he who is hating his brother, in the darkness he is, and in the darkness he doth walk, and he hath not known whither he doth go, because the darkness did blind his eyes. I write to you, little children, because the sins have been forgiven you through his name; I write to you, fathers, because ye have known him who [is] from the beginning; I write to you, young men, because ye have overcome the evil. I write to you, little youths, because ye have known the Father: I did write to you, fathers, because ye have known him who [is] from the beginning; I did write to you, young men, because ye are strong, and the word of God in you doth remain, and ye have overcome the evil. Love not ye the world, nor the things in the world; if any one doth love the world, the love of the Father is not in him, because all that [is] in the world -- the desire of the flesh, and the desire of the eyes, and the ostentation of the life -- is not of the Father, but of the world, and the world doth pass away, and the desire of it, and he who is doing the will of God, he doth remain -- to the age. Little youths, it is the last hour; and even as ye heard that the antichrist doth come, even now antichrists have become many -- whence we know that it is the last hour; out of us they went forth, but they were not of us, for if they had been of us, they would have remained with us; but -- that they might be manifested that they are not all of us. And ye have an anointing from the Holy One, and have known all things; I did not write to you because ye have not known the truth, but because ye have known it, and because no lie is of the truth. Who is the liar, except he who is denying that Jesus is the Christ? this one is the antichrist who is denying the Father and the Son; every one who is denying the Son, neither hath he the Father, [he who is confessing the Son hath the Father also.] Ye, then, that which ye heard from the beginning, in you let it remain; if in you may remain that which from the beginning ye did hear, ye also in the Son and in the Father shall remain, and this is the promise that He did promise us -- the life the age-during. These things I did write to you concerning those leading you astray; and you, the anointing that ye did receive from him, in you it doth remain, and ye have no need that any one may teach you, but as the same anointing doth teach you concerning all, and is true, and is not a lie, and even as was taught you, ye shall remain in him. And now, little children, remain in him, that when he may be manifested, we may have boldness, and may not be ashamed before him, in his presence; if ye know that he is righteous, know ye that every one doing the righteousness, of him hath been begotten. See ye what love the Father hath given to us, that children of God we may be called; because of this the world doth not know us, because it did not know Him; beloved, now, children of God are we, and it was not yet manifested what we shall be, and we have known that if he may be manifested, like him we shall be, because we shall see him as he is; and every one who is having this hope on him, doth purify himself, even as he is pure. Every one who is doing the sin, the lawlessness also he doth do, and the sin is the lawlessness, and ye have known

that he was manifested that our sins he may take away, and sin is not in him; every one who is remaining in him doth not sin; every one who is sinning, hath not seen him, nor known him. Little children, let no one lead you astray; he who is doing the righteousness is righteous, even as he is righteous, he who is doing the sin, of the devil he is, because from the beginning the devil doth sin; for this was the Son of God manifested, that he may break up the works of the devil; every one who hath been begotten of God, sin he doth not, because his seed in him doth remain, and he is not able to sin, because of God he hath been begotten. In this manifest are the children of God, and the children of the devil; every one who is not doing righteousness, is not of God, and he who is not loving his brother, because this is the message that ye did hear from the beginning, that we may love one another, not as Cain -- of the evil one he was, and he did slay his brother, and wherefore did he slay him? because his works were evil, and those of his brother righteous. Do not wonder, my brethren, if the world doth hate you; we -- we have known that we have passed out of the death to the life, because we love the brethren; he who is not loving the brother doth remain in the death. Every one who is hating his brother -- a man-killer he is, and ye have known that no man-killer hath life age-during in him remaining, in this we have known the love, because he for us his life did lay down, and we ought for the brethren the lives to lay down; and whoever may have the goods of the world, and may view his brother having need, and may shut up his bowels from him -- how doth the love of God remain in him? My little children, may we not love in word nor in tongue, but in word and in truth! and in this we know that of the truth we are, and before Him we shall assure our hearts, because if our heart may condemn -- because greater is God than our heart, and He doth know all things. Beloved, if our heart may not condemn us, we have boldness toward God, and whatever we may ask, we receive from Him, because His commands we keep, and the things pleasing before Him we do, and this is His command, that we may believe in the name of His Son Jesus Christ, and may love one another, even as He did give command to us, and he who is keeping His commands, in Him he doth remain, and He in him; and in this we know that He doth remain in us, from the Spirit that He gave us. Beloved, every spirit believe not, but prove the spirits, if of God they are, because many false prophets have gone forth to the world; in this know ye the Spirit of God; every spirit that doth confess Jesus Christ in the flesh having come, of God it is, and every spirit that doth not confess Jesus Christ in the flesh having come, of God it is not; and this is that of the antichrist, which ye heard that it doth come, and now in the world it is already. Ye -- of God ye are, little children, and ye have overcome them; because greater is He who [is] in you, than he who is in the world. They -- of the world they are; because of this from the world they speak, and the world doth hear them; we -- of God we are; he who is knowing God doth hear us; he who is not of God, doth not hear us; from this we know the spirit of the truth, and the spirit of the error. Beloved, may we love one another, because the love is of God, and every one who is loving, of God he hath been begotten, and doth know God; he who is not loving did not know God, because God is love. In this was manifested the love of God in us, because His Son -- the only begotten -- hath God sent to the world, that we may live through him; in this is the love, not that we loved God, but that He did love us, and did send His Son a propitiation for our sins. Beloved, if thus did God love us, we also ought one another to love; God no one hath ever seen; if we may love one another, God in us doth remain, and His love is having been perfected in us; in this we know that in Him we do remain, and He in us, because of His Spirit He hath given us. And we -- we have seen and do testify, that the Father hath sent the Son --

Saviour of the world; whoever may confess that Jesus is the Son of God, God in him doth remain, and he in God; and we -- we have known and believed the love, that God hath in us; God is love, and he who is remaining in the love, in God he doth remain, and God in him. In this made perfect hath been the love with us, that boldness we may have in the day of the judgment, because even as He is, we -- we also are in this world; fear is not in the love, but the perfect love doth cast out the fear, because the fear hath punishment, and he who is fearing hath not been made perfect in the love; we -- we love him, because He -- He first loved us; if any one may say -- 'I love God,' and his brother he may hate, a liar

he is; for he who is not loving his brother whom he hath seen, God -- whom he hath not seen -- how is he able to love? and this [is] the command we have from Him, that he who is loving God, may also love his brother. Every one who is believing that Jesus is the Christ, of God he hath been begotten, and every one who is loving Him who did beget, doth love also him who is begotten of Him: in this we know that we love the children of God, when we may love God, and His commands may keep; for this is the love of God, that His commands we may keep, and His commands are not burdensome; because every one who is begotten of God doth overcome the world, and this is the victory that did overcome the world -- our faith; who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God? This one is he who did come through water and blood -- Jesus the Christ, not in the water only, but in the water and the blood; and the Spirit it is that is testifying, because the Spirit is the truth, because three are who are testifying [in the heaven, the Father, the Word, and the Holy Spirit, and these -- the three -- are one; and three are who are testifying in the earth], the Spirit, and the water, and the blood, and the three are into the one. If the testimony of men we receive, the testimony of God is greater, because this is the testimony of God that He hath testified concerning His Son. He who is believing in the Son of God, hath the testimony in himself; he who is not believing God, a liar hath made Him, because he hath not believed in the testimony that God hath testified concerning His Son; and this is the testimony, that life age-during did God give to us, and this -- the life -- is in His Son; he who is having the Son, hath the life; he who is not having the Son of God -- the life he hath not. These things I did write to you who are believing in the name of the Son of God, that ye may know that life ye have age-during, and that ye may believe in the name of the Son of God. And this is the boldness that we have toward Him, that if anything we may ask according to his will, He doth hear us, and if we have known that He doth hear us, whatever we may ask, we have known that we have the requests that we have requested from Him. If any one may see his brother sinning a sin not unto death, he shall ask, and He shall give to him life to those sinning not unto death; there is sin to death, not concerning it do I speak that he may beseech; all unrighteousness is sin, and there is sin not unto death. We have known that every one who hath been begotten of God doth not sin, but he who was begotten of God doth keep himself, and the evil one doth not touch him; we have known that of God we are, and the whole world in the evil doth lie; and we have known that the Son of God is come, and hath given us a mind, that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this one is the true God and the life age-during! Little children, guard yourselves from the idols! Amen.

2 John (A. D. 65)

The Elder to the choice Kyria, and to her children, whom I love in truth, and not I only, but also all those having known the truth, because of the truth that is remaining in us, and with us shall be to the age, there shall be with you grace, kindness, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced exceedingly that I have found of thy children walking in truth, even as a command we did receive from the Father; and now I beseech thee, Kyria, not as writing to thee a new command, but which we had from the beginning, that we may love one another, and this is the love, that we may walk according to His commands; this is the command, even as ye did hear from the beginning, that in it ye may walk, because many leading astray did enter into the world, who are not confessing Jesus Christ coming in flesh; this one is he who is leading astray, and the antichrist. See to yourselves that ye may not lose the things that we wrought, but a full reward may receive; every one who is transgressing, and is not remaining in the teaching of the Christ, hath not God; he who is remaining in the teaching of the Christ, this one hath both the Father and the Son; if any one doth come unto you, and this teaching doth not bear, receive him not into the house, and say not to him, 'Hail!' for he who is saying to him, 'Hail,' hath fellowship with his evil works. Many things having to write to you, I did not intend through paper and ink, but I hope to come unto you, and speak mouth to mouth, that our joy may be full; salute thee do the children of thy choice sister. Amen.

3 John (A. D. 65)

The Elder to Gaius the beloved, whom I love in truth! beloved, concerning all things I desire thee to prosper, and to be in health, even as thy soul doth prosper, for I rejoiced exceedingly, brethren coming and testifying of the truth in thee, even as thou in truth dost walk; greater than these things I have no joy, that I may hear of my children in truth walking. Beloved, faithfully dost thou do whatever thou mayest work to the brethren and to the strangers, who did testify of thy love before an assembly, whom thou wilt do well, having sent forward worthily of God, because for [His] name they went forth, nothing receiving from the nations; we, then, ought to receive such, that fellow-workers we may become to the truth. I did write to the assembly, but he who is loving the first place among them -- Diotrophes -- doth not receive us; because of this, if I may come, I will cause him to remember his works that he doth, with evil words prating against us; and not content with these, neither doth he himself receive the brethren, and those intending he doth forbid, and out of the assembly he doth cast. Beloved, be not thou following that which is evil, but that which is good; he who is doing good, of God he is, and he who is doing evil hath not seen God; to Demetrius testimony hath been given by all, and by the truth itself, and we also -- we do testify, and ye have known that our testimony is true. Many things I had to write, but I do not wish through ink and pen to write to thee, and I hope straightway to see thee, and mouth to mouth we shall speak. Peace to thee! salute thee do the friends; be saluting the friends by name.

1 Peter (A. D. 65)

Peter, an apostle of Jesus Christ, to the choice sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to a foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied! Blessed [is] the God and Father of our Lord Jesus Christ, who, according to the abundance of His kindness did beget us again to a living hope, through the rising again of Jesus Christ out of the dead, to an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens for you, who, in the power of God are being guarded, through faith, unto salvation, ready to be revealed in the last time, in which ye are glad, a little now, if it be necessary, being made to sorrow in manifold trials, that the proof of your faith -- much more precious than of gold that is perishing, and through fire being approved -- may be found to praise, and honour, and glory, in the revelation of Jesus Christ, whom, not having seen, ye love, in whom, now not seeing and believing, ye are glad with joy unspeakable and glorified, receiving the end of your faith -- salvation of souls; concerning which salvation seek out and search out did prophets who concerning the grace toward you did prophecy, searching in regard to what or what manner of time the Spirit of Christ that was in them was manifesting, testifying beforehand the sufferings of Christ and the glory after these, to whom it was revealed, that not to themselves, but to us they were ministering these, which now were told to you (through those who did proclaim good news to you,) in the Holy Spirit sent from heaven, to which things messengers do desire to bend looking. Wherefore having girded up the loins of your mind, being sober, hope perfectly upon the grace that is being brought to you in the revelation of Jesus Christ, as obedient children, not fashioning yourselves to the former desires in your ignorance, but according as He who did call you [is] holy, ye also, become holy in all behaviour, because it hath been written, 'Become ye holy, because I am holy;' and if on the Father ye do call, who without acceptance of persons is judging according to the work of each, in fear the time of your sojourn pass ye, having known that, not with corruptible things -- silver or gold -- were ye redeemed from your foolish behaviour delivered by fathers, but with precious blood, as of a lamb

unblemished and unspotted -- Christ's -- foreknown, indeed, before the foundation of the world, and manifested in the last times because of you, who through him do believe in God, who did raise out of the dead, and glory to him did give, so that your faith and hope may be in God. Your souls having purified in the obedience of the truth through the Spirit to brotherly love unfeigned, out of a pure heart one another love ye earnestly, being begotten again, not out of seed corruptible, but incorruptible, through a word of God -- living and remaining -- to the age; because all flesh [is] as grass, and all glory of man as flower of grass; wither did the grass, and the flower of it fell away, and the saying of the Lord doth remain -- to the age; and this is the saying that was proclaimed good news to you. Having put aside, then, all evil, and all guile, and hypocrisies, and envyings, and all evil speakings, as new-born babes the word's pure milk desire ye, that in it ye may grow, if so be ye did taste that the Lord [is] gracious, to whom coming -- a living stone -- by men, indeed, having been disapproved of, but with God choice, precious, and ye yourselves, as living stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Wherefore, also, it is contained in the Writing: 'Lo, I lay in Zion a chief corner-stone, choice, precious, and he who is believing on him may not be put to shame;' to you, then, who are believing [is] the preciousness; and to the unbelieving, a stone that the builders disapproved of, this one did become for the head of a corner, and a stone of stumbling and a rock of offence -- who are stumbling at the word, being unbelieving, -- to which also they were set; and ye [are] a choice race, a royal priesthood, a holy nation, a people acquired, that the excellences ye may shew forth of Him who out of darkness did call you to His wondrous light; who [were] once not a people, and [are] now the people of God; who had not found kindness, and now have found kindness. Beloved, I call upon [you], as strangers and sojourners, to keep from the fleshly desires, that war against the soul, having your behaviour among the nations right, that in that which they speak against you as evil-doers, of the good works having beheld, they may glorify God in a day of inspection. Be subject, then, to every human creation, because of the Lord, whether to a king, as the highest, whether to governors, as to those sent through him, for punishment, indeed, of evil-doers, and a praise of those doing good; because, so is the will of God, doing good, to put to silence the ignorance of the foolish men; as free, and not having the freedom as the cloak of the evil, but as servants of God; to all give ye honour; the brotherhood love ye; God fear ye; the king honour ye. The domestics! be subjecting yourselves in all fear to the masters, not only to the good and gentle, but also to the cross; for this [is] gracious, if because of conscience toward God any one doth endure sorrows, suffering unrighteously; for what renown [is it], if sinning and being buffeted, ye do endure [it]? but if, doing good and suffering [for it], ye do endure, this [is] gracious with God, for to this ye were called, because Christ also did suffer for you, leaving to you an example, that ye may follow his steps, who did not commit sin, nor was guile found in his mouth, who being reviled -- was not reviling again, suffering -- was not threatening, and was committing himself to Him who is judging righteously, who our sins himself did bear in his body, upon the tree, that to the sins having died, to the righteousness we may live; by whose stripes ye were healed, for ye were as sheep going astray, but ye turned back now to the shepherd and overseer of your souls. In like manner, the wives, be ye subject to your own husbands, that even if certain are disobedient to the word, through the conversation of the wives, without the word, they may be won, having beheld your pure behaviour in fear, whose adorning -- let it not be that which is outward, of plaiting of hair, and of putting around of things of gold, or of putting on of garments, but -- the hidden man of the heart, in the incorruptible thing of the meek and quiet spirit, which is, before God, of great price, for thus once also the holy women who did hope on God, were adorning themselves, being subject to their own husbands, as Sarah was obedient to Abraham, calling him 'sir,' of whom ye did become daughters, doing good, and not fearing any terror. The husbands, in like manner, dwelling with [them], according to knowledge, as to a weaker vessel -- to the wife -- imparting honour, as also being heirs together of the grace of life, that your prayers be not hindered. And finally, being all of one mind, having fellow-feeling, loving as brethren, compassionate, courteous, not giving back evil for evil, or railing for railing, and on the contrary, blessing, having

known that to this ye were called, that a blessing ye may inherit; for `he who is willing to love life, and to see good days, let him guard his tongue from evil, and his lips -- not to speak guile; let him turn aside from evil, and do good, let him seek peace and pursue it; because the eyes of the Lord [are] upon the righteous, and His ears -- to their supplication, and the face of the Lord [is] upon those doing evil;' and who [is] he who will be doing you evil, if of Him who is good ye may become imitators? but if ye also should suffer because of righteousness, happy [are ye]! and of their fear be not afraid, nor be troubled, and the Lord God sanctify in your hearts. And [be] ready always for defence to every one who is asking of you an account concerning the hope that [is] in you, with meekness and fear; having a good conscience, that in that in which they speak against you as evil-doers, they may be ashamed who are traducing your good behaviour in Christ; for [it is] better doing good, if the will of God will it, to suffer, than doing evil; because also Christ once for sin did suffer -- righteous for unrighteous -- that he might lead us to God, having been put to death indeed, in the flesh, and having been made alive in the spirit, in which also to the spirits in prison having gone he did preach, who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah -- an ark being preparing -- in which few, that is, eight souls, were saved through water; also to which an antitype doth now save us -- baptism, (not a putting away of the filth of flesh, but the question of a good conscience in regard to God,) through the rising again of Jesus Christ, who is at the right hand of God, having gone on to heaven -- messengers, and authorities, and powers, having been subjected to him. Christ, then, having suffered for us in the flesh, ye also with the same mind arm yourselves, because he who did suffer in the flesh hath done with sin, no more in the desires of men, but in the will of God, to live the rest of the time in the flesh; for sufficient to us [is] the past time of life the will of the nations to have wrought, having walked in lasciviousnesses, desires, excesses of wines, revelings, drinking-bouts, and unlawful idolatries, in which they think it strange -- your not running with them to the same excess of dissoluteness, speaking evil, who shall give an account

to Him who is ready to judge living and dead, for for this also to dead men was good news proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit. And of all things the end hath come nigh; be sober-minded, then, and watch unto the prayers, and, before all things, to one another having the earnest love, because the love shall cover a multitude of sins; hospitable to one another, without murmuring; each, according as he received a gift, to one another ministering it, as good stewards of the manifold grace of God; if any one doth speak -- `as oracles of God;' if any one doth minister -- `as of the ability which God doth supply;' that in all things God may be glorified through Jesus Christ, to whom is the glory and the power -- to the ages of the ages. Amen. Beloved, think it not strange at the fiery suffering among you that is coming to try you, as if a strange thing were happening to you, but, according as ye have fellowship with the sufferings of the Christ, rejoice ye, that also in the revelation of his glory ye may rejoice -- exulting; if ye be reproached in the name of Christ -- happy [are ye], because the Spirit of glory and of God upon you doth rest; in regard, indeed, to them, he is evil-spoken of, and in regard to you, he is glorified; for let none of you suffer as a murderer, or thief, or evil-doer, or as an inspector into other men's matters; and if as a Christian, let him not be ashamed; and let him glorify God in this respect; because it is the time of the beginning of the judgment from the house of God, and if first from us, what the end of those disobedient to the good news of God? And if the righteous man is scarcely saved, the ungodly and sinner -- where shall he appear? so that also those suffering according to the will of god, as to a steadfast Creator, let them commit their own souls in good doing. Elders who [are] among you, I exhort, who [am] a fellow-elder, and a witness of the sufferings of the Christ, and of the glory about to be revealed a partaker, feed the flock of God that [is] among you, overseeing not constrainedly, but willingly, neither for filthy lucre, but of a ready mind, neither as exercising lordship over the heritages, but patterns becoming of the flock, and at the manifestation of the chief Shepherd, ye shall receive the unfading crown of glory. In like manner, ye younger, be subject to elders, and all to one another subjecting yourselves; with humble-mindedness clothe yourselves, because God the proud doth resist, but to the

humble He doth give grace; be humbled, then, under the powerful hand of God, that you He may exalt in good time, all your care having cast upon Him, because He careth for you. Be sober, vigilant, because your opponent the devil, as a roaring lion, doth walk about, seeking whom he may swallow up, whom resist, stedfast in the faith, having known the same sufferings to your brotherhood in the world to be accomplished. And the God of all grace, who did call you to His age-during glory in Christ Jesus, having suffered a little, Himself make you perfect, establish, strengthen, settle [you]; to Him [is] the glory, and the power -- to the ages and the ages! Amen. Through Silvanus, to you the faithful brother, as I reckon, through few [words] I did write, exhorting and testifying this to be the true grace of God in which ye have stood. Salute you doth the [assembly] in Babylon jointly elected, and Markus my son. Salute ye one another in a kiss of love; peace to you all who [are] in Christ Jesus! Amen.

2 Timothy(A. D. 67)

Paul, an apostle of Jesus Christ, through the will of God, according to a promise of life that [is] in Christ Jesus, to Timotheus, beloved child: Grace, kindness, peace, from God the Father, and Christ Jesus our Lord! I am thankful to God, whom I serve from progenitors in a pure conscience, that unceasingly I have remembrance concerning thee in my supplications night and day, desiring greatly to see thee, being mindful of thy tears, that with joy I may be filled, taking remembrance of the unfeigned faith that is in thee, that dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that also in thee. For which cause I remind thee to stir up the gift of God that is in thee through the putting on of my hands, for God did not give us a spirit of fear, but of power, and of love, and of a sound mind; therefore thou mayest not be ashamed of the testimony of our Lord, nor of me his prisoner, but do thou suffer evil along with the good news according to the power of God, who did save us, and did call with an holy calling, not according to our works, but according to His own purpose and grace, that was given to us in Christ Jesus, before the times of the ages, and was made manifest now through the manifestation of our Saviour Jesus Christ, who indeed did abolish death, and did enlighten life and immortality through the good news, to which I was placed a preacher and an apostle, and a teacher of nations, for which cause also these things I suffer, but I am not ashamed, for I have known in whom I have believed, and have been persuaded that he is able that which I have committed to him to guard -- to that day. The pattern hold thou of sound words, which from me thou didst hear, in faith and love that [is] in Christ Jesus; the good thing committed guard thou through the Holy Spirit that is dwelling in us; thou hast known this, that they did turn from me -- all those in Asia, of whom are Phygellus and Hermogenes; may the Lord give kindness to the house of Onesiphorus, because many times he did refresh me, and of my chain was not ashamed, but being in Rome, very diligently he sought me, and found; may the Lord give to him to find kindness from the Lord in that day; and how many things in Ephesus he did minister thou dost very well know. Thou, therefore, my child, be strong in the grace that [is] in Christ Jesus, and the things that thou didst hear from me through many witnesses, these things be committing to stedfast men, who shall be sufficient also others to teach; thou, therefore, suffer evil as a good soldier of Jesus Christ; no one serving as a soldier did entangle himself with the affairs of life, that him who did enlist him he may please; and if also any one may strive, he is not crowned, except he may strive lawfully; the labouring husbandman it behoveth first of the fruits to partake; be considering what things I say, for the Lord give to thee understanding in all things. Remember Jesus Christ, raised out of the dead, of the seed of David, according to my good news, in which I suffer evil -- unto bonds, as an evil-doer, but the word of God hath not been bound; because of this all things do I endure, because of the choice ones, that they also salvation may obtain that [is] in Christ Jesus, with glory age-during. Stedfast [is] the word: For if we died together -- we also shall live together; if we do endure together -- we shall also reign together; if we deny [him], he also shall deny us; if we are not stedfast, he remaineth stedfast; to deny himself he is not able. These things remind [them] of, testifying fully before the Lord -- not to strive about words to nothing profitable, but to the

subversion of those hearing; be diligent to present thyself approved to God -- a workman irreproachable, rightly dividing the word of the truth; and the profane vain talkings stand aloof from, for to more impiety they will advance, and their word as a gangrene will have pasture, of whom is Hymenaeus and Philetus, who concerning the truth did swerve, saying the rising again to have already been, and do overthrow the faith of some; sure, nevertheless, hath the foundation of God stood, having this seal, 'The Lord hath known those who are His,' and 'Let him depart from unrighteousness -- every one who is naming the name of Christ.' And in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour: if, then, any one may cleanse himself from these, he shall be a vessel to honour, sanctified and profitable to the master -- to every good work having been prepared, and the youthful lusts flee thou, and pursue righteousness, faith, love, peace, with those calling upon the Lord out of a pure heart; and the foolish and uninstructed questions be avoiding, having known that they beget strife, and a servant of the Lord it behoveth not to strive, but to be gentle unto all, apt to teach, patient under evil, in meekness instructing those opposing -- if perhaps God may give to them repentance to an acknowledging of the truth, and they may awake out of the devil's snare, having been caught by him at his will. And this know thou, that in the last days there shall come perilous times, for men shall be lovers of themselves, lovers of money, boasters, proud, evil-speakers, to parents disobedient, unthankful, unkind, without natural affection, implacable, false accusers, incontinent, fierce, not lovers of those who are good, traitors, heady, lofty, lovers of pleasure more than lovers of God, having a form of piety, and its power having denied; and from these be turning away, for of these there are those coming into the houses and leading captive the silly women, laden with sins, led away with desires manifold, always learning, and never to a knowledge of truth able to come, and, even as Jannes and Jambres stood against Moses, so also these do stand against the truth, men corrupted in mind, disapproved concerning the faith; but they shall not advance any further, for their folly shall be manifest to all, as theirs also did become. And thou -- thou hast followed after my teaching, manner of life, purpose, faith, long-suffering, love, endurance, the persecutions, the afflictions, that befel me in Antioch, in Iconium, in Lystra; what persecutions I endured, and out of all the Lord did deliver me, and all also who will to live piously in Christ Jesus shall be persecuted, and evil men and impostors shall advance to the worse, leading astray and being led astray. And thou -- be remaining in the things which thou didst learn and wast entrusted with, having known from whom thou didst learn, and because from a babe the Holy Writings thou hast known, which are able to make thee wise -- to salvation, through faith that [is] in Christ Jesus; every Writing [is] God-breathed, and profitable for teaching, for conviction, for setting aright, for instruction that [is] in righteousness, that the man of God may be fitted -- for every good work having been completed. I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign -- preach the word; be earnest in season, out of season, convict, rebuke, exhort, in all long-suffering and teaching, for there shall be a season when the sound teaching they will not suffer, but according to their own desires to themselves they shall heap up teachers -- itching in the hearing, and indeed, from the truth the hearing they shall turn away, and to the fables they shall be turned aside. And thou -- watch in all things; suffer evil; do the work of one proclaiming good news; of thy ministration make full assurance, for I am already being poured out, and the time of my release hath arrived; the good strife I have striven, the course I have finished, the faith I have kept, henceforth there is laid up for me the crown of the righteousness that the Lord -- the Righteous Judge -- shall give to me in that day, and not only to me, but also to all those loving his manifestation. Be diligent to come unto me quickly, for Demas forsook me, having loved the present age, and went on to Thessalonica, Crescens to Galatia, Titus to Dalmatia, Lukas only is with me; Markus having taken, bring with thyself, for he is profitable to me for ministration; and Tychicus I sent to Ephesus; the cloak that I left in Troas with Carpus, coming, bring thou and the books -- especially the parchments. Alexander the coppersmith did me much evil; may the Lord repay to him according to his works, of whom also do thou beware, for greatly hath he stood against our words; in my first defence no one stood with me, but all forsook me,

(may it not be reckoned to them!) and the Lord stood by me, and did strengthen me, that through me the preaching might be fully assured, and all the nations might hear, and I was freed out of the mouth of a lion, and the Lord shall free me from every evil work, and shall save [me] -- to his heavenly kingdom; to whom [is] the glory to the ages of the ages! Amen. Salute Prisca and Aquilas, and Onesiphorus' household; Erastus did remain in Corinth, and Trophimus I left in Miletus infirm; be diligent to come before winter. Salute thee doth Eubulus, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ [is] with thy spirit; the grace [is] with you! Amen.

2 Peter (A. D. 67)

Simeon Peter, a servant and an apostle of Jesus Christ, to those who did obtain a like precious faith with us in the righteousness of our God and Saviour Jesus Christ: Grace to you, and peace be multiplied in the acknowledgement of God and of Jesus our Lord! As all things to us His divine power (the things pertaining unto life and piety) hath given, through the acknowledgement of him who did call us through glory and worthiness, through which to us the most great and precious promises have been given, that through these ye may become partakers of a divine nature, having escaped from the corruption in the world in desires. And this same also -- all diligence having brought in besides, superadd in your faith the worthiness, and in the worthiness the knowledge, and in the knowledge the temperance, and in the temperance the endurance, and in the endurance the piety, and in the piety the brotherly kindness, and in the brotherly kindness the love; for these things being to you and abounding, do make [you] neither inert nor unfruitful in regard to the acknowledging of our Lord Jesus Christ, for he with whom these things are not present is blind, dim-sighted, having become forgetful of the cleansing of his old sins; wherefore, the rather, brethren, be diligent to make stedfast your calling and choice, for these things doing, ye may never stumble, for so, richly shall be superadded to you the entrance into the age-during reign of our Lord and Saviour Jesus Christ. Wherefore, I will not be careless always to remind you concerning these things, though, having known them, and having been established in the present truth, and I think right, so long as I am in this tabernacle, to stir you up in reminding [you], having known that soon is the laying aside of my tabernacle, even as also our Lord Jesus Christ did shew to me, and I will be diligent that also at every time ye have, after my outgoing, power to make to yourselves the remembrance of these things. For, skilfully devised fables not having followed out, we did make known to you the power and presence of our Lord Jesus Christ, but eye-witnesses having become of his majesty -- for having received from God the Father honour and glory, such a voice being borne to him by the excellent glory: 'This is My Son -- the beloved, in whom I was well pleased;' and this voice we -- we did hear, out of heaven borne, being with him in the holy mount. And we have more firm the prophetic word, to which we do well giving heed, as to a lamp shining in a dark place, till day may dawn, and a morning star may arise -- in your hearts; this first knowing, that no prophecy of the Writing doth come of private exposition, for not by will of man did ever prophecy come, but by the Holy Spirit borne on holy men of God spake. And there did come also false prophets among the people, as also among you there shall be false teachers, who shall bring in besides destructive sects, and the Master who bought them denying, bringing to themselves quick destruction, and many shall follow out their destructive ways, because of whom the way of the truth shall be evil spoken of, and in covetousness, with moulded words, of you they shall make merchandise, whose judgment of old is not idle, and their destruction doth not slumber. For if God messengers who sinned did not spare, but with chains of thick gloom, having cast [them] down to Tartarus, did deliver [them] to judgment, having been reserved, and the old world did not spare, but the eighth person, Noah, of righteousness a preacher, did keep, a flood on the world of the impious having brought, and the cities of Sodom and Gomorrah having turned to ashes, with an overthrow did condemn, an example to those about to be impious having set [them]; and righteous Lot, worn down by the conduct in lasciviousness of the impious, He did rescue, for in seeing and hearing, the righteous man, dwelling among them, day

by day the righteous soul with unlawful works was harassing. The Lord hath known to rescue pious ones out of temptation, and unrighteous ones to a day of judgment, being punished, to keep, and chiefly those going behind the flesh in desire of uncleanness, and lordship despising; presumptuous, self-complacent, dignities they are not afraid to speak evil of, whereas messengers, in strength and power being greater, do not bear against them before the Lord an evil speaking judgment; and these, as irrational natural beasts, made to be caught and destroyed -- in what things they are ignorant of, speaking evil -- in their destruction shall be destroyed, about to receive a reward of unrighteousness, pleasures counting the luxury in the day, spots and blemishes, luxuriating in their deceits, feasting with you, having eyes full of adultery, and unable to cease from sin, enticing unstable souls, having an heart exercised in covetousnesses, children of a curse, having forsaken a right way, they did go astray, having followed in the way of Balaam the [son] of Bosor, who a reward of unrighteousness did love, and had a rebuke of his own iniquity -- a dumb ass, in man's voice having spoken, did forbid the madness of the prophet. These are wells without water, and clouds by a tempest driven, to whom the thick gloom of the darkness to the age hath been kept; for overswellings of vanity speaking, they do entice in desires of the flesh -- lasciviousnesses, those who had truly escaped from those conducting themselves in error, liberty to them promising, themselves being servants of the corruption, for by whom any one hath been overcome, to this one also he hath been brought to servitude, for, if having escaped from the pollutions of the world, in the acknowledging of the Lord and Saviour Jesus Christ, and by these again being entangled, they have been overcome, become to them hath the last things worse than the first, for it were better to them not to have acknowledged the way of the righteousness, than having acknowledged [it], to turn back from the holy command delivered to them, and happened to them hath that of the true similitude; 'A dog did turn back upon his own vomit,' and, 'A sow having bathed herself -- to rolling in mire.' This, now, beloved, a second letter to you I write, in both which I stir up your pure mind in reminding [you], to be mindful of the sayings said before by the holy prophets, and of the command of us the apostles of the Lord and Saviour, this first knowing, that there shall come in the latter end of the days scoffers, according to their own desires going on, and saying, 'Where is the promise of his presence? for since the fathers did fall asleep, all things so remain from the beginning of the creation;' for this is unobserved by them willingly, that the heavens were of old, and the earth out of water and through water standing together by the word of God, through which the then world, by water having been deluged, was destroyed; and the present heavens and the earth, by the same word are treasured, for fire being kept to a day of judgment and destruction of the impious men. And this one thing let not be unobserved by you, beloved, that one day with the Lord [is] as a thousand years, and a thousand years as one day; the Lord is not slow in regard to the promise, as certain count slowness, but is long-suffering to us, not counselling any to be lost but all to pass on to reformation, and it will come -- the day of the Lord -- as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be burnt up. All these, then, being dissolved, what kind of persons doth it behove you to be in holy behaviours and pious acts? waiting for and hasting to the presence of the day of God, by which the heavens, being on fire, shall be dissolved, and the elements with burning heat shall melt; and for new heavens and a new earth according to His promise we do wait, in which righteousness doth dwell; wherefore, beloved, these things waiting for, be diligent, spotless and unblameable, by Him to be found in peace, and the long-suffering of our Lord count ye salvation, according as also our beloved brother Paul -- according to the wisdom given to him -- did write to you, as also in all the epistles, speaking in them concerning these things, among which things are certain hard to be understood, which the untaught and unstable do wrest, as also the other Writings, unto their own destruction. Ye, then, beloved, knowing before, take heed, lest, together with the error of the impious being led away, ye may fall from your own steadfastness, and increase ye in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him [is] the glory both now, and to the day of the age! Amen.

Hebrews (A. D. 69)

In many parts, and many ways, God of old having spoken to the fathers in the prophets, in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages; who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might -- through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest, having become so much better than the messengers, as he did inherit a more excellent name than they. For to which of the messengers said He ever, 'My Son thou art -- I to-day have begotten thee?' and again, 'I will be to him for a father, and he shall be to Me for a son?' and when again He may bring in the first-born to the world, He saith, 'And let them bow before him -- all messengers of God;' and unto the messengers, indeed, He saith, 'Who is making His messengers spirits, and His ministers a flame of fire;' and unto the Son: 'Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign; thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy partners;' and, 'Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens; these shall perish, and Thou dost remain, and all, as a garment, shall become old, and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.' And unto which of the messengers said He ever, 'Sit at My right hand, till I may make thine enemies thy footstool?' are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation? Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside, for if the word being spoken through messengers did become stedfast, and every transgression and disobedience did receive a just recompense, how shall we escape, having neglected so great salvation? which a beginning receiving -- to be spoken through the Lord -- by those having heard was confirmed to us, God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will. For not to messengers did He subject the coming world, concerning which we speak, and one in a certain place did testify fully, saying, 'What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him? Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands, all things Thou didst put in subjection under his feet,' for in the subjecting to him the all things, nothing did He leave to him unsubjected, and now not yet do we see the all things subjected to him, and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death. For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect, for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren, saying, 'I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;' and again, 'I will be trusting on Him;' and again, 'Behold I and the children that God did give to me.' Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death -- that is, the devil -- and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage, for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold, wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people, for in that he suffered, himself being tempted, he is able to help those who are tempted. Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus, being stedfast to Him who did appoint him, as also Moses in all his house, for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it, for every house is builded by some one, and He who the all things did build [is] God, and

Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken, and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast. Wherefore, (as the Holy Spirit saith, `To-day, if His voice ye may hear -- ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness, in which tempt Me did your fathers, they did prove Me, and saw My works forty years; wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My ways; so I swear in My anger, If they shall enter into My rest -- !') See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God, but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin, for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast, in its being said, `To-day, if His voice ye may hear, ye may not harden your hearts, as in the provocation,' for certain having heard did provoke, but not all who did come out of Egypt through Moses; but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness? and to whom did He swear that they shall not enter into His rest, except to those who did not believe? -- and we see that they were not able to enter in because of unbelief. We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short, for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard, for we do enter into the rest -- we who did believe, as He said, `So I swear in My anger, If they shall enter into My rest -- ;' and yet the works were done from the foundation of the world, for He spake in a certain place concerning the seventh [day] thus: `And God did rest in the seventh day from all His works;' and in this [place] again, `If they shall enter into My rest -- ;' since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief -- again He doth limit a certain day, `To-day,' (in David saying, after so long a time,) as it hath been said, `To-day, if His voice ye may hear, ye may not harden your hearts,' for if Joshua had given them rest, He would not concerning another day have spoken after these things; there doth remain, then, a sabbatic rest to the people of God, for he who did enter into his rest, he also rested from his works, as God from His own. May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall, for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart; and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes -- with whom is our reckoning. Having, then, a great chief priest passed through the heavens -- Jesus the Son of God -- may we hold fast the profession, for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner -- apart from sin; we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace -- for seasonable help. For every chief priest -- out of men taken -- in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sins, able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity; and because of this infirmity he ought, as for the people, so also for himself to offer for sins; and no one to himself doth take the honour, but he who is called by God, as also Aaron: so also the Christ did not glorify himself to become chief priest, but He who spake unto him: `My Son thou art, I to-day have begotten thee;' as also in another [place] He saith, `Thou [art] a priest -- to the age, according to the order of Melchisedek;' who in the days of his flesh both prayers and supplications unto Him who was able to save him from death -- with strong crying and tears -- having offered up, and having been heard in respect to that which he feared, through being a Son, did learn by the things which he suffered -- the obedience, and having been made perfect, he did become to all those obeying him a cause of salvation age-during, having been addressed by God a chief priest, according to the order of Melchisedek, concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing, for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the

elements of the beginning of the oracles of God, and ye have become

having need of milk, and not of strong food, for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant, and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil. Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God, of the teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during, and this we will do, if God may permit, for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit, and did taste the good saying of God, the powers also of the coming age, and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame. For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God, and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning; and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak, for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering; and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end, that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises. For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself, saying, 'Blessing indeed I will bless thee, and multiplying I will multiply thee;' and so, having patiently endured, he did obtain the promise; for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath, in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath, that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us], which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail, whither a forerunner for us did enter -- Jesus, after the order of Melchisedek chief priest having become -- to the age. For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him, to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, 'King of righteousness,' and then also, King of Salem, which is, King of Peace,) without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually. And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils, and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham; and he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed, and apart from all controversy, the less by the better is blessed -- and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living, and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes, for he was yet in the loins of the father when Melchisedek met him. If indeed, then, perfection were through the Levitical priesthood -- for the people under it had received law -- what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron? for the priesthood being changed, of necessity also, of the law a change doth come, for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar, for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood. And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest, who came not according to the law of a fleshly command, but according to the power of an endless life, for He doth testify -- 'Thou [art] a priest -- to the age, according to the order of Melchisedek;' for a disannulling

indeed doth come of the command going before because of its weakness, and unprofitableness, (for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God. And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests, and he with an oath through Him who is saying unto him, 'The Lord sware, and will not repent, Thou [art] a priest -- to the age, according to the order of Melchisedek;') by so much of a better covenant hath Jesus become surety, and those indeed are many who have become priests, because by death they are hindered from remaining; and he, because of his remaining -- to the age, hath the priesthood not transient, whence also he is able to save to the very end, those coming through him unto God -- ever living to make intercession for them. For such a chief priest did become us -- kind, harmless, undefiled, separate from the sinners, and become higher than the heavens, who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself; for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son -- to the age having been perfected. And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens, of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man, for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something that he may offer; for if, indeed, he were upon earth, he would not be a priest -- (there being the priests who are offering according to the law, the gifts, who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, for 'See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;') -- and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned, for if that first were faultless, a place would not have been sought for a second. For finding fault, He saith to them, 'Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant, not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt -- because they did not remain in My covenant, and I did not regard them, saith the Lord, -- because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people; and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small one of them unto the great one of them, because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;' -- in the saying 'new,' He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing. It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary, or a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence -- which is called 'Holy;' and after the second vail a tabernacle that is called 'Holy of holies,' having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant, and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly. and these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services, and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people, he Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing; which [is] a simile in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving, only in victuals, and drinks, and different baptisms, and fleshly ordinances -- till the time of reformation imposed upon [them]. And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands -- that is, not of this creation -- neither through blood of goats and calves, but through

his own blood, did enter in once into the holy places, age-during redemption having obtained; for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh, how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God? And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance, for where a covenant [is], the death of the covenant-victim to come in is necessary, for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth, whence not even the first apart from blood hath been initiated, for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle, saying, 'This [is] the blood of the covenant that God enjoined unto you,' and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle, and with blood almost all things are purified according to the law, and apart from blood-shedding forgiveness doth not come. [It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these; for not into holy places made with hands did the Christ enter -- figures of the true -- but into the heaven itself, now to be manifested in the presence of God for us; nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others; since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested; and as it is laid up to men once to die, and after this -- judgment, so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him -- to salvation! For the law having a shadow of the coming good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near, since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified? but in those [sacrifices] is a remembrance of sins every year, for it is impossible for blood of bulls and goats to take away sins. Wherefore, coming into the world, he saith, 'Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me, in burnt-offerings, and concerning sin-offerings, Thou didst not delight, then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;' saying above -- 'Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,' -- which according to the law are offered -- then he said, 'Lo, I come to do, O God, Thy will;' he doth take away the first that the second he may establish; in the which will we are having been sanctified through the offering of the body of Jesus Christ once, and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins. And He, for sin one sacrifice having offered -- to the end, did sit down on the right hand of God, -- as to the rest, expecting till He may place his enemies [as] his footstool, for by one offering he hath perfected to the end those sanctified; and testify to us also doth the Holy Spirit, for after that He hath said before, 'This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,' and 'their sins and their lawlessness I will remember no more;' and where forgiveness of these [is], there is no more offering for sin. Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus, which way he did initiate for us -- new and living, through the vail, that is, his flesh -- and a high priest over the house of God, may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water; may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise), and may we consider one another to provoke to love and to good works, not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh. For we -- willfully sinning after the receiving the full knowledge of the truth -

- no more for sins doth there remain a sacrifice, but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers; any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die, of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despise? for we have known Him who is saying, `Vengeance [is] Mine, I will recompense, saith the Lord;' and again, `The Lord shall judge His people;' -- fearful [is] the falling into the hands of a living God. And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings, partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living, for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one. Ye may not cast away, then, your boldness, which hath great recompense of reward, for of patience ye have need, that the will of God having done, ye may receive the promise, for yet a very very little, He who is coming will come, and will not tarry; and `the righteous by faith shall live,' and `if he may draw back, My soul hath no pleasure in him,' and we are not of those drawing back to destruction, but of those believing to a preserving of soul. And faith is of things hoped for a confidence, of matters not seen a conviction, for in this were the elders testified of; by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing; by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak. By faith Enoch was translated -- not to see death, and was not found, because God did translate him; for before his translation he had been testified to -- that he had pleased God well, and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder. By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir. By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go; by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise, for he was looking for the city having the foundations, whose artificer and constructor [is] God. By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise; wherefore, also from one were begotten -- and that of one who had become dead -- as the stars of the heaven in multitude, and as sand that [is] by the sea-shore -- the innumerable. In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth, for those saying such things make manifest that they seek a country; and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return, but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city. By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises, of whom it was said -- `In Isaac shall a seed be called to thee;' reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him]. By faith, concerning coming things, Isaac did bless Jacob and Esau; by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff; by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command. By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king; by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh, having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season, greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look

to the recompense of reward; by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One -- he endured; by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them. By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up; by faith the walls of Jericho did fall, having been surrounded for seven days; by faith Rahab the harlot did not perish with those who disbelieved, having received the spies with peace. And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and the prophets, who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions, quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens. Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive, and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment; they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins -- being destitute, afflicted, injuriously treated, of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth; and these all, having been testified to through the faith, did not receive the promise, God for us something better having provided, that apart from us they might not be made perfect. Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us, looking to the author and perfecter of faith -- Jesus, who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down; or consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint. Not yet unto blood did ye resist -- with the sin striving; And ye have forgotten the exhortation that doth speak fully with you as with sons, 'My son, be not despising chastening of the Lord, nor be faint, being reproved by Him, or whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;' If chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten? And if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons. Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live? for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation; and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield. Wherefore, the hanging-down hands and the loosened knees set ye up; and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed; peace pursue with all, and the separation, apart from which no one shall see the Lord, looking diligently over lest any one be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled; lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright, for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it. For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest, and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them, for they were not bearing that which is commanded, 'And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,' and, (so terrible was the sight,) Moses said, 'I am fearful exceedingly, and trembling.' But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers, to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect, and to a mediator of a new covenant -- Jesus, and to blood of sprinkling, speaking better things than that of Abel! See, may ye not refuse him who is speaking, for if those did not escape who refused him who

upon earth was divinely speaking -- much less we who do turn away from him who [speaketh] from heaven, whose voice the earth shook then, and now hath he promised, saying, 'Yet once -- I shake not only the earth, but also the heaven;' and this -- 'Yet once' -- doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain; wherefore, a kingdom that cannot be shaken receiving, may we have grace, through which we may serve God well-pleasingly, with reverence and religious fear; for also our God [is] a consuming fire. Let brotherly love remain; Of the hospitality be not forgetful, for through this unawares certain did entertain messengers; Be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body; honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge. without covetousness the behaviour, being content with the things present, for He hath said, 'No, I will not leave, no, nor forsake thee,' So that we do boldly say, 'The Lord [is] to me a helper, and I will not fear what man shall do to me.' Be mindful of those leading you, who did speak to you the word of God, whose faith -- considering the issue of the behaviour -- be imitating, Jesus Christ yesterday and to-day the same, and to the ages; With teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited; we have an altar, of which to eat they have no authority who the tabernacle are serving, for of those beasts whose blood is brought for sin into the holy places through the chief priest -- of these the bodies are burned without the camp. Wherefore, also Jesus -- that he might sanctify through [his] own blood the people -- without the gate did suffer; now, then, may we go forth unto him without the camp, his reproach bearing; for we have not here an abiding city, but the coming one we seek; through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name; and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased. Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you. Pray for us, for we trust that we have a good conscience, in all things willing to behave well, and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you. And the God of the peace, who did bring up out of the dead the great shepherd of the sheep -- in the blood of an age-during covenant -- our Lord Jesus, make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory -- to the ages of the ages! Amen. And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you. Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you. Salute all those leading you, and all the saints; salute you doth those from Italy: the grace [is] with you all! Amen.

Jude (A. D. 70)

Judas, of Jesus Christ a servant, and brother of James, to those sanctified in God the Father, and in Jesus Christ kept -- called, kindness to you, and peace, and love, be multiplied! Beloved, all diligence using to write to you concerning the common salvation, I had necessity to write to you, exhorting to agonize for the faith once delivered to the saints, for there did come in unobserved certain men, long ago having been written beforehand to this judgment, impious, the grace of our God perverting to lasciviousness, and our only Master, God, and Lord -- Jesus Christ -- denying, and to remind you I intend, you knowing once this, that the Lord, a people out of the land of Egypt having saved, again those who did not believe did destroy; messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept, as Sodom and Gomorrah, and the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before -- an example, of fire age-during, justice suffering. In like manner, nevertheless, those dreaming also the flesh indeed do defile, and lordship they put away, and dignities they speak evil of, yet Michael, the chief messenger,

when, with the devil contending, he was disputing about the body of Moses, did not dare to bring up an evil-speaking judgment, but said, 'The Lord rebuke thee!' and these, as many things indeed as they have not known, they speak evil of; and as many things as naturally (as the irrational beasts) they understand, in these they are corrupted; wo to them! because in the way of Cain they did go on, and to the deceit of Balaam for reward they did rush, and in the gainsaying of Korah they did perish. These are in your love-feasts craggy rocks; feasting together with you, without fear shepherding themselves; clouds without water, by winds carried about; trees autumnal, without fruit, twice dead, rooted up; wild waves of a sea, foaming out their own shames; stars going astray, to whom the gloom of the darkness to the age hath been kept. And prophesy also to these did the seventh from Adam -- Enoch -- saying, 'Lo, the Lord did come in His saintly myriads, to do judgment against all, and to convict all their impious ones, concerning all their works of impiety that they did impiously, and concerning all the stiff things that speak against Him did impious sinners.' These are murmurers, repiners; according to their desires walking, and their mouth doth speak great swellings, giving admiration to persons for the sake of profit; and ye, beloved, remember ye the sayings spoken before by the apostles of our Lord Jesus Christ: that they said to you, that in the last time there shall be scoffers, after their own desires of impieties going on, these are those setting themselves apart, natural men, the Spirit not having. And ye, beloved, on your most holy faith building yourselves up, in the Holy Spirit praying, yourselves in the love of God keep ye, waiting for the kindness of our Lord Jesus Christ -- to life age-during; and to some be kind, judging thoroughly, and some in fear save ye, out of the fire snatching, hating even the coat from the flesh spotted. And to Him who is able to guard you not stumbling, and to set [you] in the presence of His glory unblemished, in gladness, to the only wise God our Saviour, [is] glory and greatness, power and authority, both now and to all the ages! Amen.

Revelation (A.D. 90)

A revelation of Jesus Christ, that God gave to him, to shew to his servants what things it behoveth to come to pass quickly; and he did signify [it], having sent through his messenger to his servant John, who did testify the word of God, and the testimony of Jesus Christ, as many things also as he did see. Happy is he who is reading, and those hearing, the words of the prophecy, and keeping the things written in it -- for the time is nigh! John to the seven assemblies that [are] in Asia: Grace to you, and peace, from Him who is, and who was, and who is coming, and from the Seven Spirits that are before His throne, and from Jesus Christ, the faithful witness, the first-born out of the dead, and the ruler of the kings of the earth; to him who did love us, and did bathe us from our sins in his blood, and did make us kings and priests to his God and Father, to him [is] the glory and the power to the ages of the ages! Amen. Lo, he doth come with the clouds, and see him shall every eye, even those who did pierce him, and wail because of him shall all the tribes of the land. Yes! Amen! 'I am the Alpha and the Omega, beginning and end, saith the Lord, who is, and who was, and who is coming -- the Almighty.' I, John, who also [am] your brother, and fellow-partner in the tribulation, and in the reign and endurance, of Jesus Christ, was in the isle that is called Patmos, because of the word of God, and because of the testimony of Jesus Christ; I was in the Spirit on the Lord's-day, and I heard behind me a great voice, as of a trumpet, saying, 'I am the Alpha and the Omega, the First and the Last;' and, 'What thou dost see, write in a scroll, and send to the seven assemblies that [are] in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.' And I did turn to see the voice that did speak with me, and having turned, I saw seven golden lamp-stands, and in the midst of the seven lamp-stands, [one] like to a son of man, clothed to the foot, and girt round at the breast with a golden girdle, and his head and hairs white, as if white wool -- as snow, and his eyes as a flame of fire; and his feet like to fine brass, as in a furnace having been fired, and his voice as a sound of many waters, and having in his right hand seven stars, and out of his mouth a sharp two-edged sword is proceeding, and his countenance [is] as the sun shining in its might. And when I saw him, I did fall at

his feet as dead, and he placed his right hand upon me, saying to me, `Be not afraid; I am the First and the Last, and he who is living, and I did become dead, and, lo, I am living to the ages of the ages. Amen! and I have the keys of the hades and of the death. `Write the things that thou hast seen, and the things that are, and the things that are about to come after these things; the secret of the seven stars that thou hast seen upon my right hand, and the seven golden lamp-stands: the seven stars are messengers of the seven assemblies, and the seven lamp-stands that thou hast seen are seven assemblies. `To the messenger of the Ephesian assembly write: These things saith he who is holding the seven stars in his right hand, who is walking in the midst of the seven lamp-stands -- the golden: I have known thy works, and thy labour, and thy endurance, and that thou art not able to bear evil ones, and that thou hast tried those saying themselves to be apostles and are not, and hast found them liars, and thou didst bear, and hast endurance, and because of my name hast toiled, and hast not been weary. `But I have against thee: That thy first love thou didst leave! remember, then, whence thou hast fallen, and reform, and the first works do; and if not, I come to thee quickly, and will remove thy lamp-stand from its place -- if thou mayest not reform; but this thou hast, that thou dost hate the works of the Nicolaitans, that I also hate. He who is having an ear -- let him hear what the Spirit saith to the assemblies: To him who is overcoming -- I will give to him to eat of the tree of life that is in the midst of the paradise of God. `And to the messenger of the assembly of the Smyrneans write: These things saith the First and the Last, who did become dead and did live; I have known thy works, and tribulation, and poverty -- yet thou art rich -- and the evil-speaking of those saying themselves to be Jews, and are not, but [are] a synagogue of the Adversary. `Be not afraid of the things that thou art about to suffer; lo, the devil is about to cast of you to prison, that ye may be tried, and ye shall have tribulation ten days; become thou faithful unto death, and I will give to thee the crown of the life. He who is having an ear -- let him hear what the Spirit saith to the assemblies: He who is overcoming may not be injured of the second death. `And to the messenger of the assembly in Pergamos write: These things saith he who is having the sharp two-edged sword: I have known thy works, and where thou dost dwell -- where the throne of the Adversary [is] -- and thou dost hold fast my name, and thou didst not deny my faith, even in the days in which Antipas [was] my faithful witness, who was put to death beside you, where the Adversary doth dwell. `But I have against thee a few things: That thou hast there those holding the teaching of Balaam, who did teach Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom; so hast thou, even thou, those holding the teaching of the Nicolaitans -- which thing I hate. `Reform! and if not, I come to thee quickly, and will fight against them with the sword of my mouth. He who is having an ear -- let him hear what the Spirit saith to the assemblies: To him who is overcoming, I will give to him to eat from the hidden manna, and will give to him a white stone, and upon the stone a new name written, that no one knew except him who is receiving [it]. `And to the messenger of the assembly of Thyatira write: These things saith the Son of God, who is having his eyes as a flame of fire, and his feet like to fine brass; I have known thy works, and love, and ministration, and faith, and thy endurance, and thy works -- and the last [are] more than the first. `But I have against thee a few things: That thou dost suffer the woman Jezebel, who is calling herself a prophetess, to teach, and to lead astray, my servants to commit whoredom, and idol-sacrifices to eat; and I did give to her a time that she might reform from her whoredom, and she did not reform; lo, I will cast her into a couch, and those committing adultery with her into great tribulation -- if they may not repent of their works, and her children I will kill in death, and know shall all the assemblies that I am he who is searching reins and hearts; and I will give to you -- to each -- according to your works. `And to you I say, and to the rest who are in Thyatira, as many as have not this teaching, and who did not know the depths of the Adversary, as they say; I will not put upon you other burden; but that which ye have -- hold ye, till I may come; and he who is overcoming, and who is keeping unto the end my works, I will give to him authority over the nations, and he shall rule them with a rod of iron -- as the vessels of the potter they shall be broken -- as I also have received from my Father; and I will give to him the morning star. He who is having an ear -- let him hear what the Spirit saith to the assemblies. And to the

messenger of the assembly in Sardis write: These things saith he who is having the Seven Spirits of God, and the seven stars: I have known thy works, and that thou hast the name that thou dost live, and thou art dead; become watching, and strengthen the rest of the things that are about to die, for I have not found thy works fulfilled before God. `Remember, then, how thou hast received, and heard, and be keeping, and reform: if, then, thou mayest not watch, I will come upon thee as a thief, and thou mayest not know what hour I will come upon thee. Thou hast a few names even in Sardis who did not defile their garments, and they shall walk with me in white, because they are worthy. He who is overcoming - - this one -- shall be arrayed in white garments, and I will not blot out his name from the scroll of the life, and I will confess his name before my Father, and before His messengers. He who is having an ear -- let him hear what the Spirit saith to the assemblies. `And to the messenger of the assembly in Philadelphia write: These things saith he who is holy, he who is true, he who is having the key of David, he who is opening and no one doth shut, and he shutteth and no one doth open! I have known thy works; lo, I have set before thee a door -- opened, and no one is able to shut it, because thou hast a little power, and didst keep my word, and didst not deny my name; lo, I make of the synagogue of the Adversary those saying themselves to be Jews, and are not, but do lie; lo, I will make them that they may come and bow before thy feet, and may know that I loved thee. `Because thou didst keep the word of my endurance, I also will keep thee from the hour of the trial that is about to come upon all the world, to try those dwelling upon the earth. Lo, I come quickly, be holding fast that which thou hast, that no one may receive thy crown. He who is overcoming -- I will make him a pillar in the sanctuary of my God, and without he may not go any more, and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, that doth come down out of the heaven from my God -- also my new name. He who is having an ear -- let him hear what the Spirit saith to the assemblies. `And to the messenger of the assembly of the Laodiceans write: These things saith the Amen, the witness -- the faithful and true -- the chief of the creation

of God; I have known thy works, that neither cold art thou nor hot; I would thou wert cold or hot. So -- because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth; because thou sayest -- I am rich, and have grown rich, and have need of nothing, and hast not known that thou art the wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy from me gold fired by fire, that thou mayest be rich, and white garments that thou mayest be arrayed, and the shame of thy nakedness may not be manifest, and with eye-salve anoint thine eyes, that thou mayest see. `As many as I love, I do convict and chasten; be zealous, then, and reform; lo, I have stood at the door, and I knock; if any one may hear my voice, and may open the door, I will come in unto him, and will sup with him, and he with me. He who is overcoming -- I will give to him to sit with me in my throne, as I also did overcome and did sit down with my Father in His throne. He who is having an ear - - let him hear what the Spirit saith to the assemblies.' After these things I saw, and lo, a door opened in the heaven, and the first voice that I heard [is] as of a trumpet speaking with me, saying, `Come up hither, and I will shew thee what it behoveth to come to pass after these things;' and immediately I was in the Spirit, and lo, a throne was set in the heaven, and upon the throne is [one] sitting, and He who is sitting was in sight like a stone, jasper and sardine: and a rainbow was round the throne in sight like an emerald. And around the throne [are] thrones twenty and four, and upon the thrones I saw the twenty and four elders sitting, clothed in white garments, and they had upon their heads crowns of gold; and out of the throne proceed do lightnings, and thunders, and voices; and seven lamps of fire are burning before the throne, which are the Seven Spirits of God, and before the throne [is] a sea of glass like to crystal, and in the midst of the throne, and round the throne, [are] four living creatures, full of eyes before and behind; and the first living creature [is] like a lion, and the second living creature [is] like a calf, and the third living creature hath the face as a man, and the fourth living creature [is] like an eagle flying. And the four living creatures, each by itself severally, had six wings, around and within [are] full of eyes, and rest they have not day and night, saying, `Holy, holy, holy, Lord God Almighty, who was, and who is, and who is coming;' and when the living creatures do give glory, and honour, and

thanks, to Him who is sitting upon the throne, who is living to the ages of the ages, fall down do the twenty and four elders before Him who is sitting upon the throne, and bow before Him who is living to the ages of the ages, and they cast their crowns before the throne, saying, 'Worthy art Thou, O Lord, to receive the glory, and the honour, and the power, because Thou -- Thou didst create the all things, and because of Thy will are they, and they were created.' And I saw upon the right hand of Him who is sitting upon the throne a scroll, written within and on the back, sealed with seven seals; and I saw a strong messenger crying with a great voice, 'Who is worthy to open the scroll and to loose the seals of it?' and no one was able in the heaven, nor upon the earth, nor under the earth, to open the scroll, nor to behold it. And I was weeping much, because no one was found worthy to open and to read the scroll, nor to behold it, and one of the elders saith to me, 'Weep not; lo, overcome did the Lion, who is of the tribe of Judah, the root of David, to open the scroll, and to loose the seven seals of it; and I saw, and lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb hath stood as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God, which are sent to all the earth, and he came and took the scroll out of the right hand of Him who is sitting upon the throne. And when he took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, having each one harps and golden vials full of perfumes, which are the prayers of the saints, and they sing a new song, saying, 'Worthy art thou to take the scroll, and to open the seals of it, because thou wast slain, and didst redeem us to God in thy blood, out of every tribe, and tongue, and people, and nation, and didst make us to our God kings and priests, and we shall reign upon the earth.' And I saw, and I heard the voice of many messengers round the throne, and the living creatures, and the elders -- and the number of them was myriads of myriads, and thousands of thousands -- saying with a great voice, 'Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing!' and every creature that is in the heaven, and in the earth, and under the earth, and the things that are upon the sea, and the all things in them, heard I saying, 'To Him who is sitting upon the throne, and to the Lamb, [is] the blessing, and the honour, and the glory, and the might -- to the ages of the ages!' and the four living creatures said, 'Amen!' and the twenty-four elders fell down and they bow before Him who is living to the ages of the ages. And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying, as it were a voice of thunder, 'Come and behold!' and I saw, and lo, a white horse, and he who is sitting upon it is having a bow, and there was given to him a crown, and he went forth overcoming, and that he may overcome. And when he opened the second seal, I heard the second living creature saying, 'Come and behold!' and there went forth another horse -- red, and to him who is sitting upon it, there was given to him to take the peace from the land, and that one another they may slay, and there was given to him a great sword. And when he opened the third seal, I heard the third living creature saying, 'Come and behold!' and I saw, and lo, a black horse, and he who is sitting upon it is having a balance in his hand, and I heard a voice in the midst of the four living creatures saying, 'A measure of wheat for a denary, and three measures of barley for a denary,' and 'The oil and the wine thou mayest not injure.' And when he opened the fourth seal, I heard the voice of the fourth living creature saying, 'Come and behold!' and I saw, and lo, a pale horse, and he who is sitting upon him -- his name is Death, and Hades doth follow with him, and there was given to them authority to kill, (over the fourth part of the land,) with sword, and with hunger, and with death, and by the beasts of the land. And when he opened the fifth seal, I saw under the altar the souls of those slain because of the word of God, and because of the testimony that they held, and they were crying with a great voice, saying, 'Till when, O Master, the Holy and the True, dost Thou not judge and take vengeance of our blood from those dwelling upon the land?' and there was given to each one white robes, and it was said to them that they may rest themselves yet a little time, till may be fulfilled also their fellow-servants and their brethren, who are about to be killed -- even as they. And I saw when he opened the sixth seal, and lo, a great earthquake came, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of the heaven fell to the earth -- as a fig-tree doth cast her winter figs, by a great wind being

shaken -- and heaven departed as a scroll rolled up, and every mountain and island -- out of their places they were moved; and the kings of the earth, and the great men, and the rich, and the chiefs of thousands, and the mighty, and every servant, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and they say to the mountains and to the rocks, 'Fall upon us, and hide us from the face of Him who is sitting upon the throne, and from the anger of the Lamb,' because come did the great day of His anger, and who is able to stand? And after these things I saw four messengers, standing upon the four corners of the land, holding the four winds of the land, that the wind may not blow upon the land, nor upon the sea, nor upon any tree; and I saw another messenger going up from the rising of the sun, having a seal of the living God, and he did cry with a great voice to the four messengers, to whom it was given to injure the land and the sea, saying, Do not injure the land, nor the sea, nor the trees, till we may seal the servants of our God upon their foreheads.' And I heard the number of those sealed, (144 thousands were sealed out of all the tribes of the sons of Israel): of the tribe of Judah 12 thousand were sealed; of the tribe of Reuben 12 thousand were sealed; of the tribe of Gad 12 thousand were sealed; of the tribe of Asher 12 thousand were sealed; of the tribe of Naphtali 12 thousand were sealed; of the tribe of Manasseh 12 thousand were sealed; of the tribe of Simeon 12 thousand were sealed; of the tribe of Levi 12 thousand were sealed; of the tribe of Issachar 12 thousand were sealed; of the tribe of Zebulun 12 thousand were sealed; of the tribe of Joseph 12 thousand were sealed; of the tribe of Benjamin 12 thousand were sealed. After these things I saw, and lo, a great multitude, which to number no one was able, out of all nations, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, arrayed in white robes, and palms in their hands, and crying with a great voice, saying, 'The salvation [is] to Him who is sitting upon the throne -- to our God, and to the Lamb!' And all the messengers stood around the throne, and the elders and the four living creatures, and they fell upon their face,

and bowed before God, saying, 'Amen! the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, [are] to our God -- to the ages of the ages! Amen!' And answer did one of the elders, saying to me, 'These, who have been arrayed with the white robes -- who are they, and whence came they?' and I have said to him, 'Sir, thou hast known;' and he said to me, 'These are those who are coming out of the great tribulation, and they did wash their robes, and they made their robes white in the blood of the Lamb; because of this are they before the throne of God, and they do service to Him day and night in His sanctuary, and He who is sitting upon the throne shall tabernacle over them; they shall not hunger any more, nor may the sun fall upon them, nor any heat, because the Lamb that [is] in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and wipe away shall God every tear from their eyes.' and when he openeth the seventh seal, there came silence in the heaven about half-an-hour, and I saw the seven messengers who before God have stood, and there were given to them seven trumpets, and another messenger did come, and he stood at the altar, having a golden censer, and there was given to him much perfume, that he may give [it] to the prayers of all the saints upon the golden altar that [is] before the throne, and go up did the smoke of the perfumes to the prayers of the saints out of the hand of the messenger, before God; and the messenger took the censer, and did fill it out of the fire of the altar, and did cast [it] to the earth, and there came voices, and thunders, and lightnings, and an earthquake. and the seven messengers who are having the seven trumpets did prepare themselves that they may sound; and the first messenger did sound, and there came hail and fire, mingled with blood, and it was cast to the land, and the third of the trees was burnt up, and all the green grass was burnt up. and the second messenger did sound, and as it were a great mountain with fire burning was cast into the sea, and the third of the sea became blood, and die did the third of the creatures that [are] in the sea, those having life, and the third of the ships were destroyed. And the third messenger did sound, and there fell out of the heaven a great star, burning as a lamp, and it did fall upon the third of the rivers, and upon the fountains of waters, and the name of the star is called Wormwood, and the third of the waters doth become wormwood, and many of the men did die of the waters, because they were made bitter. And the

fourth messenger did sound, and smitten was the third of the sun, and the third of the moon, and the third of the stars, that darkened may be the third of them, and that the day may not shine -- the third of it, and the night in like manner. And I saw, and I heard one messenger, flying in the mid-heaven, saying with a great voice, 'Wo, wo, wo, to those dwelling upon the land from the rest of the voices of the trumpet of the three messengers who are about to sound.' and the fifth messenger did sound, and I saw a star out of the heaven having fallen to the earth, and there was given to it the key of the pit of the abyss, and he did open the pit of the abyss, and there came up a smoke out of the pit as smoke of a great furnace, and darkened was the sun and the air, from the smoke of the pit. and out of the smoke came forth locusts to the earth, and there was given to them authority, as scorpions of the earth have authority, and it was said to them that they may not injure the grass of the earth, nor any green thing, nor any tree, but -- the men only who have not the seal of God upon their foreheads, and it was given to them that they may not kill them, but that they may be tormented five months, and their torment [is] as the torment of a scorpion, when it may strike a man; and in those days shall men seek the death, and they shall not find it, and they shall desire to die, and the death shall flee from them. and the likenesses of the locusts [are] like to horses made ready to battle, and upon their heads as crowns like gold, and their faces as faces of men, and they had hair as hair of women, and their teeth were as [those] of lions, and they had breastplates as breastplates of iron, and the noise of their wings [is] as the noise of chariots of many horses running to battle; and they have tails like to scorpions, and stings were in their tails; and their authority [is] to injure men five months; and they have over them a king -- the messenger of the abyss -- a name [is] to him in Hebrew, Abaddon, and in the Greek he hath a name, Apollyon. The first wo did go forth, lo, there come yet two woes after these things. And the sixth messenger did sound, and I heard a voice out of the four horns of the altar of gold that is before God, saying to the sixth messenger who had the trumpet, 'Loose the four messengers who are bound at the great river Euphrates;' and loosed were the four messengers, who have been made ready for the hour, and day, and month, and year, that they may kill the third of men; and the number of the forces of the horsemen [is] two myriads of myriads, and I heard the number of them. And thus I saw the horses in the vision, and those sitting upon them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses [are] as heads of lions, and out of their mouths proceedeth fire, and smoke, and brimstone; by these three were the third of men killed, from the fire, and from the smoke, and from the brimstone, that is proceeding out of their mouth, for their authorities are in their mouth, and in their tails, for their tails [are] like serpents, having heads, and with them they do injure; and the rest of men, who were not killed in these plagues, neither did reform from the works of their hands, that they may not bow before the demons, and idols, those of gold, and those of silver, and those of brass, and those of stone, and those of wood, that are neither able to see, nor to hear, nor to walk, yea they did not reform from their murders, nor from their sorceries, nor from their whoredoms, nor from their thefts. And I saw another strong messenger coming down out of the heaven, arrayed with a cloud, and a rainbow upon the head, and his face as the sun, and his feet as pillars of fire, and he had in his hand a little scroll opened, and he did place his right foot upon the sea, and the left upon the land, and he cried with a great voice, as a lion doth roar, and when he cried, speak out did the seven thunders their voices; and when the seven thunders spake their voices, I was about to write, and I heard a voice out of the heaven saying to me, 'Seal the things that the seven thunders spake,' and, 'Thou mayest not write these things.' And the messenger whom I saw standing upon the sea, and upon the land, did lift up his hand to the heaven, and did swear in Him who doth live to the ages of the ages, who did create the heaven and the things in it, and the land and the things in it, and the sea and the things in it -- that time shall not be yet, but in the days of the voice of the seventh messenger, when he may be about to sound, and the secret of God may be finished, as He did declare to His own servants, to the prophets. And the voice that I heard out of the heaven is again speaking with me, and saying, 'Go, take the little scroll that is open in the hand of the messenger who hath been standing upon the sea, and upon the land:' and I went away unto the messenger, saying to him, 'Give me the little scroll;' and he saith to me, 'Take, and eat it

up, and it shall make thy belly bitter, but in thy mouth it shall be sweet -- as honey.' And I took the little scroll out of the hand of the messenger, and did eat it up, and it was in my mouth as honey -- sweet, and when I did eat it -- my belly was made bitter; and he saith to me, 'It behoveth thee again to prophesy about peoples, and nations, and tongues, and kings -- many.' And there was given to me a reed like to a rod, and the messenger stood, saying, 'Rise, and measure the sanctuary of God, and the altar, and those worshipping in it; and the court that is without the sanctuary leave out, and thou mayest not measure it, because it was given to the nations, and the holy city they shall tread down forty-two months; and I will give to My two witnesses, and they shall prophesy days, a thousand, two hundred, sixty, arrayed with sackcloth; these are the two olive [trees], and the two lamp-stands that before the God of the earth do stand; and if any one may will to injure them, fire doth proceed out of their mouth, and doth devour their enemies, and if any one may will to injure them, thus it behoveth him to be killed. hese have authority to shut the heaven, that it may not rain in the days of their prophecy, and authority they have over the waters to turn them to blood, and to smite the land with every plague, as often as they may will. 'And when they may finish their testimony, the beast that is coming up out of the abyss shall make war with them, and overcome them, and kill them, and their dead bodies [are] upon the broad-place of the great city (that is called spiritually Sodom, and Egypt, where also our Lord was crucified,) and they shall behold -- they of the peoples, and tribes, and tongues, and nations -- their dead bodies three days and a half, and their dead bodies they shall not suffer to be put into tombs, and those dwelling upon the land shall rejoice over them, and shall make merry, and gifts they shall send to one another, because these -- the two prophets -- did torment those dwelling upon the land.' And after the three days and a half, a spirit of life from God did enter into them, and they stood upon their feet, and great fear fell upon those

beholding them, and they heard a great voice out of the heaven saying to them, 'Come up hither;' and they went up to the heaven in the cloud, and their enemies beheld them; and in that hour came a great earthquake, and the tenth of the city did fall, and killed in the earthquake were names of men -- seven thousands, and the rest became affrighted, and they gave glory to the God of the heaven. The second wo did go forth, lo, the third wo doth come quickly. And the seventh messenger did sound, and there came great voices in the heaven, saying, 'The kingdoms of the world did become [those] of our Lord and of His Christ, and he shall reign to the ages of the ages!' and the twenty and four elders, who before God are sitting upon their thrones, did fall upon their faces, and did bow before God, saying, 'We give thanks to Thee, O Lord God, the Almighty, who art, and who wast, and who art coming, because Thou hast taken Thy great power and didst reign; and the nations were angry, and Thine anger did come, and the time of the dead, to be judged, and to give the reward to Thy servants, to the prophets, and to the saints, and to those fearing Thy name, to the small and to the great, and to destroy those who are destroying the land.' And opened was the sanctuary of God in the heaven, and there was seen the ark of His covenant in His sanctuary, and there did come lightnings, and voices, and thunders, and an earthquake, and great hail. And a great sign was seen in the heaven, a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and being with child she doth cry out, travailing and pained to bring forth. And there was seen another sign in the heaven, and, lo, a great red dragon, having seven heads and ten horns, and upon his head seven diadems, and his tail doth draw the third of the stars of the heaven, and he did cast them to the earth; and the dragon did stand before the woman who is about to bring forth, that when she may bring forth, her child he may devour; and she brought forth a male child, who is about to rule all the nations with a rod of iron, and caught away was her child unto God and His throne, and the woman did flee to the wilderness, where she hath a place made ready from God, that there they may nourish her -- days a thousand, two hundred, sixty. And there came war in the heaven; Michael and his messengers did war against the dragon, and the dragon did war, and his messengers, and they did not prevail, nor was their place found any more in the heaven; and the great dragon was cast forth -- the old serpent, who is called 'Devil,' and 'the Adversary,' who is leading astray the whole world -- he was cast forth to the earth, and his messengers

were cast forth with him. And I heard a great voice saying in the heaven, `Now did come the salvation, and the power, and the reign, of our God, and the authority of His Christ, because cast down was the accuser of our brethren, who is accusing them before our God day and night; and they did overcome him because of the blood of the Lamb, and because of the word of their testimony, and they did not love their life -- unto death; because of this be glad, ye heavens, and those in them who do tabernacle; wo to those inhabiting the land and the sea, because the Devil did go down unto you, having great wrath, having known that he hath little time.' And when the dragon saw that he was cast forth to the earth, he pursued the woman who did bring forth the male, and there were given to the woman two wings of the great eagle, that she may fly to the wilderness, to her place, where she is nourished a time, and times, and half a time, from the face of the serpent; and the serpent did cast forth after the woman, out of his mouth, water as a river, that he may cause her to be carried away by the river, and the land did help the woman, and the land did open its mouth and did swallow up the river, that the dragon did cast forth out of his mouth; and the dragon was angry against the woman, and went away to make war with the rest of her seed, those keeping the commands of God, and having the testimony of Jesus Christ. And I stood upon the sand of the sea, and I saw out of the sea a beast coming up, having seven heads and ten horns, and upon its horns ten diadems, and upon its heads a name of evil speaking, and the beast that I saw was like to a leopard, and its feet as of a bear, and its mouth as the mouth of a lion, and the dragon did give to it his power, and his throne, and great authority. And I saw one of its heads as slain to death, and its deadly stroke was healed, and all the earth did wonder after the beast, and they did bow before the dragon who did give authority to the beast, and they did bow before the beast, saying, `Who [is] like to the beast? who is able to war with it?' And there was given to it a mouth speaking great things, and evil-speakings, and there was given to it authority to make war forty-two months, and it did open its mouth for evil-speaking toward God, to speak evil of His name, and of His tabernacle, and of those who in the heaven tabernacle, and there was given to it to make war with the saints, and to overcome them, and there was given to it authority over every tribe, and tongue, and nation. And bow before it shall all who are dwelling upon the land, whose names have not been written in the scroll of the life of the Lamb slain from the foundation of the world; if any one hath an ear -- let him hear: if any one a captivity doth gather, into captivity he doth go away; if any one by sword doth kill, it behoveth him by sword to be killed; here is the endurance and the faith of the saints. And I saw another beast coming up out of the land, and it had two horns, like a lamb, and it was speaking as a dragon, and all the authority of the first beast doth it do before it, and it maketh the land and those dwelling in it that they shall bow before the first beast, whose deadly stroke was healed, and it doth great signs, that fire also it may make to come down from the heaven to the earth before men, and it leadeth astray those dwelling on the land, because of the signs that were given it to do before the beast, saying to those dwelling upon the land to make an image to the beast that hath the stroke of the sword and did live, and there was given to it to give a spirit to the image of the beast, that also the image of the beast may speak, and [that] it may cause as many as shall not bow before the image of the beast, that they may be killed. And it maketh all, the small, and the great, and the rich, and the poor, and the freemen, and the servants, that it may give to them a mark upon their right hand or upon their foreheads, and that no one may be able to buy, or to sell, except he who is having the mark, or the name of the beast, or the number of his name. Here is the wisdom! He who is having the understanding, let him count the number of the beast, for the number of a man it is, and its number [is] 666. And I saw, and lo, a Lamb having stood upon the mount Sion, and with him an hundred forty-four thousands, having the name of his Father written upon their foreheads; and I heard a voice out of the heaven, as a voice of many waters, and as a voice of great thunder, and a voice I heard of harpers harping with their harps, and they sing, as it were, a new song before the throne, and before the four living creatures, and the elders, and no one was able to learn the song except the hundred forty-four thousands, who have been bought from the earth; these are they who with women were not defiled, for they are virgin; these are they who are following the Lamb whithersoever he may go; these were bought from among men --

a first-fruit to God and to the Lamb -- and in their mouth there was not found guile, for unblemished are they before the throne of God. And I saw another messenger flying in mid-heaven, having good news age-during to proclaim to those dwelling upon the earth, and to every nation, and tribe, and tongue, and people, saying in a great voice, 'Fear ye God, and give to Him glory, because come did the hour of His judgment, and bow ye before Him who did make the heaven, and the land, and sea, and fountains of waters.' And another messenger did follow, saying, 'Fall, fall, did Babylon, the great city, because of the wine of the wrath of her whoredom she hath given to all nations to drink.' And a third messenger did follow them, saying in a great voice, 'If any one the beast doth bow before, and his image, and doth receive a mark upon his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, that hath been mingled unmixed in the cup of His anger, and he shall be tormented in fire and brimstone before the holy messengers, and before the Lamb, and the smoke of their torment doth go up to ages of ages; and they have no rest day and night, who are bowing before the beast and his image, also if any doth receive the mark of his name. Here is endurance of the saints: here [are] those keeping the commands of God, and the faith of Jesus.' And I heard a voice out of the heaven saying to me, 'Write: Happy are the dead who in the Lord are dying from this time!' 'Yes, (saith the Spirit,) That they may rest from their labours -- and their works do follow them!' And I saw, and lo, a white cloud, and upon the cloud [one] sitting like to a son of man, having upon his head a golden crown, and in his hand a sharp sickle; and another messenger did come forth out of the sanctuary crying in a great voice to him who is sitting upon the cloud, 'Send forth thy sickle and reap, because come to thee hath the hour of reaping, because ripe hath been the harvest of the earth;' and he who is sitting upon the cloud did put forth his sickle upon the earth, and the earth was reaped. And another messenger did come forth out of the

sanctuary that [is] in the heaven, having -- he also -- a sharp sickle, and another messenger did come forth out from the altar, having authority over the fire, and he called with a great cry to him having the sharp sickle, saying, 'Send forth thy sharp sickle, and gather the clusters of the vine of the earth, because come to perfection have her grapes;' and the messenger did put forth his sickle to the earth, and did gather the vine of the earth, and did cast [it] to the great wine-press of the wrath of God; and trodden was the wine-press outside of the city, and blood did come forth out of the wine-press -- unto the bridles of the horses, a thousand, six hundred furlongs. And I saw another sign in the heaven, great and wonderful, seven messengers having the seven last plagues, because in these was completed the wrath of God, and I saw as a sea of glass mingled with fire, and those who do gain the victory over the beast, and his image, and his mark, [and] the number of his name, standing by the sea of the glass, having harps of God, and they sing the song of Moses, servant of God, and the song of the Lamb, saying, 'Great and wonderful [are] Thy works, O Lord God, the Almighty, righteous and true [are] Thy ways, O King of saints, who may not fear Thee, O Lord, and glorify Thy name? because Thou alone [art] kind, because all the nations shall come and bow before Thee, because Thy righteous acts were manifested.' And after these things I saw, and lo, opened was the sanctuary of the tabernacle of the testimony in the heaven; and come forth did the seven messengers having the seven plagues, out of the sanctuary, clothed in linen, pure and shining, and girded round the breasts with golden girdles: and one of the four living creatures did give to the seven messengers seven golden vials, full of the wrath of God, who is living to the ages of the ages; and filled was the sanctuary with smoke from the glory of God, and from His power, and no one was able to enter into the sanctuary till the seven plagues of the seven messengers may be finished. And I heard a great voice out of the sanctuary saying to the seven messengers, 'Go away, and pour out the vials of the wrath of God to the earth;' and the first did go away, and did pour out his vial upon the land, and there came a sore -- bad and grievous -- to men, those having the mark of the beast, and those bowing to his image. And the second messenger did pour out his vial to the sea, and there came blood as of [one] dead, and every living soul died in the sea. And the third messenger did pour out his vial to the rivers, and to the fountains of the waters, and there came blood, and I heard the messenger of the waters, saying, 'righteous, O Lord, art Thou, who art, and who

wast, and who shalt be, because these things Thou didst judge, because blood of saints and prophets they did pour out, and blood to them Thou didst give to drink, for they are worthy;' and I heard another out of the altar, saying, 'Yes, Lord God, the Almighty, true and righteous [are] Thy judgments.' And the fourth messenger did pour out his vial upon the sun, and there was given to him to scorch men with fire, and men were scorched with great heat, and they did speak evil of the name of God, who hath authority over these plagues, and they did not reform -- to give to Him glory. And the fifth messenger did pour out his vial upon the throne of the beast, and his kingdom did become darkened, and they were gnawing their tongues from the pain, and they did speak evil of the God of the heaven, from their pains, and from their sores, and they did not reform from their works. And the sixth messenger did pour out his vial upon the great river, the Euphrates, and dried up was its water, that the way of the kings who are from the rising of the sun may be made ready; and I saw [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs - - for they are spirits of demons, doing signs -- which go forth unto the kings of the earth, and of the whole world, to bring them together to the battle of that great day of God the Almighty; -- 'lo, I do come as a thief; happy [is] he who is watching, and keeping his garments, that he may not walk naked, and they may see his unseemliness,' -- and they did bring them together to the place that is called in Hebrew Armageddon. And the seventh messenger did pour out his vial to the air, and there came forth a great voice from the sanctuary of the heaven, from the throne, saying, 'It hath come!' and there came voices, and thunders, and lightnings; and a great earthquake came, such as came not since men came upon the earth, so mighty an earthquake -- so great! And it came -- the great city -- into three parts, and the cities of the nations did fall, and Babylon the great was remembered before God, to give to her the cup of the wine of the wrath of His anger, and every island did flee away, and mountains were not found, and great hail (as of talent weight) doth come down out of the heaven upon men, and men did speak evil of God because of the plague of the hail, because its plague is very great. And there came one of the seven messengers, who were having the seven vials, and he spake with me, saying to me, 'Come, I will shew to thee the judgment of the great whore, who is sitting upon the many waters, with whom the kings of the earth did commit whoredom; and made drunk from the wine of her whoredom were those inhabiting the earth;' and he carried me away to a wilderness in the Spirit, and I saw a woman sitting upon a scarlet-coloured beast, full of names of evil-speaking, having seven heads and ten horns, and the woman was arrayed with purple and scarlet-colour, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand full of abominations and uncleanness of her whoredom, and upon her forehead was a name written: 'Secret, Babylon the Great, the Mother of the Whores, and the Abominations of the earth.' And I saw the woman drunken from the blood of the saints, and from the blood of the witnesses of Jesus, and I did wonder -- having seen her -- with great wonder; and the messenger said to me, 'Wherefore didst thou wonder? I -- I will tell thee the secret of the woman and of the beast that [is] carrying her, which hath the seven heads and the ten horns. 'The beast that thou didst see: it was, and it is not; and it is about to come up out of the abyss, and to go away to destruction, and wonder shall those dwelling upon the earth, whose names have not been written upon the scroll of the life from the foundation of the world, beholding the beast that was, and is not, although it is. 'Here [is] the mind that is having wisdom; the seven heads are seven mountains, upon which the woman doth sit, and there are seven kings, the five did fall, and the one is, the other did not yet come, and when he may come, it behoveth him to remain a little time; and the beast that was, and is not, he also is eighth, and out of the seven he is, and to destruction he doth go away. 'And the ten horns that thou sawest, are ten kings, who a kingdom did not yet receive, but authority as kings the same hour do receive with the beast, these have one mind, and their own power and authority to the beast they shall give over; these with the Lamb shall make war, and the Lamb shall overcome them, because Lord of lords he is, and King of kings, and those with him are called, and choice, and stedfast.' And he saith to me, 'The waters that thou didst see, where the whore doth sit, are peoples, and multitudes, and nations, and tongues;' and the ten horns that thou didst see upon the beast, these shall

hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her in fire, for God did give into their hearts to do its mind, and to make one mind, and to give their kingdom to the beast till the sayings of God may be complete, and the woman that thou didst see is the great city that is having reign over the kings of the land.' And after these things I saw another messenger coming down out of the heaven, having great authority, and the earth was lightened from his glory, and he did cry in might -- a great voice, saying, 'Fall, fall did Babylon the great, and she became a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird, because of the wine of the wrath of her whoredom have all the nations drunk, and the kings of the earth with her did commit whoredom, and merchants of the earth from the power of her revel were made rich. And I heard another voice out of the heaven, saying, 'Come forth out of her, My people, that ye may not partake with her sins, and that ye may not receive of her plagues, because her sins did follow -- unto the heaven, and God did remember her unrighteousness. Render to her as also she did render to you, and double to her doubles according to her works; in the cup that she did mingle mingle to her double. 'As much as she did glorify herself and did revel, so much torment and sorrow give to her, because in her heart she saith, I sit a queen, and a widow I am not, and sorrow I shall not see; because of this, in one day, shall come her plagues, death, and sorrow, and famine; and in fire she shall be utterly burned, because strong [is] the Lord God who is judging her; and weep over her, and smite themselves for her, shall the kings of the earth, who with her did commit whoredom and did revel, when they may see the smoke of her burning, from afar having stood because of the fear of her torment, saying, Wo, wo, the great city! Babylon, the strong city! because in one hour did come thy judgment. 'And the merchants of the earth shall weep and sorrow over her, because their lading no one doth buy any more; lading of gold, and silver,

and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and every vessel of ivory, and every vessel of most precious wood, and brass, and iron, and marble, and cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies and souls of men. 'And the fruits of the desire of thy soul did go away from thee, and all things -- the dainty and the bright -- did go away from thee, and no more at all mayest thou find them. The merchants of these things, who were made rich by her, far off shall stand because of the fear of her torment, weeping, and sorrowing, and saying, Wo, wo, the great city, that was arrayed with fine linen, and purple, and scarlet, and gilded in gold, and precious stone, and pearls -- because in one hour so much riches were made waste! 'And every shipmaster, and all the company upon the ships, and sailors, and as many as work the sea, far off stood, and were crying, seeing the smoke of her burning, saying, What [city is] like to the great city? and they did cast dust upon their heads, and were crying out, weeping and sorrowing, saying, Wo, wo, the great city! in which were made rich all having ships in the sea, out of her costliness -- for in one hour was she made waste. 'Be glad over her, O heaven, and ye holy apostles and prophets, because God did judge your judgment of her!' And one strong messenger did take up a stone as a great millstone, and did cast [it] to the sea, saying, 'Thus with violence shall Babylon be cast, the great city, and may not be found any more at all; and voice of harpers, and musicians, and pipers, and trumpeters, may not be heard at all in thee any more; and any artizan of any art may not be found at all in thee any more; and noise of a millstone may not be heard at all in thee any more; and light of a lamp may not shine at all in thee any more; and voice of bridegroom and of bride may not be heard at all in thee any more; because thy merchants were the great ones of the earth, because in thy sorcery were all the nations led astray, and in her blood of prophets and of saints was found, and of all those who have been slain on the earth.' And after these things I heard a great voice of a great multitude in the heaven, saying, 'Alleluia! the salvation, and the glory, and the honour, and the power, [is] to the Lord our God; because true and righteous [are] His judgments, because He did judge the great whore who did corrupt the earth in her whoredom, and He did avenge the blood of His servants at her hand;' and a second time they said, 'Alleluia;' and her smoke doth come up -- to the ages of the ages! And fall down did the elders -- the

twenty and four -- and the four living creatures, and they did bow before God who is sitting upon the throne, saying, `Amen, Alleluia.' And a voice out of the throne did come forth, saying, `Praise our God, all ye His servants, and those fearing Him, both the small and the great;' and I heard as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, `Alleluia! because reign did the Lord God -- the Almighty! may we rejoice and exult, and give the glory to Him, because come did the marriage of the Lamb, and his wife did make herself ready; and there was given to her that she may be arrayed with fine linen, pure and shining, for the fine linen is the righteous acts of the saints.' And he saith to me, `Write: Happy [are] they who to the supper of the marriage of the Lamb have been called;' and he saith to me, `These [are] the true words of God;' and I fell before his feet, to bow before him, and he saith to me, `See -- not! fellow servant of thee am I, and of thy brethren, those having the testimony of Jesus; bow before God, for the testimony of Jesus is the spirit of the prophecy.' And I saw the heaven having been opened, and lo, a white horse, and he who is sitting upon it is called Faithful and True, and in righteousness doth he judge and war, and his eyes [are] as a flame of fire, and upon his head [are] many diadems -- having a name written that no one hath known, except himself, and he is arrayed with a garment covered with blood, and his name is called, The Word of God. And the armies in the heaven were following him upon white horses, clothed in fine linen -- white and pure; and out of his mouth doth proceed a sharp sword, that with it he may smite the nations, and he shall rule them with a rod of iron, and he doth tread the press of the wine of the wrath and the anger of God the Almighty, and he hath upon the garment and upon his thigh the name written, `King of kings, and Lord of lords.' And I saw one messenger standing in the sun, and he cried, a great voice, saying to all the birds that are flying in mid-heaven, `Come and be gathered together to the supper of the great God, that ye may eat flesh of kings, and flesh of chiefs of thousands, and flesh of strong men, and flesh of horses, and of those sitting on them, and the flesh of all -- freemen and servants -- both small and great.' And I saw the beast, and the kings of the earth, and their armies, having been gathered together to make war with him who is sitting upon the horse, and with his army; and the beast was taken, and with him the false prophet who did the signs before him, in which he led astray those who did receive the mark of the beast, and those who did bow before his image; living they were cast -- the two -- to the lake of the fire, that is burning with brimstone; and the rest were killed with the sword of him who is sitting on the horse, which [sword] is proceeding out of his mouth, and all the birds were filled out of their flesh. And I saw a messenger coming down out of the heaven, having the key of the abyss, and a great chain over his hand, and he laid hold on the dragon, the old serpent, who is Devil and Adversary, and did bind him a thousand years, and he cast him to the abyss, and did shut him up, and put a seal upon him, that he may not lead astray the nations any more, till the thousand years may be finished; and after these it behoveth him to be loosed a little time. And I saw thrones, and they sat upon them, and judgment was given to them, and the souls of those who have been beheaded because of the testimony of Jesus, and because of the word of God, and who did not bow before the beast, nor his image, and did not receive the mark upon their forehead and upon their hand, and they did live and reign with Christ the thousand years; and the rest of the dead did not live again till the thousand years may be finished; this [is] the first rising again. Happy and holy [is] he who is having part in the first rising again; over these the second death hath not authority, but they shall be priests of God and of the Christ, and shall reign with him a thousand years. And when the thousand years may be finished, the Adversary shall be loosed out of his prison, and he shall go forth to lead the nations astray, that are in the four corners of the earth -- Gog and Magog -- to gather them together to war, of whom the number [is] as the sand of the sea; and they did go up over the breadth of the land, and did surround the camp of the saints, and the beloved city, and there came down fire from God out of the heaven, and devoured them; and the Devil, who is leading them astray, was cast into the lake of fire and brimstone, where [are] the beast and the false prophet, and they shall be tormented day and night -- to the ages of the ages. And I saw a great white throne, and Him who is sitting upon it, from whose face the earth and the heaven did flee away, and place was not found for them; and I saw the

dead, small and great, standing before God, and scrolls were opened, and another scroll was opened, which is that of the life, and the dead were judged out of the things written in the scrolls -- according to their works; and the sea did give up those dead in it, and the death and the hades did give up the dead in them, and they were judged, each one according to their works; and the death and the hades were cast to the lake of the fire -- this [is] the second death; and if any one was not found written in the scroll of the life, he was cast to the lake of the fire. And I saw a new heaven and a new earth, for the first heaven and the first earth did pass away, and the sea is not any more; and I, John, saw the holy city -- new Jerusalem -- coming down from God out of the heaven, made ready as a bride adorned for her husband; and I heard a great voice out of the heaven, saying, 'Lo, the tabernacle of God [is] with men, and He will tabernacle with them, and they shall be His peoples, and God Himself shall be with them -- their God, and God shall wipe away every tear from their eyes, and the death shall not be any more, nor sorrow, nor crying, nor shall there be any more pain, because the first things did go away.' And He who is sitting upon the throne said, 'Lo, new I make all things; and He saith to me, 'Write, because these words are true and stedfast;' and He said to me, 'It hath been done! I am the Alpha and the Omega, the Beginning and the End; I, to him who is thirsting, will give of the fountain of the water of the life freely; he who is overcoming shall inherit all things, and I will be to him -- a God, and he shall be to me -- the son, and to fearful, and unstedfast, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, their part [is] in the lake that is burning with fire and brimstone, which is a second death.' And there came unto me one of the seven messengers, who have the seven vials that are full of the seven last plagues, and he spake with me, saying, 'Come, I will shew thee the bride of the Lamb -- the wife,' and he carried

me away in the Spirit to a mountain great and high, and did shew to me the great city, the holy Jerusalem, coming down out of the heaven from God, having the glory of God, and her light [is] like a stone most precious, as a jasper stone clear as crystal, having also a wall great and high, having twelve gates, and at the gates twelve messengers, and names written thereon, which are [those] of the twelve tribes of the sons of Israel, at the east three gates, at the north three gates, at the south three gates, at the west three gates; and the wall of the city had twelve foundations, and in them names of the twelve apostles of the Lamb. And he who is speaking with me had a golden reed, that he may measure the city, and its gates, and its wall; and the city lieth square, and the length of it is as great as the breadth; and he did measure the city with the reed -- furlongs twelve thousand; the length, and the breadth, and the height, of it are equal; and he measured its wall, an hundred forty-four cubits, the measure of a man, that is, of the messenger; and the building of its wall was jasper, and the city [is] pure gold -- like to pure glass; and the foundations of the wall of the city with every precious stone have been adorned; the first foundation jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates [are] twelve pearls, each several one of the gates was of one pearl; and the broad-place of the city [is] pure gold -- as transparent glass. And a sanctuary I did not see in it, for the Lord God, the Almighty, is its sanctuary, and the Lamb, and the city hath no need of the sun, nor of the moon, that they may shine in it; for the glory of God did lighten it, and the lamp of it [is] the Lamb; and the nations of the saved in its light shall walk, and the kings of the earth do bring their glory and honour into it, and its gates shall not at all be shut by day, for night shall not be there; and they shall bring the glory and the honour of the nations into it; and there may not at all enter into it any thing defiling and doing abomination, and a lie, but -- those written in the scroll of the life of the Lamb. And he shewed me a pure river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb: in the midst of its broad place, and of the river on this side and on that, [is] a tree of life, yielding twelve fruits, in each several month rendering its fruits, and the leaves of the tree [are] for the service of the nations; and any curse there shall not be any more, and the throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name [is] upon their foreheads, and night shall not be there,

and they have no need of a lamp and light of a sun, because the Lord God doth give them light, and they shall reign -- to the ages of the ages. And he said to me, `These words [are] stedfast and true, and the Lord God of the holy prophets did send His messenger to shew to His servants the things that it behoveth to come quickly: Lo, I come quickly; happy [is] he who is keeping the words of the prophecy of this scroll.' And I, John, am he who is seeing these things and hearing, and when I heard and beheld, I fell down to bow before the feet of the messenger who is shewing me these things; and he saith to me, `See -- not; for fellow-servant of thee am I, and of thy brethren the prophets, and of those keeping the words of this scroll; before God bow.' And he saith to me, `Thou mayest not seal the words of the prophecy of this scroll, because the time is nigh; he who is unrighteous -- let him be unrighteous still, and he who is filthy -- let him be filthy still, and he who is righteous -- let him be declared righteous still, and he who is sanctified -- let him be sanctified still: And lo, I come quickly, and my reward [is] with me, to -render to each as his work shall be; I am the Alpha and the Omega -- the Beginning and End -- the First and the Last. `Happy are those doing His commands that the authority shall be theirs unto the tree of the life, and by the gates they may enter into the city; and without [are] the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters, and every one who is loving and is doing a lie. `I, Jesus did send my messenger to testify to you these things concerning the assemblies; I am the root and the offspring of David, the bright and morning star! And the Spirit and the Bride say, Come; and he who is hearing -- let him say, Come; and he who is thirsting -- let him come; and he who is willing -- let him take the water of life freely. `For I testify to every one hearing the words of the prophecy of this scroll, if any one may add unto these, God shall add to him the plagues that have been written in this scroll, and if any one may take away from the words of the scroll of this prophecy, God shall take away his part from the scroll of the life, and out of the holy city, and the things that have been written in this scroll;' he saith -- who is testifying these things -- `Yes, I come quickly!' Amen! Yes, be coming, Lord Jesus! The grace of our Lord Jesus Christ [is] with you all. Amen.

The Revelation of the Lost Keys HOME Page by Kevin N. W. Paul