TRANSLATION

OF THE

NEW TESTAMENT:

BY

GILBERT WAKEFIELD, B. A.

From the second London edition.

CAMBRIDGE:

PRINTED AT THE UNIVERSITY PRESS,
BY MILLIARD AND METCALF.
1820.
ADVERTISEMENT.

This first American edition of Wakefield's Translation of the New Testament has been printed from the second London edition without any variation, except in the orthography of a few words. The alteration of every thing which, in the opinion of the editor, might have been improved, would have rendered it rather a new version on the basis of Wakefield's, and it was thought advisable to retain in all cases the precise expressions of the learned translator. It is offered to the theologian therefore unchanged, with the hope that it may prove acceptable as well as useful.

Cambridge, Oct. 20, 1820.

Marks used for reference are these—

i.e. see this note.

but under a translation approved by Prof. Newton.

i.e. a union of the two above.

i.e. notes in the margin.
TO THE

REV. ROBERT TYRWHITT, M. A.

OF JESUS-COLLEGE, CAMBRIDGE.

DEAR SIR;

I THINK it a circumstance of inestimable satisfaction, that, amidst all the embarrassments of my life, I can turn my thoughts for repose to the contemplation of a few friends, eminent for their intellectual accomplishments, adorned by virtues of the most exalted kind, and unblemished by any extravagancies of character: to whom, I will fondly hope, that I appear myself, if not altogether, yet almost, such as they could wish me. Among the foremost of this select and amiable number, truth and justice compel me to rank yourself. On a former occasion I gratified my feelings by inscribing to you the elements of my present work: time has confirmed my inclination to prefix your name to this compleater performance also; as the most expressive testimonial in my power of affection and respect.

No partiality of undiscerning friendship, with a warmth of admiration not proportionate to the merits of its object, has betrayed me into this pub-
lic profession of esteem. It is extorted from me by a conviction that your conduct exemplifies those two capital virtues, which, in the judgment of the first philosopher of antiquity, advanced the human character to the nearest resemblance of the divine; beneficence and truth. But give me leave to exercise one of these noble qualities on this occasion, by assuring you, that I join with your other friends in censuring one defect, for which we can scarcely devise an adequate apology. Why will you suffer us to profit no more by your dispassionate and discerning mind, so long and successfully exercised upon the most important subject, the doctrines of Revelation? Our regret is but increased by the benefit, which we have already reaped from your exertions; and we wish, either that you had the confidence of others, or they, your abilities.

I am, Sir,

with the utmost respect,

your affectionate friend,

THE TRANSLATOR.

Hackney,
October 8, 1791.
P R E F A C E.

I shall not take up my own time, or that of my readers, in urging the expediency and utility of an amended version of the Christian Scriptures. Learned and ingenious men of all persuasions have agreed in the wisdom of this measure, and have rendered my efforts in the cause unnecessary. And, though it be true, that some, equally distinguished for general learning and ingenuity, have pleaded the little necessity, and indeed the danger, of a new version of the scriptures; these writers, to the best of my knowledge, have earned no reputation from their theological pursuits, to confer authority on their opinions; nor do they employ any arguments, but what are equally levelled against every deviation from established usages, and are calculated to impede and frustrate the grand purpose of the divine administration; namely, the improvement and exaltation of the human species.*

The chief rule, which I prescribed to myself in the execution of this work, was: To adopt the received version upon all possible occasions, and

* For a complete consideration of this subject, the reader must have recourse to a work entitled, "An Historical View of the English Biblical Translations," &c. by that liberal and enlightened scholar, Dr. William Newcome, late bishop of Waterford, now [1795] primate of Ireland.
never to supersede it, unless some low, obsolete, or obscure word, some vulgar idiom, some coarse or uncouth phrase, some intricate construction, some harsh combination of terms, or some misrepresentation of the sense, demanded an alteration. To aim at an entirely new translation, or to admit any variation, but for the reasons now alleged, always appeared to me equally unnecessary and unwise. But a very small share of magnanimity was required to resist any temptation to innovate, that might arise from aspiring to the character of superior learning, discernment, and taste, by finding fault at every step, and fastidiously substituting alteration only without amendment. If I have ever incurred this censure eventually myself, the motive was of another kind; and I have not altered in a single instance from caprice or vanity, but simply from an intention to improve. Use has so far sanctified, if I may employ the term, our received version, that no translation, I am persuaded, essentially different from it, can ever be cordially relished, I do not say by the generality, but by readers of exact taste and polished understandings. Nor have I ever yet conversed with a single person, whose approbation I could wish to secure, of a different opinion in this respect.

Another rule, which I laid down for my undertaking, was: To make this translation as completely
vernacular without vulgarity, as was consistent with those inducements to variation stated above; that it might be rendered as perfect a specimen, as I could make it, of pure unaffected English diction. This object, upon a superficial view, may appear to some, perhaps, of no difficult accomplishment: the uniform preservation, however, of simplicity, harmony, and fidelity, in the version of such plain compositions, as the scriptures of the New Testament, would be found by any one, inclined to make the experiment, a very serious, and, in some cases, an insuperable difficulty. There is, and ever will be, much diversity of opinion on these points; nor am I by any means so unexperienced, as to expect universal approbation: nay, it is very probable, that, where I have thought myself most dexterous, a judicious examiner will, with reason, think me the most unhappily unsuccessful. The possibility also of a reverse in that judgment should incline every reader to candour and moderation in his decisions. With this view to purity of English style, I have, in some instances, substituted a word of our own growth for its equivalent from a Roman origin: though I may also have adopted sometimes a method directly contrary, where the English word produced a harsh or abrupt termination of the sentence, or an unharmonious structure of a clause: for to the modulation of the pe-
riods I have carefully attended, in imitation of our old translators, who, for the most part, pursued this object with admirable success. I could wish to see an *English* version of the scriptures in such a *phraseology* as should make it "an everlasting possession" for our countrymen. And, if good *English* expressions were to be rejected merely for their simplicity, every generation would require a translation altogether new in this respect. I cannot admire the prevailing practice of banishing significant and native phrases from our compositions, to make room for a pompous verbosity from the vocabulary of *Rome*. This innovating propensi- sity contributes to set a mark of disrepute on ex- pressions of sterling worth; and to diminish even the copiousness and strength, as well as the purity, of our language. If the same affected and pedan- tic humour had prevailed with the *Greeks*, those parents of all science, and the great instructors of mankind! their incomparable language could never have preserved its propriety and uniformity for two thousand years.

With respect to our received translation, it is, especially in point of simplicity, worthy of the highest commendation; but the authors of it, at so early a period after the revival of letters, had acquired a less competent knowledge of the original language, than many since their times have been
able to attain. It were a most injurious imagina-
tion to suppose, that the joint exertions of so many
scholars for such a length of time have not been
able to discover many things unknown to their pre-
decessors. Accordingly, some mistakes of the
grossest kind deform the common version of the
scriptures: a multitude of elegancies, depending
on a more nice and accurate perception of the
Greek and Oriental phraseology, escaped the notice
of those who first engaged in this work. If readers
of learning, discernment, and taste, can make no
discoveries of this kind from a perusal of my trans-
lation, I have taken some pains to no purpose.

I sometimes omit redundant phrases, not suited
to the genius of our own tongue; but these omis-
sions are by no means frequent, nor accompanied
with the loss of a single idea of the original. A
translator, I apprehend, then most effectually per-
forms his duty, when, with all fidelity to the words
of his authors, he expresses their thoughts as they
would have expressed them in his times and in his
language.

What are called liberal translations of the scrip-
tures I never could approve; considering them as
too much calculated to weaken the dignity and effi-
cacy of the sacred writings, and expose them to
ridicule and contempt. The admirable simplicity
of the gospel-narrative is so exactly suited to the
characters of the reputed authors, that with the annihilation of this excellence, a striking criterion of authenticity is destroyed: and it seemed to me a most ignoble ambition to court the sickly tastes of those readers, to whom the native plainness of the gospels has no relish. While Xenophon and Luke make themselves intelligible to all, they abound in elegancies, that can engage the attention of the profoundest scholars, and give exquisite delight to the most refined critics.

In conclusion, it may not be unseasonable to inform the learned reader, that many passages of the New Testament, to which no references have been made in the notes annexed to this work, are explained and illustrated in my Silva Critica, the last part of which is now published: nor can I omit an additional acknowledgment of obligation to the most accurate and judicious observations of Dr. Symonds; and trust, that my former just commendations of the Professor will exempt me from all suspicion of meaning no more than a grateful retaliation for his extraordinary candour and liberality to myself.

In this second edition I have corrected some errors, and improved a variety of passages, as well from my own reflection as the candid suggestions of my friends.
THE GOSPEL
OF
ST. MATTHEW.

CHAP. I.

1 A history of the Life of Jesus the Christ, a son of David, a son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren; and Judah begat Phares and Zara, of Thamar, and Phares begat Esrom, and Esrom begat Aram; and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon; and Salmon begat Booz, of Rachab; and Booz 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 the wife of Uriah; and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa; and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Oziah; and Oziah begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekiah; and Ezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah; and Josiah begat Jechoniah and his brethren about the time of the removal to Babylon: and, after the removal to Babylon, Jechoniah begat Salathiel, and Salathiel begat Zorobabel; and Zorobabel begat Abiud, and Abiud begat Elia- kim, and Elia- kim begat Azor; and Azor begat Sadoc, and Sadoc 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 born Jesus, called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David to the removal unto Babylon, are fourteen generations; and from the removal to Babylon unto the Christ, are fourteen generations.
MATTHEW I. II.

18 Now the birth of Jesus Christ was thus. After his mother Mary was espoused to Joseph, before they came together, she was found to be with child by a holy spirit. Upon this, Joseph her husband, being a righteous man, but not willing to expose her to shame, determined with himself to divorce her privately. But, after he had been thinking on these things, behold!

20 An angel of the Lord appeared unto him in a dream, saying: Joseph, son of David, fear not to take unto thee Mary thy wife; for that which is begotten in her, is by a holy spirit. And she will bring forth a son, and thou must call him Jesus; for he will save his people from their sins.

22 Now all this came to pass, so that the word of the Lord by the prophet was fulfilled, saying: Behold! the virgin will be with child, and will bring forth a son; and they will call him Emmanuel: (which means, God with us.)

24 Then Joseph arose from sleep, and did as the angel of the Lord had bidden him; and took unto him his wife: but knew her not till she had brought forth her first-born son. And he called him Jesus.

CH. II. Now, after Jesus was born at Bethlehem in Judea, in the days of Herod the king, behold! there came Magi of the east to Jerusalem, saying: Where is this infant king of the Jews? for we have seen his star rise, and are come to pay him homage.

3 When Herod the king heard this, he was troubled, and all Jerusalem with him: and, when he had gathered all the chief priests and the scribes of the people together, he earnestly inquired of them where the Christ was to be born. And they said unto him: At Bethlehem in Judea; for thus it is written by the prophet: And thou, Bethlehem! in the land of Judah, art by no means the least among the governors of Judah; for out of thee will come forth a governor to be the shepherd of my people Israel.

7 Then Herod privately called the Magi, and learned of them the exact time of the appearance of this star. And he sent them to Bethlehem, and said: Go and carefully search out the child; and, when ye have found him, bring me word; that I also may go and pay him homage. So, after hearing the king, they went away: and lo! the star, which they had seen rise, led the
MATTHEW II. III.

way before them, till it came and stood over where the child
was. And, when they saw the star, they rejoiced with an
exceedingly great joy. And, on going into the house, they saw
the child with Mary his mother; and fell down to pay him
homage: and opened their treasures, and brought to him of-
ferings of gold, and frankincense, and myrrh. And, having
been warned by God in a dream not to return to Herod, they
went back into their own country by another way.

Now, when they were gone back, behold! an angel of the Lord
appeareth to Joseph in a dream, saying: Arise, and take with
thee the child and his mother, and flee into Egypt; and be
there till I speak unto thee: for Herod is going to seek the
child to destroy him. So he arose by night, and took with
him the child and his mother, and withdrew into Egypt; and
was there until the death of Herod: so that the word of the
Lord by the prophet was fulfilled, saying: Out of Egypt I
called my son.

Then Herod, when he saw himself mocked by the Magi, was
greatly enraged; and sent and slew all the male children in
Bethlehem and in all the borders thereof, from two years old
and under, according to the time, which he had learned exact-
ly of the Magi. Then was fulfilled what was spoken by
Jeremiah the prophet, saying: A voice was heard in Rama;
lamentation and weeping: and great mourning: Rachel be-
woiling her children, and refusing to be comforted, because
they are not.

And, when Herod was dead, behold! an angel of the Lord
appeareth in a dream to Joseph in Egypt, saying: Arise, and
take with thee the child and his mother, and go to the land of
Israel: for they are dead, who were seeking the child’s life.

So he arose, and took with him the child and his mother, and
went towards the land of Israel: but, hearing that Archelaus
was reigning in Judea instead of Herod his father, he was
afraid to go thither; and, upon warning from God in a dream,
withdrew into the parts of Galilee: and went and dwelt in a
city called Nazareth: so that the saying of the prophets
was fulfilled: He will be called a Nazorene.

Ch. III. After those days cometh John the baptist, preaching,
in the wilderness of Judea, and saying: Repent ye; for the
kingdom of heaven is at hand.
MATTHEW III. IV.

3 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: make a straight path for him. And this John had his raiment of camel's hair, with a leathern girdle about his loins: and his food was locusts, and wild honey.

5 Then Jerusalem, and all Judea, and all the country about the river Jordan, were going out unto him: and were baptized by him in Jordan, upon confession of their sins. But, when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them: O! brood of vipers! who hath secretly warned you to flee from the wrath that is approaching?

9 Bring forth, therefore, fruits suitable to repentance: and say not within yourselves, We have Abraham for our father: for, I say unto you, God is able out of these stones to raise up children unto Abraham. And even now the axe is laid to the root of the trees; so that every tree, which beareth not good fruit, will be hewn down immediately, and cast into a fire.

11 I indeed baptize you in water unto repentance; but he, who is coming after me, is mightier than I: whose shoes I am not worthy to carry away: he will baptize you in a holy wind and a fire: for his fan is in his hand, and he will thoroughly cleanse his floor, and lay up his wheat in the garner; but will burn up the chaff with unquenchable fire.

15 Then cometh Jesus from Galilee to Jordan unto John, to be baptized by him. But John persisted in refusing, and said: I have need to be baptized by thee; and comest thou to me?

16 But Jesus answered: suffer me now: for so it becometh us to perform every righteous ordinance. Then he suffereth him. And, as soon as Jesus was baptized and gone up out of the water, lo! the heavens were opened unto John; and he saw the spirit of God descending like a dove, and lighting upon Jesus:

17 and behold! a voice from heaven, saying: This is my son, that beloved son, in whom I am well pleased.
said: It is written, _Man cannot live on bread alone, but by
every declaration that cometh out of the mouth of God._

5 Then the devil taketh Jesus with him to the holy city, and
6 setteth him on the pinnacle of the temple; and saith unto
him: As thou art a son of God, cast thyself down; for it is
written, _He will give his angels charge concerning thee; and_
ye will bear thee upon their hands, lest at any time thou strike
7 thy foot against a stone._ Jesus said unto him: It is written
also, _Thou shalt not try the Lord thy God._

8 Again, the devil taketh Jesus with him into a very high
mountain, and sheweth him all the kingdoms of the world,
9 and the glory of them; and saith unto him: All these things
10 will I give thee, if thou wilt fall down and worship me. Then
saith Jesus unto him: _Be gone, Satan! for it is written, Thou_
shall worship the Lord thy God, and pay religious service to
11 him alone._ Then the devil leaveth him; and behold! angels
came up, and ministered unto him.

12 Now, when Jesus heard that John was delivered up, he with-
drew into Galilee: and left Nazareth entirely, and went to
dwell at Capernaum on the sea-coast, in the borders of
13 Zabulon and Nephthalim! and thus was fulfilled the word of
14 Esaias the prophet, saying: _The land of Zabulon, and the_
15 land of Nephthalim, countries near the sea, by the side of
16 Jordan, Galilee of the Gentiles, the people settled in darkness,
saw a great light; and upon them, who dwelt in a place of the
shadow of death, a light arose._

17 From that time Jesus began to preach, saying: _Repent ye;_
18 for the kingdom of heaven is at hand. And, as he was walking
by the sea of Galilee, he saw two brethren, Simon called
19 Peter, and Andrew the brother of Peter, casting a net into
20 the sea; for they were fishers. And he saith unto them:
21 Come with me; and I will make you fishers of men. Then
they straightway left the nets, and went with him.

21 And going forward thence, he saw two other brethren,
James the son of Zebedee and John the brother of James,
in the vessel with Zebedee their father, putting their nets in
22 order: and he called them. And they straightway left the
vessel and their father, and went with him.

23 And Jesus was going about all Galilee, teaching in their
synagogues, and preaching the glad tidings of the kingdom of
God; and healing every disease and every infirmity among
the people. And his fame went forth into all Syria: and they
brought unto him all that were diseased; those afflicted
with divers distempers and torments: demoniacs, lunatics,
and those with palsy: and he healed them. And great
multitudes accompanied him, from Galilee, and Decapolis, and
Ch. V. Jerusalem, and Judea, and from the side of Jordan: and,
when he saw these multitudes, he went up into the mountain,
and sat down; and his disciples came unto him: and he
opened his mouth, and taught them, saying:
1 Happy the poor in spirit! for theirs is the kingdom of
heaven. Happy they, who mourn! for they will be comforted.
2 Happy the meek! for they will possess the land. Happy
they, who hunger and thirst after righteousness! for they will
be filled. Happy the merciful! for they will obtain mercy.
3 Happy the pure in heart! for they will see God. Happy
the peace-makers! for they will be called sons of God. Happy
they, that are driven from place to place for righteousness'
sake! for theirs is the kingdom of heaven. Happy are ye,
when men reproach you, and revile you, and speak all kind of
evil language against you falsely, for my sake! Rejoice, and be
exceeding glad; because great is your reward in heaven: for
so the teachers before you were reviled.
4 Be ye the salt of the earth. Now, if this salt lose its
savour, with what shall it be seasoned? It is thenceforth good
for nothing, but to be thrown away, and trodden under foot by
men.
5 Be ye the light of the world. As a city, set on a hill, can-
not be hid; and, as a lamp is not lighted to be put under the
bushel, but on the stand, and it shineth to all in the house;
6 so let your light shine before men, that they may see your
good works, and glorify your father, which is in heaven.
7 Think not that I am come to destroy the law, or the proph-

ets: I am not come to destroy, but to perform them. For,
verily I say unto you, the heaven and the earth will sooner pass
away, than one jot or one tittle of the law be destroyed, and
fail of its accomplishment. Whosoever, therefore, shall break
one of the least of these commandments, and teach men so; he
MATTHEW V.

will be least in the kingdom of heaven: but, whosoever shall do and teach accordingly, he will be greatest in the kingdom of heaven. For, I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no wise enter the kingdom of heaven.

21 Ye have heard that it was said to them of old, Thou shalt do no murder: and, Whosoever committeth murder, he shall be liable to the judgment. But I say unto you, Whosoever is angry with his brother without a cause, he shall be in danger of the judgment: and, whosoever shall say to his brother, Vile man! he shall be in danger of the council: and, whosoever shall say, Apostate wretch! he shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath a complaint against thee; leave there thy gift before the altar, and go, reconcile thyself with thy brother before thou come to offer thy gift. Agree with thine adversary quickly, whilst thou art on the way with him; lest the adversary deliver thee over to the judge, and the judge to the officer, and thou be cast into prison. Verily I say unto thee, thou mayest not come out thence, till thou have paid the uttermost farthing.

27 Ye have heard that it was said to them of old, Thou shalt not commit adultery. But I say unto you, Whosoever looketh on a married woman, so as to lust after her, he hath already committed adultery with her in his heart. Therefore, if even thy right eye be leading thee to sin, pluck it out, and cast it from thee: since it is better for thee, that one of thy members be lost, than that thy whole body be cast into hell.

29 And, if thy right hand be leading thee to sin, cut it off, and cast it from thee; since it is better for thee, that one of thy members be lost, than that thy whole body be cast into hell.

31 And it was said, Whosoever divorceth his wife, let him give her a writing of separation. But I say unto you, Whosoever shall divorce his wife, unless for adultery, he causeth her to commit adultery; and, whosoever shall marry her, who hath been divorced, he committeth adultery.

33 Again, ye have heard that it was said to them of old, Thou shalt not forswear thyself, but shalt perform unto the Lord thy God thine oaths. But I say unto you, Swear not in any wise ei-
35 ther by the heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one white hair black. But let your word yea be yea, your nay be nay: for, whatsoever is more than these, is of the evil one.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say unto you, Resist not the evil one; but, whosoever shall smite thee on thy right cheek, turn to him the other also: and, whosoever will sue thee at law for thy coat, give up to him thy cloak also: and, whosoever shall force thee to go one mile, go with him two. Give to him, who asketh thee: and from him, who would borrow of thee, turn not thou away.

43 Ye have heard, that it was said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies; bless them, who curse you; do good to them, who hate you; and pray for them, who despitefully use you, and revile you:

45 that ye may be sons of your father, which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust. For, if ye love them who love you, what is your reward? Do not even the tax-gatherers the same? And, if ye salute your brethren only, what good will ye gain from this? Do not even the tax-gatherers so? Be ye therefore perfect, even as your father, which is in heaven, is perfect.

Ch. VI. Take care of your righteous deeds, not to perform them before men, that ye may be seen by them: otherwise, ye have no reward with your father, which is in heaven. Therefore, when thou doest an alms, sound not a trumpet before thee, like the hypocrites, in the synagogues and in the streets, that they may have glory from men: verily I say unto you, they have their reward. But when thou doest an alms, let not thy left hand know what thy right is doing; that thine alms may be in secret: and thy father, who seeth in secret, will reward thee openly.

5 And, when thou prayest, be not like the hypocrites, who love to continue praying in the synagogues and at the corners of the streets, that they may be seen by men: verily I say unto you.
MATTHEW VI.

6 you, they have their reward. But, when thou prayest, go into thy closet; and, when thou hast shut the door, pray to thy father, which is in secret; and thy father, who seeth in secret,
7 will reward thee openly. And, when ye pray, use not babbling repetitions, like the heathen; for they think, that they shall
8 be heard for their much speaking. Be not ye, therefore, like unto them: for your father knoweth what things ye have need
9 of, before ye ask him. After this manner, therefore, pray ye:
Our father, which art in heaven! hallowed be thy name:
10 thy kingdom come: thy will be done on earth, as it is in
11 heaven. Give us this day the bread sufficient for us: and for-
12 give us our debts, as we forgive our debtors: and bring us not
13 into trial, but deliver us from the evil one: for thine is the
14 kingdom, and the power, and the glory, for ever. Amen!
15 For, if ye forgive men their offences, your heavenly father
16 will also forgive you: but, if ye forgive not men their offences,
neither will your father forgive your offences.
16 Moreover, when ye fast, be not, like the hypocrites, of a gloomy countenance; for they disfigure their faces, that they may appear unto men to fast: verily I say unto you, they have
17 their reward. But, when thou fastest, anoint thy head, and
18 wash thy face; that thou appear not unto men to fast, but unto thy father, which is in secret: and thy father, who seeth in secret, will reward thee openly.
19 Lay not up for yourselves treasures upon earth, where moth
and worm destroyeth, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor worm destroyeth, nor thieves break through and steal. For, where your treasure is, there let your heart be also.
22 The eye is the lamp of the body: if, therefore, thine eye be
23 sound, thy whole body will be enlightened: but, if thine eye be
24 disordered, thy whole body will be in darkness. If, therefore,
25 the light, that is in thee, become darkness, how great will that darkness be!
24 No man can serve two masters; for either he will hate one
and love the other, or will hold to one and neglect the other:
ye cannot serve God and Mammon. Therefore, I say unto
you, be not anxious for your life, what ye must eat; nor for
your body, what ye must put on. Is not life better than food,
and the body than raiment? Consider the fowls of heaven;
they sow not, neither do they reap, nor gather into barns: and
yet your heavenly father feedeth them. Are not ye better than
they? And which of you, with all his anxiety, can add a single
cubit to his life?

And why are ye anxious about raiment? Consider the lilies
of the field, how they thrive: they toil not, neither do they
spin: yet, I say unto you, even Solomon, in his most glorious
apparel, was not arrayed like one of these. But, if God so
clothe the grass of the field, which to-day is, and to-morrow
will be cast into a furnace; will he not much more clothe you,
O! ye of little faith?

Therefore, be not anxious, saying, What shall we eat, or,
What shall we drink, or, With what shall we clothe ourselves?
(for after all these things are the Gentiles seeking) because
your heavenly father knoweth, that ye have need of all these
things: but seek ye first the kingdom of God and his right-
eousness, and all these things will be added unto you. Be not,
therefore, anxious about the morrow: for the morrow will
have trouble of its own. Sufficient for each day is the evil
thereof.

Cn. VII. Judge not, that ye be not judged: for, as ye judge, ye
will be judged; and the measure, that ye give, will be given to
you again. But why dost thou behold the splinter in thy
brother's eye, and considerest not the beam in thine own eye?
Or, how canst thou say to thy brother, Hold! let me take the
splinter out of thine eye; and lo! there is a beam in thine
own eye? Thou hypocrite! first take the beam out of thine
own eye, and then thou wilt see clearly to take the splinter
out of thy brother's eye.

Give not the sacrifice to dogs, nor cast your pearls before
swine; lest the swine trample them under their feet, and the
dogs turn about and tear you.

Ask, and it will be given you: seek, and ye will find:
knock, and it will be opened unto you. For every one, that
asketh, receiveth: and he, who seeketh, findeth; and to him,
who knocketh, the door will be opened. Who among you, if
his son ask for a loaf, will give him a stone? Or, if he ask for
MATTHEW VII.

11 a fish, will give him a serpent? If then ye, who are evil, know how to give good gifts unto your children; how much more will your father, which is in heaven, give good gifts to them, 12 that ask him! In all things therefore, whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets.

13 Go in at the straight gate: for wide is the gate, and broad the way, that leadeth to destruction; and many there are, 14 who go in thereat: but straight is the gate, and narrow the way, that leadeth unto life; and few there are, who find it. 15 Beware of those false teachers, who come to you in sheep's clothing, but inwardly are ravening wolves. Ye may know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So every good tree beareth good fruit, as a bad tree 18 beareth bad fruit. A good tree cannot bear bad fruit, nor a bad tree bear good fruit. [Every tree, that beareth not good fruit, will be hewn down and cast into a fire.] So then by 20 their fruits ye may know them.

21 No man for saying unto me, Master! Master! shall come into the kingdom of heaven; but for doing the will of my father, who is in heaven. Many will say to me in that day, Master! Master! have we not taught in thy name, and in thy name cast out demons, and in thy name done many miracles? And then will I profess unto them, I never knew you: depart from me, ye workers of iniquity!

24 Therefore, whosoever heareth these words of mine and doeth them, I will liken him unto a prudent man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat against that house: 26 but it fell not, for it had been founded on the rock. And, whosoever heareth these words of mine, but doeth them not; he may be likened to a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat against that house; and it fell, and great was the fall thereof.

28 And, when Jesus had finished these words, the multitudes were astonished at his manner of teaching: for he taught them as one having authority, and not as the scribes.
MATTHEW VIII.


Great multitudes followed him. And behold! a leper came and fell down before him, saying: Master! if thou please, thou canst make me clean. And Jesus stretched out his hand, and touched him, saying: I will: be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him: See thou tell no man; but go shew thyself to the priest, and offer the gift, that Moses appointed, for a testimony unto them.

Luke VIII. 1-10.

Now, as Jesus went into Capernaum, a centurion came up to him, beseeching him, and saying: Sir, my servant lieth at home in bed of a palsy, grievously afflicted. Jesus saith unto him: I will come and heal him. And the centurion answered: Sir, I am not worthy, that thou shouldest come under my roof: but speak a word only, and my servant will be well. For even I, who am a man under authority, have soldiers under myself; and I say to one, Go; and he goeth: and to another, Come; and he cometh: and to my own servant, Do this, and he doeth it. When Jesus heard this, he wondered; and said to those about him: Verily I say unto you, I have not found so great faith, even in Israel. And, I say unto you, many will come from the east and west, and will sit down at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom will be cast out into the outer darkness: there will be weeping and gnashing of the teeth. Then Jesus said unto the centurion: Go thy way; and, according to thy belief, be it done unto thee. And his servant was well in that very moment.


And, when Jesus was come into Peter's house, he saw his wife's mother lying in bed of a fever. And he took hold of her hand, and the fever left her; and she arose and ministered unto him.

Now, in the evening, they brought unto him many possessed with demons; and he cast out the spirits with a word, and healed all who were diseased: so as to fulfil the word of Isaiah the prophet, saying: He took up our infirmities, and bare away our sicknesses. *


But Jesus, seeing great multitudes about him, gave orders to go over to the other side. And a certain scribe came up, and said unto him: Teacher, I will accompany thee whither-

*Matthew follows the Hebrew, and not the Septuagint.
soever thou goest. And Jesus saith unto him: The foxes have holes, and the birds of heaven have roosts: but the son of man hath not where to rest his head.

21 And another of his disciples said unto him: Master, suffer me first to go and bury my father. But Jesus said unto him: Come with me; and let the dead bury their own dead.

22 And, when he was got into the vessel, his disciples followed him. And behold! a great tempest arose in the sea, so that the vessel was beginning to be covered by the waves: but he was asleep. And his disciples came up to him, and roused him, saying: Master, save us! we are lost. And he saith unto them: Why are ye fearful, O! ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men wondered, saying: What great man is this, that even the winds and the sea obey him?

23 And, when he was come to the other side, into the country of the Gergesenes, there met him two demoniacs, coming out of the tombs; exceeding fierce, so that no man could pass that way. And behold! they cried out, saying: What hast thou to do with us, Jesus thou son of God? Art thou come hither to torment us before the season? Now there was a good way from them a herd of many swine, feeding. And the demons besought him, saying: If thou cast us out, suffer us to go into that herd of swine. And he said unto them: Go. So they left the men, and went into the herd of swine. And lo! the whole herd of swine rushed down the steep bank into the sea, and perished in the waters. But they, who fed them, fled away into the city, and told every thing, and what had befallen the demoniacs. And behold! the whole city came out to meet Jesus: and, when they saw him, they besought him to leave their country. So he got into the vessel, and passed over to his own city.

2 And behold! they brought unto him a man with a palsy, laid on a couch. Then Jesus, seeing their faith, said to him, that had the palsy: Child! be of good cheer: thy sins be forgiven thee! And behold! some of the scribes said within themselves: This man speaketh profanely. So Jesus, seeing their thoughts, said: Why think ye evil in your hearts? For which is easier? to say, Thy sins be forgiven thee; or to say,
6 Arise and walk; but that ye may know the son of man to have authority upon earth to forgive sins? Then he saith to the man with the palsy: Arise; take up thy couch, and go home. So he arose, and went home. But, when the multitude saw it, they wondered, and glorified God, who had given such authority to men.

9 And, as Jesus was passing thence, he saw a man named Matthew, sitting at the custom-house; and saith unto him: Come with me. And he arose, and went with him. And, as he was at table in the house, behold! many tax-gatherers and heathens came, and sat down with Jesus and his disciples.

11 When the Pharisees saw this, they said to his disciples: Why doth your teacher eat with these tax-gatherers and sinners? When Jesus heard it, he said unto them: They, who are well, not a physician; but they, who are sick.

13 And go, learn what this meaneth: I love mercy better than a sacrifice. For I am not come to call righteous men, but sinners, to repentance.

14 Then the disciples of John came to him, saying: Why do we and the Pharisees fast much; but thy disciples fast not?

15 And Jesus said unto them: Can the companions of the bridegroom mourn, while the bridegroom is with them? But the days will come, when the bridegroom shall depart from them: and then will they fast. No one putteth a patch of new cloth to an old garment; for it taketh away from the entirety of the garment, and a worse rent is made. Neither is new wine put into old bottles; if so, those bottles burst, and the wine is spilled, and the bottles are destroyed: but new wine is put into new bottles, and both are preserved together.

18 As he was speaking these things unto them, behold! a ruler of the synagogue came, and fell down before him, saying: My daughter was just now dying: but come; lay thy hand upon her, and she will recover. Then Jesus arose, and followed him, with his disciples.

20 And behold! a woman, having had an issue of blood twelve years, came behind, and touched the border of his garment.

21 For she said within herself: If I can but touch his garment, I shall be healed. But Jesus turned about; and, seeing her, said: Daughter, be not afraid: thy faith hath healed thee. And the woman was well from that moment.
MATTHEW IX. X.

23 And, when Jesus came into the ruler's house, and saw the pipers, and the company in sorrowful confusion, he saith unto them: Withdraw: for the girl is not dead, but asleep. And they were laughing at him: but he, when the company was turned out, went in, and took her by the hand; and the girl raised herself up. And the report thereof went abroad into all that country.

27 And, as Jesus passed on thence, two blind men followed him, crying out: Have mercy on us, thou son of David! And, when he was come to the house, the blind men went up to him: and Jesus saith unto them: Do ye believe that I am able to do this? They say unto him: Yes, Lord. Then he touched their eyes, saying: According to your belief, be it done unto you. And their eyes were opened. Then Jesus strictly charged them, saying: See that no man know it. But they went away, and spread abroad his fame in all that country.

32 Now, as they were going out, behold! a dumb man, a demoniac, was brought unto Jesus: and, when the demon was cast out, the dumb man spake: and the multitudes were astonished, saying: The like to this was never yet seen in Israel. But the Pharisees said: He casteth out demons by the prince of the demons.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the glad tidings of the kingdom of God; and healing every disease and every infirmity. But, when he saw the multitudes, he was moved with pity for them; because they were scattered abroad and neglected, like sheep without a shepherd. Then saith he to his disciples: The harvest indeed is plenteous, but the labourers are few: beseech, therefore, the owner of the harvest to furnish labourers for this harvest.

CH. X. And Jesus called to him his twelve disciples; and gave them authority over unclean spirits to cast them out, and to heal every disease and every infirmity. Now the names of the twelve apostles are these: first, Simon called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the tax-gatherer; James, the son of Alpheus, and Lebbeus, whose
4 surname was Thaddeus; Simon the Cananite, and Judas Iscariot, who also delivered him up.

5 These twelve Jesus sent forth; and commanded them, saying: Go not into any way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And, as ye go, preach; saying: The kingdom of heaven is at hand. Heal the sick, cleanse lepers, cast out demons: freely ye received, freely give. Provide not gold for yourselves, nor silver, nor brass, in your purses; nor travelling scrip, nor two coats, nor shoes, nor a staff: for the workman is worthy of his sustenance.

11 And, into whatsoever city or village ye go, inquire, who in it is worthy; and abide with him, till ye leave that place.

12 And, as ye go into the house, wish it peace. For, if that house be worthy, your peace will come upon it: but, if it be not worthy, your peace will return unto you. And, whosoever shall not receive you, nor hear your words, when ye leave that house, or that city, or that village, shake off the dust of your feet. Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in a day of punishment, than for that city.

16 Behold! I send you forth as sheep in the midst of wolves: be ye therefore prudent as the serpent, and harmless as the dove. But beware of these men: for they will deliver you up to councils, and scourge you in their synagogues; and ye will be brought before governors and kings for my sake, to testify unto them and the Gentiles. Now, when they deliver you up, be not anxious how, or what, ye shall speak; for it will be given you in that very moment, what ye should speak.

20 For ye are not the speakers, but the spirit of your father speaketh in you. And a brother will deliver up a brother to death, and a father a child; and children will rise up against parents, and cause them to be put to death. For ye will be hated by all for my name's sake: but he, who endureth to the end, will be preserved. But, when they drive you from one city, flee unto the next. For, verily I say unto you, ye will not have gone over the cities of Israel, until the son of man be come.

* Lucian, that is to say, neither Mark nor Luke represent the following directions as given to the twelve Apostles at this time.
24 A disciple is not above his teacher, nor a servant above his master. Sufficient for the disciple to be as his teacher; and the servant, as his master. If they called the master of the family, Beelzebub; how much more will they so call his family?

26 Fear them not, therefore: for nothing is covered, which will not be uncovered; and hidden, which will not be known. What I say unto you in the dark, speak ye in the light: and what ye hear in the ear, proclaim upon the houses.

28 And fear not them, who can kill the body: but rather fear him, who is able to destroy both soul and body in hell. Do not two sparrows sell for three farthings? Even one of them doth not fall to the ground without the will of your father: and the very hairs of your head are numbered. Fear not, therefore: ye are of more value than many sparrows.

32 Every one, who shall confess me before men, I will also confess before my father, which is in heaven: but whosoever shall deny me before men, I will also deny him before my father, which is in heaven.

34 Think not, that I came to bring peace upon the earth: I came not to bring peace, but a sword. For I came to divide a man from his father, and a daughter from her mother, and a daughter-in-law from her mother-in-law: and a man's enemies will be they of his own family.

37 He, who loveth father or mother more than me, is not worthy of me; and he, who loveth son or daughter more than me, is not worthy of me. And he, who taketh not his cross, come with me, is not worthy of me. He, who hath found his life, will lose it: and he, who hath lost his life for my sake, will find it.

40 He, who receiveth you, receiveth me: and he, who receiveth me, receiveth him, who sent me. He, who receiveth a teacher in the name of a teacher, will receive a teacher's reward: and he, who receiveth a righteous man in the name of a righteous man, will receive a righteous man's reward. And whosoever shall give to one of these lowly disciples a cup of cold water only in the name of a disciple; verily, I say unto you, he will in no wise lose his reward.
MATTHEW XI.

Ch. XI. And, when Jesus had finished these commands to his
1 twelve disciples, he departed thence to teach and to preach
in their cities.

2 Now John, having heard in prison the works of the Christ,
3 sent two of his disciples to say unto him: Thou art he, that
4 is to come: can we look for another? But Jesus answered
and said unto them: Go, tell John what ye hear and see.
5 The blind receive sight, and the lame walk; lepers are
6 cleansed, and the deaf hear; the dead are raised, and the poor
have the gospel preached unto them. And happy is he, who
shall not stumble at me.

7 At their departure, Jesus said unto the multitudes concern-
ing John: What went ye out into the wilderness to see? a
8 reed shaken by the wind? But what went ye out to see? a
9 man clothed in delicate apparel? Behold! they, who wear
this delicate apparel, are in the palaces of noblemen. But
what went ye out to see? a teacher? yea, I say unto you,
something even better than a teacher. For this is he, of
whom it was written: Behold! I send my messenger before
thy face, to prepare thy way before thee. Verily, I say unto
you, among them, that are born of women, no greater hath
been raised up than John the baptist: but the least in the
kingdom of heaven is greater than he. And from the days of
John the baptist until now, the kingdom of heaven is entered
by force, and the violent seize it greedily. For all the
prophets and the law were your teachers until John. And, if
15 ye can receive it, he is Elias, who was to come. Whoso hath
ears to hear, let him hear.

16 But to what shall I liken the present race? It is like little
children sitting in the streets and calling to their companions,
saying: We piped for you, but ye danced not: we began the
mourning, but ye did not join in the lamentation. For John
came neither eating nor drinking; and they say: He hath a
daemon. The son of man came eating and drinking; and
they say: behold! a glutton and a drunkard; a friend of tax-
gatherers and sinners! But wisdom was ever justified in her
works.

20 Then he began to reprove the cities, wherein most of his
mighty works had been done, because they repented not.
MATTHEW XI. XII.

21 Alas! for thee, Chorazin! alas! for thee, Bethsaida! for, if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But, I say unto you, it will be more tolerable for Tyre and Sidon in a day of punishment, than for you. And thou, Capernaum! who hast been raised up to heaven, wilt be brought down unto the grave: for, if the miracles, that have been done in thee, had been done in Sodom, that city would have remained to this day. But, I say unto you, it will be more tolerable for the land of Sodom in a day of punishment, than for thee.

25 At that time Jesus said: I give glory to thee, O! Father! Lord of heaven and earth! for shewing these things, which thou hast hidden from men of wisdom and understanding, unto babes: yea, O! Father! I give glory to thee, because it thus seemeth good in thy sight. All things were delivered unto me by my father: and no one can acknowledge the son but the father, nor the father but the son, and he, to whom the son is willing to reveal them. Come unto me, all ye who labour with your heavy burdens; and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye will find rest unto your souls.

30 For my yoke is easy; and my burden, light.

Ch. XII. At that time Jesus went on the sabbath-day through the corn-fields: and his disciples were hungry, and began to pluck the ears of corn, and to eat. Now the Pharisees, seeing this, said unto him: Behold! thy disciples are doing what is not lawful on the sabbath-day. But he said unto them: Have ye not read what David did, when himself and his companions were hungry? how he went into the house of God, and ate the shew-bread, which it was not lawful either for him, or his companions, to eat, but for the priests only? Or, have ye not read in the law, that on sabbath-days the priests in the temple break the sabbath, and are blameless?

3 But, I say unto you, something greater than the temple is here.

7 Now, if ye had known what this meaneath, I love mercy better than a sacrifice; ye would not have condemned the guiltless.

For the son of man is master even of the sabbath-day.

9 And he passed on thence, and went into their synagogue.
MATTHEW XII.

10 And behold! there was a man with a withered hand: and they asked Jesus thereupon, saying: Is it lawful to heal on the sabbath-day? that they might accuse him. But he said unto them: What man among you, if he have a sheep, and it fall into a pit on a sabbath-day, will not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore, it is lawful to do good on the sabbath-days. Then saith he to the man: Stretch forth thy hand. And the man stretched it out; and it was restored to its soundness like the other.

14 Now the Pharisees went and consulted against Jesus, how they might destroy him. But Jesus, knowing this, withdrew thence: and great multitudes followed him; and he healed them all, and charged them not to make him known: so that the word was fulfilled of Esaias the prophet, saying: Behold! my servant, whom I have chosen: my beloved, whom my soul approveth! I will put my spirit upon him; and he will proclaim righteousness to the Gentiles. He will not strive, nor be clamorous; neither shall any man hear his voice in the streets. A bruised reed will he not break in pieces, and smoking flax will he not quench, whilst he is bringing righteousness unto victory. And in his name will the Gentiles hope.

22 Then a blind and dumb man, a demoniac, was brought unto Jesus, who healed him; so that the blind and dumb man both spake and saw. And all the multitudes were much amazed, and said: Is not this the son of David? But, when the Pharisees heard it, they said: This man could not cast out these demons, but through Beelzebub the prince of the demons. Then Jesus, knowing their thoughts, said unto them: Every kingdom divided against itself must be brought to desolation: and no city, or family, divided against itself, will continue stedfast. And, if Satan cast out Satan, he is divided against himself: how then shall his kingdom continue stedfast?

27 And, if I through Beelzebub cast out demons, through whom do your disciples cast them out? Their sentence, therefore, shall condemn you. But, if I by the power of God cast out demons, then is the kingdom of God already come upon you.

29 Else, how can a man go into the house of the strong one, and seize his goods? He must first bind the strong one; and then he may seize his goods. He, who is not with me, is
against me: and he, who gathereth not with me, scattereth abroad. Wherefore, I say unto you: every kind of sin and of evil-speaking may be forgiven men; but this evil-speaking against the spirit will not be forgiven. Even he, who speaketh against the son of man, may be forgiven: but, whosoever speaketh against the holy spirit, he will not be forgiven, either in this age, or that which is to come. Either make the tree good, and its fruit also good; or make the tree bad, and its fruit also bad: for the tree is known by its fruit. Ye brood of vipers! how can ye, who are evil, speak good things? for out of the abundance of the heart the mouth speaketh.

The good man out of the good treasury of the heart bringeth forth good things: and the evil man out of this evil treasury bringeth forth evil things. But, I say unto you; of every unprofitable speech, which men shall utter, they will give an account in a day of punishment: for by thy words thou wilt be acquitted; and by thy words thou wilt be condemned.

Then some of the scribes and Pharisees answered, and said: Teacher, we wish to see a sign from thee. But he answered, and said unto them: A wicked and ungodly race seeketh a sign: but no sign shall be given it, except the sign of Jonah the prophet. For, as Jonah was in the belly of the fish three days and three nights, so also will the son of man be three days and three nights in the heart of the earth. Men of Nineveh will rise up in the place of judgment with this race of men, and will condemn it: for they repented at the preaching of Jonah; and behold! something greater than Jonah is here. A queen of the south will rise up in the place of judgment with this race of men, and will condemn it: for she came from the extremities of the earth to hear the wisdom of Solomon: and behold! something greater than Solomon is here. When the unclean spirit is gone out of the man, it passeth through desert places in search of rest; and, finding none, it saith, I will turn back to my house, whence I came: and, when it is come, it findeth the house ready for its reception, swept and put in order. Then it goeth, and taketh with it seven other spirits more wicked than itself; and they go in and dwell there: so the last state of that man becometh worse than the first. Thus will it be also to this wicked race.
46 While he was yet speaking to the multitudes, behold! his mother and brethren had been standing without, desiring to speak with him. Then one said unto him: Behold! thy mother and thy brethren are standing without, desiring to speak with thee. But he answered, and said unto him, who told him: 49 Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said: Behold my mother and my brethren! For, whosoever shall do the will of my father, which is in heaven, the same is my brother, and sister, and mother.

Ch. XIII. The same day Jesus had gone out of the house, and 2 was sitting by the sea-side. And great multitudes were come together unto him; so that he went and sat in the vessel; and 3 the whole multitude stood upon the shore. And he spake many things unto them, in parables, saying: Behold! the sower went forth to sow: and, as he was sowing, some fell by the road-side; and the birds came, and ate them up. And some fell on rocky places, where they had not much earth: and they sprang up forthwith, because they had no depth of earth; 6 and, when the sun was up, were scorched; and, because they 7 had no root, withered away. And some fell among the thorns; and the thorns sprang up, and choked them. But others fell on good ground; and brought forth fruit, some a 9 hundred fold, some sixty, some thirty. Whoso hath ears to hear, let him hear.

10 And the disciples came up to him, and said: Why speakest thou unto them in parables? But he answered and said: Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For, whosoever hath much, to him will be given in abundance; and from him, 13 who hath little, will be taken even what he hath. Therefore speak I to them in parables: because, seeing, they see not; 14 and hearing, they hear not, nor understand. And in them is fulfilled the prophecy of Esaias, which saith: Ye will hear with your ears, and not understand; and ye will see with your eyes, and not perceive. For the heart of this people is become gross, and their ears are dull of hearing, and their eyes have they closed; so that they neither see with their eyes, nor hear with their ears, nor understand with their heart, so as to
MATTHEW XIII.

16 turn, that I may heal them. But happy are your eyes, for they see: and your ears, for they hear. For verily I say unto you, many teachers and righteous men desired to see the things, which ye see, and saw them not; and to hear the things, which ye hear, and heard them not. Hear ye, therefore, the parable of the sower.

19 When any one heareth the word of the kingdom of God, and understandeth it not, the evil one cometh and snatcheth away the seed from his heart: this is what was sown by the road-side. And that, which was sown on rocky places, is he, who, upon hearing the word, immediately with joy receiveth it: but hath no root in himself, and endureth only a little while: for, when tribulation or persecution cometh because of the word, he immediately falleth away. And that, which was sown among the thorns, is he, who heareth the word; but the anxiety of this life and the deceitfulness of riches together choak the word, and it becometh unfruitful. But that, which was sown on the good ground, is he, who heareth the word and understandeth it; who accordingly beareth fruit, and bringeth forth, one a hundred, one sixty, one thirty fold.

24 Another parable put Jesus forth unto them, saying: The kingdom of heaven is like a man sowing good seed in his farm: and, during the time of sleep, his enemy came, and sowed weeds among the wheat, and went away. So, when the blade sprang up, and brought forth fruit, then appeared the weeds also. Upon this, the servants of the household came up, and said unto him: Master, didst thou not sow good seed in this farm of thine? whence then hath it these weeds?

28 And he said unto them: An enemy did this. So the servants said unto him: Wilt thou then, that we go and pick them all out? But he said: Nay; lest, while ye pick out the weeds, ye root up the wheat also with them. Let both grow together until the harvest; and, in harvest-season, I will say to the reapers, Gather together first the weeds, and bind them in bundles, to burn them up: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying: The kingdom of heaven is like a grain of mustard-seed, which a man
32 took and sowed in his farm: which is indeed the least of all seeds; but when it is grown up, is the greatest of herbs, and becometh a tree; so that the fowls of heaven come and roost in the branches of it.

33 He spake another parable unto them. The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till all were leavened.

34 All these things spake Jesus to the multitudes in parables, and without a parable spake he not unto them: so as to fulfil the word of the prophet, saying, I will open my mouth in parables; I will utter things, hidden from the foundation of the world.

36 Then Jesus left the multitudes, and went into the house: and his disciples came up to him, saying: Explain us the parable of the weeds in the farm. Then he answered and said unto them: The sower of the good seed is the son of man: the farm is the world: the good seed are the sons of the kingdom, and the weeds are the sons of the evil one: the enemy, who sowed the weeds, is the devil: the harvest is the conclusion of this age: and the reapers are the messengers.

37 As therefore the weeds are picked out and burned up in a fire; so also will it be at the conclusion of this age. The son of man will send forth his messengers, and they will gather together out of his kingdom all the faithless, and the workers of iniquity; and will cast them into the furnace of fire: there will be wailing and gnashing of the teeth. Then shall the righteous shine forth, like the sun, in the kingdom of their father. Whoso hath ears to hear, let him hear.

38 Again, the kingdom of heaven is like a hidden treasure, which a man discovered in a farm, and kept secret; and for joy thereof went and sold all that he had, to buy that farm.

39 Again, the kingdom of heaven is like a merchant seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, to buy it.

40 Again, the kingdom of heaven is like a drag-net cast into the sea, and gathering together of every kind: which, when it was filled, they drew upon the shore: and, sitting down, picked out the good into vessels, and threw the bad away. Thus will it be at the conclusion of this age. The messengers will
50 go forth, and sever the wicked from the righteous, and cast them into the furnace of fire: there will be wailing and gnashing of the teeth.

51 Jesus saith unto them: Did ye understand all these things?
52 They say unto him: Yea, Lord. Then said he unto them: Therefore, every scribe, that is instructed for the kingdom of heaven, is like a householder, who bringeth out of his treasury things new and old.

53 Now, when Jesus had finished these parables, he departed thence: and came into his own town, and taught them in their synagogues, insomuch that they were astonished, and said:

55 Whence hath this man such wisdom and these miracles? Is not this the carpenter's son? Is not the woman, called Mary, his mother? and are not James, and Joses, and Simon, and Judas, his brethren? His sisters also, are not they all of our opinion? Whence then hath this man all these things? And they revolted at him. But Jesus said unto them: A teacher is not without honour, save in his own town, and his own family. And he did not many miracles there, because of their want of faith.

Luke XIV. 7-9. At that time Herod the tetrarch heard of the fame of Jesus; and said unto his servants: This is John the Baptist: he hath been raised from the dead; and therefore these powers are active in him. For Herod had apprehended John, and put him in prison, because of Herodias, his brother Philip's wife. For John was often saying to him: It is not lawful for thee to have her as thy wife. And Herod wished to kill him, but feared the multitude; because they counted him as a prophet. But, when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod: whereupon he promised with an oath to give her whatever she should ask.

8 But she, being set on by her mother, saith: Give me here the head of John the Baptist upon a dish. And the king was sorry; but, because of the oath and the guests, he ordered it to be given her: and sent to have John beheaded in the prison. And the head was brought upon a dish, and given to the damsel, who carried it to her mother. Then his disciples went, and took away the body, and buried it; and came and told Jesus.

13 When Jesus heard of it, he withdrew thence in a vessel to
MATTHEW XIV.

a lonely place privately: but the multitudes heard of it, and
14 followed him by land from the cities. And Jesus came forth,
and saw a great multitude; and had pity on them, and healed
15 their sick. Now, in the evening, his disciples came up to him,
and said: This is a lonely place, and the day is far spent;
send the multitudes away, that they may go into the villages,
16 and buy themselves victuals. But Jesus said unto them:
17 They need not go: do ye give them victuals. And they say
unto him: We have here but five loaves and two fishes.
18 Then he said: Bring those hither to me. And he commanded
19 the multitudes to lay themselves down upon the grass; and
took the five loaves with the two fishes; and, looking up to
heaven, blessed God; and brake the loaves, and gave them to
the disciples, and the disciples to the multitudes; who all
20 ate thereof, and were filled: and twelve baskets full of the
21 remaining fragments were taken away. Now they, who had
eaten, were about five thousand men, besides women and
children.

22 And straightway Jesus constrained his disciples to get into
the vessel, and go before him farther on, while he sent
23 the multitudes away: and, when he had sent them away, he
went up into the mountain privately to pray: and was there,
24 in the evening, alone. But the vessel 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 off
unto them, walking on the sea. And, when the disciples saw
him walking on the sea, they were alarmed, saying: It is an
27 apparition! and they cried out through fear. But straightway
Jesus said unto them: Take courage: it is I: be not afraid.
28 Then Peter answered him, and said: Master, if it be thou,
29 bid me come unto thee on the water. And he said: Come.
So Peter went down from the vessel, and walked on the wa-
ter towards Jesus: but, perceiving the wind boisterous, he
was afraid; and, as he began to sink, cried out: Master!
31 save me! And immediately Jesus stretched forth his hand,
and caught him; and saith unto him: O! thou of little faith!
32 wherefore didst thou doubt? And, when they had got into the
33 vessel, the wind was still. Then they, who were in the ves-
MATTHEW XIV. XV.

And they passed over, and came into the country of Genesaret. And the men of that place knew him again, and sent out into all the country round, and brought unto him all who were diseased; and besought him, that they might touch only the border of his garment: and, as many as touched it, they were made perfectly well.

Ch. XV. Then Scribes and Pharisees of Jerusalem came up to Jesus, and said: Why do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread. But he answered them, and said: Why do ye also set aside the commandment of God for your tradition? For God commanded, saying: Honour thy father and thy mother: and, Whoso revileth father or mother, he shall be put to death. But ye teach: A man may say to his father or mother, that is an offering to God; [by which I might have profited thee] and so honour not his father or his mother. Thus have ye made the commandment of God of none effect for your tradition.

Ye hypocrites! well did Isaiah prophecy concerning you, when he said: This people draweth nigh unto me with their mouth, and honoureth me with their lips, whilst their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. And he called to him the multitude, and said unto them: Hear and understand. Not that, which goeth into the mouth, defileth the man; but that, which cometh out of the mouth, defileth the man.

Then his disciples came up to him, and said: Knowest thou, that the Pharisees, when they heard this saying, revolted at thee? But he answered and said unto them: Every plantation, which my heavenly father planted not, will be rooted up.

Give them up: they are blind leaders of the blind. But, if one blind man lead another, they will both fall into a pit.

Then Peter answered and said unto him: Explain to us this parable. And Jesus said: Are ye also yet without understanding? Do not ye understand yet, that, whatever entereth the mouth, goeth into the belly, and is thrown forwards to the lower parts thereof: and that the things, which come out of the mouth, proceed from the heart, and defile the man? For
out of the heart come wicked reasonings, murders, adulteries, 
20 fornications, thefts, false testimonies, evil speaking. These
are the things, that defile the man; but to eat with unwashed
hands defileth not the man.
21 Then Jesus departed thence, and withdrew towards the
22 parts of Tyre and Sidon. And behold! a Canaanitic woman,
coming from the borders of that country, cried out and said
unto him: O! master, thou son of David! have mercy on me:
23 my daughter is grievously vexed with a demon. But he
answered her not a word. And his disciples came up, and
besought him, saying: Send her away; for she cometh crying
24 after us. But he answered and said: I was not sent but to
25 the lost sheep of the house of Israel. Then came she, and
26 fell down before him, saying: Master, help me! But he an-
swered and said: I is not right to take the children's bread
27 and throw it to the dogs. And she said: Yea, master: for
even the dogs eat the crumbs that fall from their master's table.
28 Then Jesus answered her: O! woman, great is thy faith: be
it unto thee as thou wishest. And her daughter was well
from that very moment.
29 And Jesus departed thence, and came by the sea of Gali-
lee; and went up into the mountain, and continued sitting
there. And great multitudes came unto him, having with
them lame people, blind, dumb, those that had lost a limb, and
many others; and cast them down at the feet of Jesus, and
30 he healed them: so that the multitudes wondered, when they
saw the dumb to speak, those who had lost a limb to be made
whole, the lame to walk, and the blind to see: and they glori-
ﬁed the God of Israel.
32 Then Jesus called his disciples unto him, and said: I pity
the multitude, because they have now continued with me
three days, and have nothing to eat; and I do not choose to
33 send them away fasting, lest they faint on the road. And his
disciples say unto him: Whence must we have so many
34 loaves in a wilderness, as to ﬁll so great a multitude? And
Jesus saith unto them: How many loaves have ye? And they
35 said: Seven, and a few little ﬁshes. And he commanded the
36 multitudes to sit down upon the ground. And when he had
taken the seven loaves and the ﬁshes, and given thanks to
MATTHEW XV. XVI.

God, he brake them, and gave to his disciples, and the disci-
37 ples to the multitude. So all ate, and were filled: and seven
38 baskets full of remaining fragments were taken away. Now
they, who had eaten, were four thousand men, besides women
39 and children. Then he sent away the multitudes, and went
into the vessel, and came into the borders of Magdala.

Ch. XVI. And the Pharisees and Sadducees came to try Jesus,
2 by asking him to shew them a sign from heaven. But he
answered them, and said: When it is evening, ye say, It will
3 be clear weather: for the sky is red. And in the morning,
It will be rainy weather to-day: for the sky is red and
4 gloomy. Ye hypocrites! can ye judge from the face of the
sky, and not from the signs of this season? A wicked and
ungodly race requireth a sign: but no sign shall be given it,
except the sign of Jonah the prophet. And he left them, and
went away.

5 And the disciples, when they were come to the other side,
6 found that they had forgotten to bring bread. And Jesus
said unto them: See that ye beware of the leaven of the
7 Pharisees and Sadducees. Then they were reasoning among
themselves, saying: This is because we brought no bread
8 with us. Now, when Jesus perceived it, he said unto them:
Why are ye reasoning among yourselves, O! ye of little
9 faith! because ye brought no bread? Do ye not yet under-
stand? Do ye not remember the five loaves of the five thou-
10 sand; and how many baskets full ye took away? nor the
seven loaves of the four thousand, and how many vessels
11 full ye took away? Why can ye not understand, that I
meant not bread, when I told you to beware of the leaven of the
12 Pharisees and Sadducees? Then understood they, that he
bade them, not to beware of the leaven of bread, but of the
doctrine of the Pharisees and Sadducees.

Now, when Jesus was going towards the parts of Cæsarea
Philippi, he asked his disciples, saying: Whom do the people
14 say that I, the son of man, am? And they said: Some, John
the Baptist: some, Elias; and others, Jeremiah, or one of the
15 prophets. He saith unto them: And whom say ye that I
16 am? Simon Peter answered: Thou art the Christ, the son of
the living God. And Jesus answered: Happy art thou,
MATTHEW XVI. XVII.

Simon, son of Jonah! for flesh and blood revealed not this unto thee, but my father who is in heaven. And, I say unto thee, thou art truly named Peter; and upon this very stone I will build my church; and the gates of the grave will not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and, whatsoever thou shalt bind on earth, it will be bound in heaven: and, whatsoever thou shalt loose on earth, it will be loosed in heaven. Then he charged his disciples to tell no one, that he is the Christ.

From that time Jesus began to shew unto his disciples, that it was necessary for him to go to Jerusalem, and suffer many things from the elders, and chief priests, and scribes; and be killed, and be raised again on the third day. Then Peter took him up, and rebuked him, saying: By no means, master! this will not be done unto thee. But he turned, and said to Peter: Get thee behind me, Satan! thou art a snare unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples: If any one is willing to come after me, let him deny himself, and take up his cross, and follow me. For, whosoever shall wish to save his life, he will lose it: but, whosoever shall lose his life for my sake, he will find it. For, what will a man be profited, though he gain the whole world, if he lose his life? And what can a man propose as the redemption of his life? For the son of man is about to come in the glory of his father with his angels; and then will he render unto every man according to his work. Verily I say unto you, some here present will not taste of death, till they have seen the son of man coming to his kingdom.

Ch. XVII. Now six days after, Jesus taketh with him Peter, and James, and John the brother of James; and bringeth them up into a high mountain privately; where his appearance was changed in their presence: for his face shone like the sun, and his garments became bright as snow. And behold! Moses and Elias were seen by them to be talking with him. Then Peter said unto Jesus: Master, it is better for us to abide here. Wilt thou that we make here three tents, one for thee, and one for Moses, and one for Elias? While he was yet speaking, behold! a bright cloud overshadowed them: and lo! a voice out of the cloud, saying. This is my son, that beloved son, in whom...
I am well pleased: listen ye unto him. And, when the disciples heard this, they fell on their faces, and were exceedingly afraid. And Jesus came up, and touched them, and said: Arise, and be not afraid. Then they lifted up their eyes, and saw no one, but Jesus. And, as they were going down from the mountain, Jesus charged them, saying: Tell this sight to no one, till the son of man be risen from the dead. And his disciples asked him upon this, saying: Why then do the scribes say, that Elias must first come? Jesus answered and said unto them: Elias indeed doth first come, and will restore all things. But, I say unto you, Elias is come already; and they did not acknowledge him, but did unto him whatsoever they pleased. So too the son of man is going to suffer from them. Then the disciples understood, that he was speaking to them of John the Baptist.

And, when they were come to the multitude, a man came up to him, and knelt before him, and said: Master, have mercy on my son: he is a lunatic, and suffereth grievously: for often he falleth into the fire, and often into the water: and I brought him to thy disciples, but they could not cure him. Then Jesus answered and said: Perverse and unbelieving race! how long must I be with you? how long shall I endure you? Bring him hither to me. And Jesus rebuked the demon, and it came out of him: and the child was well from that moment. Then the disciples came up to Jesus privately, and said: Why could not we cast it out? And Jesus said unto them: Because of your want of faith. For, verily I say unto you, if ye have faith, as a grain of mustard-seed, ye will say to this very mountain, Depart hence thither, and it will depart: and nothing will be impossible unto you.

Now, while they were in Galilee, Jesus said unto them: The son of man is going to be delivered up into the hands of men, who will kill him; and he will be raised up on the third day: and they were very sorry.

And, when they were come to Capernaum, the receivers of the tribute for the temple came up to Peter, and said: DOTH not your teacher pay the tribute? He saith: Yes. And, when he came into the house, Jesus spake first, and said: What thinkest thou, Simon? from whom do the kings of the earth...
receive tribute; from their own sons, or from strangers?
26 Peter saith unto him: From strangers. Jesus said unto him:
27 So then the sons are free. Notwithstanding, lest they revolt
at me, go to the sea, cast a hook, and take the fish that first
cometh up: and, when thou openest his mouth, thou wilt
find a piece of money: take and give it unto them for me and
thee.

Now the disciples came up to Jesus at the very
time, when they were disputing which would be greatest in
the kingdom of heaven. And Jesus called a little child unto
him, and set it in the midst of them, and said: Verily I say
unto you, unless ye turn, and become like these little children,
ye can in no wise enter the kingdom of heaven. Whosoever,
therefore, shall humble himself like this little child, he is great-
est in the kingdom of heaven: and, whoso shall receive one like
this little child in my name, he receiveth me: but, whosoever
shall lead into sin one of these lowly disciples, who believe in
me, it were better for him, if a mill-stone, hanged about his
neck, should be plunged in the depth of the sea. Alas! for
the world because of temptations! For it must needs be
that these temptations come; but alas! for that man, by whom
the temptation cometh. Wherefore, if thy hand or foot be
leading thee to sin, cut them off, and cast them from thee:
it is better for thee to go into life lame, or without a limb,
than, with two hands or two feet, to be cast into everlasting
fire. And, if thine eye be leading thee to sin, pluck it out,
and cast it from thee: it is better for thee to go into life with
one eye, than, with two eyes, to be cast into hell-fire. Take
heed, that ye despise not one of these lowly disciples: for, I
say unto you, their angels in heaven are always beholding the
face of my father, who is in heaven. For the son of man
came to save that which was lost. What think ye? if a man
have a hundred sheep, and one of them be gone astray, doth
he not leave the ninety and nine upon the mountains and go
and seek that which hath gone astray? And, if he find it,
verily I say unto you, he rejoiceth more over it, than over the
ninety and nine, which had not strayed. Even so it is not
the will of your father, who is in heaven, that one of these
lowly disciples should be lost.
Moreover, if thy brother have committed a fault against thee, go and convince him between thee and him alone: if he listen to thee, thou hast gained thy brother: but, if he listen not, take with thee one or two more; that on the mouth of two or three witnesses every declaration may be established. Now, if he listen not to them, tell the church: and, if he listen not to the church, let him be unto thee as the heathen and the tax-gatherer. Verily I say unto you, whatsoever ye bind on earth, that will be bound in heaven; and, whatsoever ye loose on earth, that will be loosed in heaven. Again, I say unto you, if two of you agree about asking any matter, it will be granted them by my father, which is in heaven. For, where two or three are come together in my name, there am I in the midst of them.

Then Peter came up to him, and said: Master, how many times, if my brother offend against me, must I forgive him? as far as seven times? Jesus saith unto him: I say unto thee, not only as far as seven times, but as seventy times seven. Therefore the kingdom of heaven is like a king, who wished to settle an account with his servants. Now, after he had begun to settle, one was brought unto him that owed him ten thousand talents: and, forasmuch as he was unable to pay, his master ordered him and his wife and children and all that he had to be sold, and payment to be made. The servant, therefore, fell down on his knees before him, and said: Master, have patience with me, and I will pay thee all. So the master took pity on that servant, and loosed him, and for-gave him the debt. But that servant went out, and found one of his fellow-servants, who owed him seven hundred pence; and he seized him by the throat, and said: Pay me what thou owest. His fellow-servant, therefore, fell down at his feet, and besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and threw him into prison, till he should pay the debt. Now, when his fellow-servants saw what was done, they were very sorry; and went and told their master all that was done. Then his master called that servant unto him, and said: O! thou wicked servant! I forgave thee all that debt, because thou desiredst me. Oughtest not thou also to have pitied thy
34 fellow-servant, even as I pitied thee. And his enraged master gave him up to the gaolers, until he should pay all that was due unto him. So too will my heavenly father do unto you, if from your hearts ye forgive not every one his brother.

Mark x. 1-21 (Ch. XIX. Now, when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea, by the side of the river Jordan: and great multitudes followed him, and he healed them there. And the Pharisees came up to him, to try him, and said: Is it lawful for a man to divorce his wife for any fault? Then he answered and said unto them: Have ye not read, that the Creator, in the beginning, made them a male and a female; and said, For this cause let a man leave father and mother, and cleave unto his wife; and let the two become one flesh? so that they are no longer two, but one flesh: what, therefore, God joined together, let no man put asunder. They say unto him: Why then did Moses command us to give a writing of separation, and to divorce her? He saith unto them: Moses, because of the hardness of your hearts, permitted you to divorce your wives: but in the beginning it was not so. But, I say unto you, whosoever shall put away his wife, saving for adultery, and marry another, becommeth adultery: and whoso marrieth her, that hath been divorced, becommeth adultery. His disciples say unto him: if the case of the husband be so with the wife, it is better not to marry. But he said unto them: None are capable of that, save they to whom it is given. For there are eunuchs, who were so from their birth; and there are eunuchs, who were made so by men; and there are eunuchs, who made themselves such for the kingdom of heaven's sake. Whoso is able to endure it, let him endure it.

13 Then little children were brought unto him, that he might put his hands upon them, and pray: and the disciples rebuked them. But Jesus said: Suffer these little children to come unto me, and hinder them not: for of those, who resemble them, is the kingdom of heaven. And he laid his hands on them, and departed thence.

16 And behold! one came up, and said unto him: Good teacher, what good thing must I do, that I may have eternal life? And he said unto him: Why callest thou me good? none is
MATTHEW XIX. XX.

35
good but God only: but, as thou wishest to go into life, keep
the commandments. He saith unto him: Which? Jesus said:
These: Thou shalt do no murder; thou shalt not commit adul-
tery; thou shalt not steal; thou shalt not bear false testimony;
honour thy father and thy mother: and, Thou shalt love thy
neighbour as thyself. The young man saith unto him: All these
things have I kept from my youth up: what lack I yet? Jesus
said unto him: As thou wishest to be perfect, go, sell thy sub-
stance, and give it to the poor, and thou wilt have a treasure
in heaven: and come and be with me. When the young
man heard that saying, he went away sorrowful; for he had
great possessions. Then said Jesus to his disciples: Verily,
I say unto you, a rich man will hardly come into the kingdom
of heaven. Again, I say unto you, it is easier for a camel to
pass through the eye of a needle, than for a rich man to come
into the kingdom of God. The disciples, on hearing this,
were wondering exceedingly, and saying, What rich man
then can be saved! when Jesus, looking earnestly on them,
said: With men this is impossible: but with God all things
are possible. Then Peter answered: behold! we gave up
every thing to come with thee: what shall we have therefore?
And Jesus said unto them: Verily I say unto you, ye, who
have accompanied me, in the regeneration, when the son of
man sitteth on the throne of his glory, will also sit upon
twelve thrones, as judges of the twelve tribes of Israel. And
every one, who hath given up houses, or brethren, or sisters,
or father, or mother, or wife, or children, or lands, for my
name's sake, will receive them a hundred times over, and
obtain everlasting life. But many, who are first, will be last;
and the last will be first.

CH. XX. For the kingdom of heaven is like a householder, who
went out at the dawn of day to hire labourers for his vine-
yard: and, having agreed with some labourers for seven
pence a day, he sent them into his vineyard. And he went
out about the third hour, and saw others standing without
work in the market-place; and he said unto them: Go ye
also into the vineyard; and, whatsoever is right, I will give
it you: so they went. Again he went out about the sixth and
ninth hour: and did in the same manner. Then, going out
about the eleventh hour, he found others standing without work, and saith unto them: Why are ye standing here all the day doing nothing? They say unto him: No one hath hired us. He saith unto them: Go ye also into the vineyard: and, whatever is right, that ye shall receive. Now, in the evening, the owner of the vineyard saith unto his steward: Call the labourers, and give them their wages, from the last to the first. And they of the eleventh hour came, and received each seven pence. But, when the first came, they supposed, that they should receive more: and they likewise received each seven pence. But, when they received it, they murmured against the householder, and said: These last have been but one hour; and dost thou make them equal to us, who have borne the burden of the day, and the scorching heat? But he answered one of them, and said: Friend, I do thee no wrong: didst not thou agree with me for seven pence? Take thine own, and go thy way. I choose to give unto this last even as unto thee. May I not do as I please in my own affairs? Is thine eye evil, because I am kind? Thus the last will be first; and the first, last.

Mark x. 32
— xii. 17
to Ch. xxi. 19.
Luke xvii. 31—34
to x. 19.

And, as Jesus was going up to Jerusalem, he took the twelve disciples apart on the road, and said unto them: Behold! we are going up to Jerusalem; and the son of man will be delivered up to the chief priests and scribes, who will sentence him to death, and deliver him up to the Gentiles to mock and to scourge and to crucify! and on the third day he will return to life.

Then came up to him the mother of the sons of Zebedee with her sons, falling down before him, and asking something of him. And he said unto her: What dost thou desire? She saith unto him: Grant that these my two sons may sit, the one on thy right hand and the other on the left, in thy kingdom. But Jesus answered and said: Ye know not what ye are asking. Can ye drink the cup, that I am going to drink; and be baptized with the baptism, that I am baptized with? They say unto him: We can. Then he saith unto them: Ye will indeed drink my cup, and be baptized with the baptism, that I am baptized with: but to sit on my right hand and on my left, is not mine to give, unless to those for whom...
24 It is prepared by my father. And, when the ten heard this, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said: Ye know that the rulers of the Gentiles exercise a harsh authority, and their princes lord it over them. 

26 Let it not be so among you: but whosoever desireth to be greatest among you, let him wait upon you: and, whosoever desireth to be chief among you, 

27 let him be your servant: even as the son of man came not to be waited upon, but to wait on others, and to give his life a ransom for many.

29 And, as they were going from Jericho, a great multitude accompanied him. And behold! two blind men, sitting by the road, when they heard that Jesus was passing by, cried out: Have mercy on us, Lord! thou son of David! And the multitude charged them to hold their tongues; but they kept crying out the more: Have mercy on us, master! thou son of David! 

32 And Jesus stopped, and called them, and said: What do ye wish me to do for you? They say unto him: Master, that our eyes may be opened. Then Jesus took pity on them, and touched their eyes; and immediately their eyes looked up: and they went with him.

CH. XXI. And, when they drew nigh to Jerusalem, and were come to Bethphage, at the mount of Olives, then sent Jesus two disciples forth, and said unto them: Go into that village over against you, and straightway ye will find an ass tied, and a colt with her: loose and bring them to me. And, if any one say aught unto you, tell him that the master hath need of them: and straightway he will send them. Now all this came to pass so as to fulfil the word of the prophet, saying: Tell ye the daughter of Sion, behold! thy king is coming unto thee; meek, and riding on an ass, and a colt the foal of an ass. And the disciples went and did as Jesus bade them; and brought the ass and the colt, and put on them their clothes, and set him thereon. Then the greater part of the multitude spread their garments in the road; and others cut branches from the trees, and strewed them in the road.

9 And the multitudes, that went before and behind, kept crying out, Hosanna to the son of David! blessed be he who cometh in the name of Lord! Hosanna in the highest! And, when he
was come into Jerusalem, the whole city was in motion, saying: Who is this? And the multitudes said: This is Jesus the prophet, of Nazareth in Galilee.

And Jesus went into the temple of God, and drove out all that were selling and buying in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and saith unto them: It is written, This house of mine shall be a house of prayer: but ye have made it a den of robbers.

And blind and lame people came up to him in the temple, and he healed them. But, when the chief priests and scribes saw the wonders, which he did; and those, who were with him, crying in the temple, Hosanna to the son of David! they were moved with indignation, and said unto him: Dost thou hear what these are saying? And Jesus saith unto them: Yes. Have ye never read, Out of the mouth of babes and sucklings thou hast prepared praise? And he left them, and went out of the city to Bethany; and lodged there that night.

Now, as he was returning into the city early in the morning, he was hungry: and, seeing a fig-tree by the road, he went to it, and found nothing thereon but leaves. Upon which he saith unto it: Let no fruit grow on thee henceforward for ever! And immediately it withered away. And, when his disciples saw it, they were amazed, and said: How soon the fig-tree withered away! Jesus answered and said unto them: Verily, I say unto you, if ye have faith, and doubt not, ye will not only do like this of the fig-tree, but if ye say even to this mountain, Be thou removed, and cast into the sea; it will be done. And whatsoever ye shall ask in prayer with faith, that ye will receive.

And, when he was gone into the temple, the chief priests and elders of the people came up to him; as he was teaching, and said: By what authority art thou doing these things? and, Who gave thee this authority? Then Jesus answered and said unto them: I also will ask you one thing; which if ye tell me, I will also tell you by what authority I do these things. Whence was the baptism of John? from heaven or from men? And they continued reasoning with themselves, saying: If we say from heaven, he will say, Why did ye not
26 then believe him? But, if we say from men, we are afraid of the multitude; for all hold John to be a prophet. And they answered Jesus: We cannot tell. Then he said unto them: Neither will I tell you by what authority I do these things.
28 But what think ye? A certain man had two sons; and he came up to the first, and said: Child, go work to-day in my vineyard. But he answered: I will not: yet afterwards changed his mind, and went. And he came up to the second, and said so to him; who answered: I will, sir; but went not. Which of these two did the will of his father? They say unto him: The first. Jesus saith unto them: Verily, I say unto you, the tax-gatherers and harlots come before you into the kingdom of God. For John came unto you, who profess to walk in righteousness; and ye believed him not: but the tax-gatherers and harlots did believe him. And, when ye saw this, ye did not afterwards change your mind, and believe him.

33 Hear another parable. A householder planted a vineyard, and put a fence about it, and dug a wine-vat in it, and built a tower, and let it out to husbandmen, and went from home. Now, when the fruit-season was at hand, he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants and beat one, and threw stones at another, and slew another. Again, he sent other servants more honourable than the first; and they did unto them in the same manner. Then last of all he sent unto them his son, saying: They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir: come, let us kill him, and seize his inheritance. So they took him and cast him out of the vineyard, and slew him. When, therefore, the owner of the vineyard cometh, what will he do to these husbandmen? He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who will render him the fruits in their seasons. Therefore, I say unto you, the kingdom of God will be taken from you, and given to the Gentiles, who will bring forth the fruits thereof. Then Jesus saith unto them: Have ye never read in the scriptures, The stone, which the builders rejected, is become the head of the corner: this was
44 *the Lord's* doing, and is wonderful in our eyes? Now, who-
soever shall fall on this stone, he will be crushed to pieces;
and, on whomsoever it shall fall, it will grind him to powder.
45 And, when the chief priests and Pharisees heard these para-
bles, they knew that he was speaking of them; and wished to
lay hold on him, but feared the multitudes; who regarded
him as a prophet.

**CH. XXII.** And Jesus spake to them again in parables, saying:
2 The kingdom of heaven is like a king, who made a marriag-
3 feast for his son; and sent forth his servants to call them,
who had been invited, to the feast: and they would not come.
4 Again he sent forth other servants, saying: Tell them who
were invited, Behold! I have prepared my dinner; my oxen
and fatted beasts are sacrificed, and all things are ready:
5 come unto the feast. Then some slighted him, and went
their way, one to his farm, and another to his merchandise;
6 but the rest took his servants, and ill-treated and slew them.
7 Now, when the king heard thereof, he was enraged; and sent
forth his armies, and destroyed those murderers, and burned
8 up their city. Then saith he to his servants: The feast
indeed is ready; but they, who had been invited, were not
9 worthy: go ye, therefore, into the cross roads; and, as many
10 as ye find, invite to the feast. And those servants went out
into the roads, and gathered together all whom they found,
both bad and good; and the feast was filled with guests.
11 Now, when the king came in to view the guests, he saw there
a man, not clothed in a wedding-garment; and said unto
12 him: Friend, why camest thou in hither, not having a wed-
ding-garment? But he was stricken dumb. Then said the
king to the servants: Bind him hand and foot, and take and
cast him into the outer darkness: there will be weeping and
14 gnashing of the teeth. For many are called, but few chosen.
15 Then the Pharisees went and consulted, how they might
16 ensnare him by questions; and sent out to him their disciples
with the Herodians, saying: Teacher, we know that thou art
ture, and teachest the way of God in truth, and fearest no
one; for thou lookest not on the person of men: tell us,
17 therefore, what thinkest thou? Is it lawful to give tribute
18 unto Cæsar, or not? But Jesus, knowing their malice, said:
19 Why are ye trying me, ye hypocrites? Shew me the tribute-money. So they brought unto him a penny. And he saith unto them: Whose is this image and this inscription? They say unto him: Cæsar's. Then saith he unto them: Render, therefore, unto Cæsar the things that are Cæsar's; and unto God the things that are God's. Now, when they heard this, they were astonished; and left him, and went away.

23 The same day came to him the Sadducees, who say there is no resurrection; and questioned him, saying: Teacher, Moses said, If a man die without children, his brother shall marry his wife, and raise up children for his brother. Now there were with us seven brethren: and the first married; and, dying without issue, left his wife for his brother. In like manner the second also, and the third, to all the seven. 27 Last of all the woman died also. In the resurrection, there-fore, whose wife will she be of these seven? for they all married her. Jesus answered them and said: Ye deceive yourselves, from not considering the scriptures and the power of God. For, in the resurrection, there is no marrying nor giving in marriage; but they are as angels of God in heaven.

31 Now, concerning the resurrection of the dead, have ye not read what was spoken unto 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 the dead, but of the living. And, when the multitudes heard it, they were amazed at his teaching.

34. Now, when the Pharisees heard that he had silenced the Sadducees, they came together for the same purpose as the Sadducees. And one of them, a teacher of the law, made trial of him with this question: Teacher, which is the great-est commandment in the law? Then Jesus said unto him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great-est commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

41 Then, while the Pharisees were together, Jesus questioned them, saying: What think ye of the Christ? whose son is he? They say unto him: David's. He saith unto them: Why then doth David by the spirit call him Lord, saying, The
Matthew XXII. XXIII.

Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? Since, therefore, David calleth him Lord, how can the Christ be his son? And no one was able to answer him a word: neither durst any one from that day forth ask him another question.

Ch. XXIII. Then said Jesus to the multitudes and to his disciples: The scribes and Pharisees are placed in the seat of Moses: whatsoever, therefore, they bid you observe, observe and do; but do ye not according to their works: for they give instructions, and perform them not. Accordingly, they bind up burdens, heavy and hard to bear; and place them on men's shoulders, but refuse to stir them with a finger. Now they perform all their works to be seen by men: they make broad their phylacteries, and enlarge the borders of their garments, and love the first place at feasts and the first seats in the synagogues, and greetings in the streets, and to be called by men, Master! But be not ye called Master! for one is your master, even the Christ. And call ye no man your father on earth; for one is your father, which is in heaven; and ye all are brethren. Nor be ye called guides; for one is your guide, even the Christ. But let the greatest among you be your servant: for whosoever raiseth himself up, he will be brought low; and, whosoever humbleth himself, he will be exalted.

Alas for you, scribes and Pharisees! hypocrites! for ye devour widows' houses, though ye pray at the same time with a long preamble: therefore ye will receive greater punishment. Alas for you, scribes and Pharisees! hypocrites! for ye shut the kingdom of heaven in the face of men: ye go not in yourselves, nor suffer those, who are going in, to enter. Alas for you, scribes and Pharisees! hypocrites! for ye go about sea and land to gain one proselyte; and then make him a child of hell, more deceitful than yourselves. Alas for you, ye blind guides! who say: Whosoever sweareth by the temple, it is nothing: but, whosoever sweareth by the gold of the temple, he is bound by the oath. Ye blind and foolish men! which then is greater? the gold, or the temple that sanctifieth the gold? And, Whosoever sweareth by the altar, it is nothing; but, whosoever sweareth by the gift upon it, he
MATTHEW XXIII.

19 is bound by the oath. Ye blind and foolish men! which is
20 greater? the gift, or the altar that sanctifieth the gift? Whoso-
ever, therefore, sweareth by the altar, he sweareth not only
21 by it, but also by every thing upon it: and, whosoever sweare-
theth by the temple, he sweareth not only by it, but also by him
22 who dwelleth in it: and, whosoever sweareth by heaven, he
sweareth not only by the throne of God, but also by him who
sitteth on it. Alas for you, scribes and Pharisees! hypocrites!
for ye pay thythe even of mint, anise, and cummin;
but omit the weightier matters of the law, justice and mercy
and faithfulness: these ought ye to do, and not leave the
other undone. Ye blind guides! who strain out the gnat, but
swallow down the camel. Alas for you, scribes and Phar-
isees! hypocrites! ye make clean the outside of the
other undone. Ye blind guides! who strain out the gnat, but
swallow down the camel. Alas for you, scribes and Phar-
isees! hypocrites! for ye make clean the outside of the
cup and dish, whilst they are full within of rapine and ex-
cess. Thou blind Pharisee! make clean first the inside of
cup and platter, that the outside also may then be clean.

27 Alas for you, scribes and Pharisees! hypocrites! for ye
are like whitened sepulchres, which appear indeed clean
without, but within are full of uncleanness. In the same manner ye also appear out-
wardly righteous unto men, but inwardly are full of hy-
pocrisy and iniquity. Alas for you, scribes and Pharisees!

28 hypocrites! for ye build the sepulchres of the prophets, and
garnish 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 bear wit-

29 ness of yourselves, that ye are sons of the murderers of the
prophets; and will fill up the measure of your fathers. Ye

c next to serpents! ye hire of vipers! how can ye escape the punish-
ment of hell? Wherefore, behold! I send forth unto you

30 prophets, and wise men, and scribes; and some ye will kill
and crucify, and some ye will scourge in your synagogues,

31 and pursue from city to city: so that upon you will come all
the righteous blood poured out upon the earth, from the blood
of Abel the righteous to the blood of Zachariah, son of Bara-

32 chiah, whom ye slew between the temple and the altar. Veri-

33 ly, I say unto you, all this blood will come upon this very
generation.
O! Jerusalem! Jerusalem! who killest the prophets, and
stonest them who are sent unto thee; often was I desirous of
gathering thy children together, as a bird gathereth her young
38 together under her wings! but ye refused. Behold! this
your temple will be left unto you desolate: for I say unto
you, Ye shall not see me henceforth, till ye say, Blessed be
he, who cometh in the name of the Lord!

CH. XXIV. And Jesus went out of the temple, and was going
away; when his disciples came up to shew him the buildings
of the temple. Then Jesus said unto them: Do ye gaze on
all these things? Verily, I say unto you, there is not here a
stone upon a stone, that will not be loosened and thrown
down.

Now, as he was sitting on the mount of Olives, the disci-
bles came up to him privately, and said: Tell us, when these
things will be; and what will be the sign of thy coming and
4 of the end of the age? And Jesus answered and said unto
them: Take heed that no one deceive you: for many will
come in my name, saying, I am the Christ: and will deceive
6 many. But ye will hear of wars and rumours of wars: see
that ye trouble not yourselves; for these things must come to
7 pass: but the end is not yet. For nation will rise up against
nation, and kingdom against kingdom; and there will be fami-
8 lies, and pestilences, and earthquakes in divers places. Yet
9 all these things are but a beginning of sorrows. Then too ye
will be delivered up to affliction, and be killed: and ye will
10 be hated by all nations for my name's sake. And then will
many fall off; and deliver up one another, and hate one anoth-
er. And many false prophets will arise, and deceive many;
12 and, because iniquity will be multiplied, the love of many of
13 my disciples will become cold. But he, who endureth to the
14 end, will be safe. And these glad tidings of the kingdom of
God, will be proclaimed in all the world, for a testimony to
15 all nations: and then will the end come. When, therefore,
ye see on the holy ground that destructive abomination, spoken
of by Daniel the prophet: (let him, who readeth, understand)
16 then let them in Judea flee into the mountains: let not him,
that is upon the roof, go down to take away any thing out of
18 his house: and let not him, that is at his farm, turn back to
19 take away his clothes with him. But alas for them that are
20 with child, and them that give suck in those days! And pray
that your flight be not in rainy weather, nor in a sabbatical
21 year: for then will be great affliction, such as was not since
the beginning of the world to that very time; nor ever will be.
22 And, unless those days were shortened, no flesh could be pre-
served; but, for the sake of the chosen, those days will be
shortened.
23 Then, if any one say unto you, Lo! here is the Christ, or
24 there! believe him not: for false Christs will rise up, and
false prophets; and will propose great signs and wonders, so
25 as to draw after them, if they can, even the chosen. Behold!
26 I have forewarned you. Therefore, if they say unto you,
Behold! he is in the wilderness; go not forth: Behold: he
27 is in a retired chamber; believe them not. For, as the light-
ing issueth from the east and shineth to the west, so sudden
28 also will this coming of the son of man be. For, wheresoever
the carcase is, there will the eagles be gathered together.
29 Now, immediately after this tribulation of those days, the
sun will be darkened, and the moon will not give her light: 25-33
the stars will fall from heaven, and the firmament of the
heavens will be shaken. And then will the sign of the son of
man appear in heaven; and then will all the tribes of the
land lament, and see the son of man coming on the clouds of
heaven with power and great glory. And he will send forth
his messengers with a loud-sounding trumpet, and they will
gather together his chosen from the four winds, from one end
of heaven to the other.
32 Learn then the comparison of the fig-tree. When its
tender branch is already come, and the leaves spring forth,
ye know that the summer is nigh: so likewise know, when
ye see all these things, that he is nigh, even at the door,
34 Verily, I say unto you, this very generation will not pass
35 away, till all these things be done. The heaven and the
earth will sooner pass away, than these words of mine pass
away.
36 But the very day and hour no one knoweth; not even the
37 angels of heaven; but my father only. As the days, however,
of Noah were, so too this coming of the son of man will be.
38 For, as in those days before the flood, they were eating and drinking, marrying and given in marriage, until the day of Noah's entrance into the ark, and were not aware of the flood that was coming to carry them all away: so too this presence of the son of man will be. Then, of two men at the farm, one will be taken, and the other left. Of two women grinding at the mill, one will be taken, and the other left. Watch, therefore; for ye know not at what hour your master cometh.

43 But this ye know, that if the master of the family had known in what watch the thief was coming, he would have kept awake, nor have suffered his house to be broken into. Therefore, be ye also ready; for in an hour, when ye are not expecting him, the son of man will come.

45 Who then is that faithful and prudent servant, whom his master set over the servants to give them their sustenance in its season? Happy that servant, whom his master, at his coming, shall find thus employed! Verily, I say unto you, he will give him the charge of all his substance. But, if the servant be wicked, and say in his heart, My master is long in coming: and begin to beat his fellow-servants, and to eat and drink with drunkards; in a day, when that servant is not expecting, will his master come; and in an hour, when he is not aware; and will cut him in two, and appoint his portion with the ungodly: there will be weeping and gnashing of the teeth.

CH. XXV. Then will the kingdom of heaven be like unto ten virgins, who took their lamps, and went out to meet the bridegroom. Now five of them were prudent, and five were foolish. The foolish took their lamps, and no oil with them: but the prudent took oil in their vessels with their lamps. So, as the bridegroom was long in coming, they all grew drowsy, and fell asleep. But at midnight there was a cry, Behold! the bridegroom is coming! go forth to meet him.

7 Then all those virgins roused themselves, and trimmed their lamps. And the foolish said unto the prudent: Give us of your oil, for our lamps are going out. The prudent answered: There may not be enough for us and you: go then rather to them who sell, and buy for yourselves. Now, while they were gone to buy, the bridegroom came; and they, who were ready, went in with him to the marriage-supper: and the
MATTHEW XXV.

11 door was shut. Then afterwards come also the other virgins, 12 and say: Master! master! open the door for us. But he answered and said: Verily, I say unto you, I know you not. 13 Wake, therefore: for ye know neither the day nor the hour. 14 Like a man, who called his servants, when he went from 15 home, and delivered unto them his substance; giving five talents to one, and two to another, and to another, one; to each according to his several ability: and straightway de- 16 parted. Then he, who had received the five talents, went 17 and traded with them, and made five talents more. And likewise he, who had received the two talents, gained also two 18 more. But he, who had received the one talent, went and dug 19 in the ground, and hid his master's money. After some time, the master of those servants cometh to settle his account with 20 them. Then he, who had received the five talents, came up 21 and brought to him five talents more, saying: Master, thou deliveredst to me five talents: behold! I have gained besides 22 them five talents more. And his master said unto him: Well done, good and faithful servant! thou hast been faithful in a little; I will set thee over much: come thou into the joy of 23 thy master. He also, who had received the two talents, came up, and said: Master, thou deliveredst to me two talents: 24 behold! I have gained besides them two talents more. His master said unto him: Well done, good and faithful servant! thou hast been faithful in a little: I will set thee over much: 25 come thou into the joy of thy master. He also, who had received the one talent, came up, and said: Master, I knew thee to be a hard man, reaping where thou didst not sow, and 26 gathering together where thou didst not scatter: so I was afraid, and went and hid thy talent in the ground. Lo! thou 27 hast thine own again. Then his master answered and said: Wicked and slothful servant! didst thou know, that I reap where I sowed not; and gather together where I have not 28 scattered? Thou oughtest, therefore, to put my money to the bankers; and at my coming I should have received mine 29 own with interest. Take, therefore, the talent from this man, 30 and give it to him, who hath the ten talents. For to every one, who hath much, abundance will be given: but from him, 30 who hath little, even that little will be taken. And cast this
unprofitable servant into the outer darkness: there will be weeping and gnashing of the teeth.

31 Now, when the son of man cometh in his glory, and all the holy angels with him, then will he sit on the throne of his glory.
32 And in his presence will be gathered together all nations; and he will separate them from each other, even as a shepherd separateth the sheep from the goats. And he will set the sheep on his right hand, and the goats on his left. Then will the king say to those on his right hand: Come, blessed children of my father! inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger, and ye entertained me; naked, and ye clothed me; sick, and ye took care of me; in prison, and ye came unto me.
37 Then will the righteous answer: Lord, when did we see thee hungry, and give thee food? or thirsty, and give thee drink? When did we see thee a stranger, and entertain thee; or naked, and clothe thee? When did we see thee sick, or in prison, and come unto thee? And the king will answer: Verily, I say unto you, inasmuch as ye did it to one of the least of these my brethren, ye did it unto me.
41 Then will he say also to them on the left hand: Away from me, ye cursed! into that everlasting fire, prepared for the devil and his angels. For I was hungry, and ye gave me no food: I was thirsty, and ye gave me no drink: I was a stranger, and ye did not entertain me: naked, and ye clothed me not; sick and in prison, and ye took no care of me. Then will they also answer: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not relieve thee? Then he will answer: Verily, I say unto you, inasmuch as ye refused it to one of the least of these, ye refused it to me. So these will go away into everlasting punishment; but the righteous into everlasting life.

Mark xiv. Ch. XXVI. And, when Jesus had finished all these words, he said unto his disciples: Ye know that in two days is the passover; when the son of man will be delivered up to be crucified.

3 Then the chief priests, and the scribes, and the elders of the people, gathered themselves together at the palace of the high-priest, whose name was Caiaphas: and consulted how to
5 take Jesus privately, and kill him: but agreed in saying, Not
during the festival, lest there be an uproar among the people.
6 So, while Jesus was in Bethany, in the house of Simon the
leper, a woman came up to him with an alabaster box of per-
fumed ointment, very costly, and poured some upon his head
as he was sitting at table. Now, when his disciples saw it,
9 they were moved with indignation, and said: Why is this
waste? for this very ointment might have been sold for a
great sum, and given to the poor. When Jesus knew this, he
said unto them: Why trouble ye the woman? she hath done
11 a good deed for me. For ye have the poor always with you;
12 but me ye have not always. For she shed this ointment upon
13 my body to embalm me. Verily, I say unto you, wheresoever
this gospel shall be preached in the whole world, what she did
will be also spoken of, for a memorial of her.
14 Then one of the twelve, named Judas Iscariot, went to
15 the chief priests, and said: What are ye willing to give me
for delivering him up unto you? Then they paid him thirty
pieces of silver. And from that time he was seeking a good
opportunity to deliver Jesus up.
17 Now, on the first day of unleavened bread, the disciples
came up to Jesus, and said: Where wilt thou that we make
18 ready for thee to eat the passover? And he said: Go into
the city to such a man, and tell him: The teacher saith, My
season is at hand: may I keep the passover at thy house with
19 my disciples? And the disciples did as Jesus bade them:
20 and made ready the passover. Now, in the evening, he sat
down to table with the twelve: and, as they were eating, said:
Verily, I say unto you, one of you will deliver me up.
22 And they were very sorrowful; and began, each of them, to
23 say unto him: Master, is it I? Then he answered and said:
He, that is dipping his hand with me in this dish will deliver
24 me up. The son of man, indeed, is going to suffer death, as
it is written of him: but alas for that man, by whom the son
of man will be delivered up! It were better for that man,
25 had he not been born. Then Judas, who delivered him up,
answered: Master, is it I? He saith unto him: It is.
26 Now, as they were eating, Jesus took the loaf; and, after blessing God, he brake it, and gave to his disciples, and said:
27 Take, eat; this is my body. He took also the cup; and, when he had given thanks to God, gave it to them, saying:

28 Drink ye all of it: for this is my blood, that blood of the new covenant, which is poured out for many, unto remission of sins. Now, I say unto you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in the kingdom of my father. And, after a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them: Ye will all forsake me this very night; as it is written, I will smite the shepherd; and the sheep of the flock will be scattered abroad: but, after I am raised up, I will go before you into Galilee. Then Peter answered, and said unto him: Though they all forsake thee, yet will I never forsake thee. Jesus said unto him: Verily, I say unto thee, this very night before the cock crow, thou wilt deny me thrice. Peter saith unto him: Even though I must die with thee, I will in no wise deny thee. And so said all the disciples.

36 Then cometh Jesus to a place called Gethsemane; and saith unto the disciples: Stay here, till I have been to pray yonder. And he took with him Peter and the two sons of Zebedee; and was in an agony of excessive anguish. Then saith he unto them: My soul is exceedingly dismayed with a deadly sorrow: tarry here, and watch with me. And he went a little forwards, and fell upon his face, and prayed, saying: O! my father! if it be possible, let this cup be removed from me! nevertheless, not my will, but thine, be done!

40 And, on coming to the disciples and finding them asleep, he saith to Peter: So, could ye not watch with me so short a time as this? Watch and pray, that ye come not into such a trial. The spirit indeed may be ready, but the flesh is weak.

42 Again, he went from them a second time, and prayed, saying: O! my father! if this cup cannot be removed from me, and I must drink it; thy will be done! And, when he came, he findeth them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed a third time, uttering the self-same words. Then cometh he to his disciples, and saith unto them: Are ye still asleep, and giving yourselves to rest? Behold! the moment is come for the son of
MATTHEW XXVI.

46 man to be delivered up into the hands of the heathen. Arise; let us be gone: behold! he, that is going to deliver me up, is here. Now, whilst Jesus was yet speaking, lo! Judas, one of the twelve, came; and with him a great multitude, with swords and staves, from the chief priests and elders of the people: and he had given them a sign, saying: The man, whom I shall kiss, is he: lay hold on him. And forthwith he came up to Jesus, and said: Peace, master! and fondly kissed him. So Jesus said unto him: Friend, for what art thou come? Then they went up, and put out their hands, and seized Jesus. And behold! one of them, who were with Jesus, stretched out his hand to draw his sword; and smote the servant of the high-priest, and took off his ear. Then saith Jesus unto him: Put back thy sword into its place: for all, who take up a sword, shall perish by a sword. Dost thou think then, that I am not able at this moment to beseech my father; and he would furnish me with more than twelve legions of angels? But how must the scriptures be then fulfilled, which say, that these things must thus be done? At the same time Jesus said unto the multitudes: Am I a murderer, that ye are come out in a body against me, with swords and staves, to seize me? I was with you, day after day, teaching in the temple; and ye did not seize me. But all this is so done that the scriptures of the prophets may be fulfilled. Then all the disciples forsook him, and fled.

57 Now they, who had seized Jesus, carried him away to Caiaphas, with whom the scribes and the elders were assembled. But Peter followed at a distance, as far as to the hall of the high-priest; and went in; and was sitting with the attendants to see the end. And the chief priests, and the elders, and all the council, were seeking false testimony against Jesus, to cause him to be put to death: but found it not, though many false witnesses came up. At last came up two witnesses, saying: This man said, I am able to destroy the temple of God, and to build it in three days. And the high-priest arose, and said unto him: Dost thou make no answer? What are these men witnessing against thee? But Jesus was still silent. And the high-priest said unto him: I require thee to swear by the living God, and tell us, whether thou be
the Christ, the son of God. Jesus saith unto him: I am.

Moreover I tell you, ye will soon see the son of man sitting on the right hand of divine power, and coming upon the clouds of heaven. Then the high-priest rent his clothes, saying: He hath spoken evil against God. What need have we more of witnesses? Behold! ye have now heard his wicked speech. What think ye? They answered and said:

He is guilty of death. Then they spat in his face; and some smote him on the head with their fists, and others on the face with their open hands, saying: Tell us, thou prophet Christ! which is he who smote thee?

Now Peter was sitting at a distance in the hall; and one of the maid-servants came up to him and said: Thou also wast with Jesus the Galilean. But he denied it in the presence of them all, saying: I know not what thou meanest.

And, after he had gone out into the porch, another maid-servant saw him, and saith unto them who were there: This man also was with Jesus of Nazareth. And he denied it again, with an oath: I do not know that man. A little while after, some, who were standing there, came up, and said to Peter: Surely thou art one of them: and indeed thy speech discovereth thee. Then he began to wish curses upon himself, and to swear: I do not know the man. And immediately the cock crew: and Peter called to mind the declaration of Jesus, who had said unto him, Before the cock crow, thou wilt deny me thrice: and he went out and wept bitterly.

Ch. XXVII. Now, early in the morning, all the chief priests and the elders of the people consulted against Jesus, to put him to death. And they bound him, and carried him away, and delivered him up to Pontius Pilate the governor. Then Judas, who had delivered him up, seeing that he was condemned, repented; and gave back the thirty pieces of silver to the chief priests and the elders, saying: I sinned in delivering up innocent blood. But they said: What is that to us? look thou to that. Then he threw down the pieces of money in the temple, and withdrew: and, after his departure, was choked with anguish. Upon this, the chief priests took the pieces of silver, and said: It is not lawful to put them into the sacred treasury, because they are the price of blood: so,
after consultation thereon, they bought with them the potter's
field, to bury strangers in. Wherefore, that field hath been
called the Field of Blood to this day. Then was fulfilled
this declaration of Jeremiah the prophet: And they took the
thirty pieces of silver, the price of him who was valued, whom
the children of Israel valued; and gave them for the potter's
field, as the Lord appointed me.

11 Now Jesus stood before the governour; and the governour
asked him, saying: Thou art then the king of the Jews? Jesus
said unto him: I am. And whilst he was accused by the chief
priests and the elders, he made no answer. Then saith Pilate
unto him: Dost not thou hear what they are witnessing against
thee? And he did not answer a single question; so that the
governour marvelled greatly. Now, during the festival, the
governour used to release unto the multitude one prisoner,
whichever they desired. And they had then a noted prisoner,
17 named Barabbas. Therefore, while they were assembled,
Pilate said unto them: Which do ye wish me to release unto
you? Barabbas, or Jesus named Christ? For he knew, that
they had delivered him up through hatred.

19 Now, while he was sitting on the judgment-seat, his wife
sent unto him, saying: Have thou nothing to do with that
righteous man: for I have suffered much in a dream this day
because of him.

20 But the chief priests and the elders persuaded the multi-
tudes to ask Barabbas from him, and leave Jesus to die.
21 Then the governour said unto them again: Which of the two
do ye wish me to release unto you? And they said: Barab-
bas. Pilate saith unto them: What must I do then with Jesus, named Christ? They all say unto him: Let him be
crucified. And the governour said: What crime then hath
he committed? But they cried out the more, saying: Let
24 him be crucified. Now Pilate, seeing that he did no good,
and that only a greater uproar was made, took water, and
washed his hands before the multitude, saying: I am guiltless
25 of the blood of this righteous man: look ye to it. And all
the people answered: His blood be upon us and upon our
children! Then released he Barabbas unto them: and, when
he had scourged Jesus, delivered him up to be crucified.
Then the soldiers of the governor took Jesus with them to the Praetorium, and assembled against him the whole band: and, after they had stripped him, put round him a scarlet robe: and platted a crown of thorns, and placed it on his head, with a reed in his right hand: and they knelt before him, and kept mocking him, saying: Hail, king of the Jews! And they spat upon him, and took the reed, and continued slapping him on the head. And, after mocking him, they took off the robe, and put his own clothes on him, and carried him away to crucify him. Now, as they were going out of the city, they met with a man of Cyrene, Simon by name: him they forced to carry his cross. And, when they were come to a place called Golgotha, [which means a place of a skull] they gave him vinegar, mingled with bitters, to drink: and, when he had tasted it, he refused to drink. So, after they had nailed him to the cross, they parted his garments among themselves by casting lots for them: and sat down there to guard him. And they placed over his head this writing of his accusation: This is Jesus the King of the Jews.

Then two murderers were crucified with him, one on the right hand, and one on the left. Now they, who were passing by, kept railing at him, wagging their heads, and saying: Thou, who canst destroy the temple, and build it in three days, save thyself! As thou art a son of God, come down from the cross. Likewise the chief priests also, with the scribes and elders, mocked him, and said: He saved others; cannot he save himself? If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let God now deliver him, if he approveth him: for he said, I am a son of God. And in the same manner the murderers also, who were crucified with him, reproached him.

Now there was a darkness over all the land from the sixth hour unto the ninth hour. And, about the ninth hour, Jesus cried out with a loud voice: Eli! Eli! lama sabachthani? that is: My God! my God! why hast thou forsaken me? So when some, who were standing there, heard this, they said: He is calling for Elias. And straightway one of them
ran, and took a spunge, and put it, full of vinegar, on a reed, 
49 and gave him to drink. But others were saying: Hold! let 
50 us see, whether Elias is coming to deliver him. Now, when 
Jesus had cried out again with a loud voice, he expired. 
51 And behold! the vail of the temple was slit from the top to 
the bottom; and the earth shook: and the rocks were split; 
52 and the tombs were opened; and many bodies of the saints, 
53 who were asleep, awoke, and went out of their tombs, after 
they awoke, into the holy city; and were seen by many. 
54 Now, when the centurion and his fellow soldiers, who were 
guarding Jesus, perceived the earthquake, and what had hap-
pended, they were greatly afraid, and said: Certainly this was 
a son of God!
55 And several women were there looking on afar off, who 
had accompanied Jesus from Galilee, and waited on him: 
56 among whom was Mary Magdalene, and Mary the mother of 
James and Joses, and the mother of the sons of Zebedee.
57 Now, in the evening a rich man of Arimathea, named 
Joseph, (who had been too a disciple of Jesus) went up to 
Pilate, and asked of him the body of Jesus. Then Pilate 
59 commanded the body to be given him. So Joseph took the 
body, and wrapped it in a clean linen cloth, and laid it in his 
own new tomb, which he had hewn in the rock; and rolled 
up a great stone to the entrance of the tomb, and went away.
61 And Mary Magdalene was there, and the other Mary, sitting 
over against the sepulchre.
62 On the next day, the day after the preparation, the chief 
priests and the Pharisees came together to Pilate, saying: 
63 Sir, we remember that this deceiver said, while he was yet 
alive, After three days I shall be raised up to life. Order, 
therefore, the sepulchre to be made safe until the third day; 
lest his disciples come by night and steal him, and say unto 
the people, He hath been raised up from the dead: for this 
last imposture will be worse than the first. And Pilate said 
66 unto them: Ye have a guard: go, make the sepulchre safe as 
you can. So they went, and made the sepulchre safe by seal-
ing the stone, and by the guard.

Ch. XXVIII. Now, after the end of the week, as the first day 
of the next week began to dawn, Mary Magdalene and the
other Mary went to view the sepulchre. And behold! a great disturbance had happened: for an angel of the Lord had come down from heaven, and gone and rolled away the stone from the entrance; and was sitting on it. Now his appearance was like lightning, and his raiment bright as snow. So, through fear of him, the keepers had been alarmed, and become like dead men. But the angel said unto the woman: Be not ye afraid: for I know that ye are seeking Jesus, who was crucified. He is not here: for he hath been raised up, as he said. Come, see the place where the Lord lay. And go in haste to tell his disciples that he hath been raised from the dead: and behold! he is going before you into Galilee: there will ye see him. Lo! I told you. And they went out in haste from the tomb, with fear and great joy; and ran to carry his disciples word. Now, as they were going to tell his disciples, behold! Jesus met them; and said: Peace be to you! And they went up, and laid hold on his feet, and paid him homage. Then saith Jesus unto them: Fear ye not: go, tell my brethren from me, to depart for Galilee: and there will they see me.

Now, as they were going, behold! some of the guard went into the city, and told the chief priests all that had come to pass: who, after they had assembled with the elders, and consulted, gave a good sum of money to the soldiers, saying: Tell the people, His disciples came by night, and stole him, while we were asleep. And, if this affair be brought to a hearing before the governor, we will satisfy him, and keep you from trouble. So they took the money, and did as they were taught: and this account of the matter hath been reported among the Jews to this very day.

But the eleven disciples went into Galilee, to the mountain that Jesus had appointed them. And, when they saw him, they fell down and paid him homage: but some were doubtful. And Jesus went up to them, and said: All power is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the father, and of the son, and of the holy spirit: teaching them to observe all the commandments, which I gave you: and behold! I am with you continually to the conclusion of the age. Amen!
THE GOSPEL
OF
ST. MARK.

CHAP. I.

1 The beginning of the gospel of Jesus Christ, the
son of God.

Matt. xii. 10. 2 As it is written in the prophets, Behold! I send my mes-
La. vii. 17. senger before thy face to prepare thy way before thee; a voice of one crying in the wilderness, prepare ye the way of the
Luke iv. 4. Lord; make the paths straight for him: accordingly came
Matt. iii. 1-3. John, baptizing in the wilderness, and preaching a baptism of
5 repentance for remission of sins. And all the country of Judæa and the people of Jerusalem were going out unto him, and were all baptized by him in the river Jordan, upon confess-
6 ion of their sins. Now John was clothed in camel's hair, with a leathern girdle about his loins: and he ate locusts and
7 wild honey; and said, as he continued preaching, One is coming after me, mightier than I: the string of whose shoes
8 I am not worthy to stoop down and untie. I indeed baptize you in water: but he will baptize you in a holy spirit.
9 And in those days came Jesus of Nazareth in Galilee, and
10 was baptized by John in Jordan: and, as he went up out of the water, John saw the heavens open, and the spirit, like a
dove, coming down upon him. And a voice issued from the
11 heavens: Thou art my son, that beloved son, in whom I am well pleased.

Matt. iv. 1-11. 12 And immediately the spirit leadeth out Jesus into the wil-
13 derness: and he continued there in the wilderness forty
days, tried by Satan, and amongst the wild beasts: and the
angels ministered unto him.

8
Now, after John was delivered up, Jesus came into Galilee, preaching the glad tidings of the kingdom of God, and saying:

The time is fully come, and the kingdom of God is at hand:

repent ye, and believe the gospel. And, as he was walking by the sea of Galilee, he saw Simon and Andrew the brother of Simon, casting a net into the sea; for they were fishers:

and Jesus said unto them: Come with me, and I will make you fishers of men. And they straightway left their nets, and went with him. And, going thence a little further, he saw James the son of Zebedee and John the brother of James, in the vessel, putting the nets in order: and, as soon as he called them, they left their father Zebedee in the vessel with the hired servants, and went after him. And they come into Capernaum: and he straightway went on the sabbath-day into the synagogue, and taught as usual: and the people were astonished at his manner of teaching: for he taught them as one who had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; who cried out, saying: Hah! what hast thou to do with us, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art; the holy one of God. And Jesus rebuked him, saying: Hold thy tongue, and come out of him.

And the unclean spirit, after shaking him much and crying with a loud voice, came out of him. And all were amazed; so that they debated with each other, saying: What is this? what new kind of teaching is this? for with authority he commanded even the unclean spirits, and they obey him. So his fame immediately spread into all the neighbouring country of Galilee.

And, as soon as they left the synagogue, they went to the house of Simon and Andrew, with James and John. Now Simon's wife's mother was lying in bed with a fever; and immediately they tell Jesus of her, and he went to her, took her by the hand, and raised her up; and immediately the fever left her, and she ministered unto them. But, in the evening, after sun-set, they brought unto him all their sick and their demoniacs; and the whole city was assembled at the door: and he healed many, afflicted with various diseases; and cast out many demons, and suffered them not to speak, because they knew him.
And, rising up early in the morning, while it was very
dark, he went into a lonely place, and was praying there;
when Simon and the rest went in search of him, and, after
they found him, they say unto him: All are seeking thee.
And he saith unto them: Let us go into the next towns, that
I may preach there also: because for this purpose come
I forth. So he continued preaching in their synagogues
throughout all Galilee; and casting out demons.

And a leper cometh to him, beseeching him, and kneeling
to him, and saying: If thou please, thou canst make me clean.
And Jesus, moved with pity, stretched out his hand and touch-
ed him; and saith unto him: I will: be thou clean. And, as
soon as he had spoken, the leprosy went from the man, and
was cleansed. And Jesus, after strictly charging him, sent
him immediately away, and saith unto him: Take care that
thou say nothing to any man; but go, shew thyself to the
priest, and offer for thy cleansing what Moses appointed, as
a testimony unto them. But the man departed, and began to
talk much about it, and to publish it; so that Jesus could no
more go openly into the city; but continued without in
lonely places: and the people kept coming to him from all
parts.

Ch. II. And Jesus returned to Capernaum after some days; and it
was heard that he was in a house there. And many immedi-
ately assembled, so that even the space before the door could not
contain them: and he was speaking the word unto them.
And a man with a palsy was brought unto him, borne by
four. And, as they could not come near him because of the
multitude, they took up the roof of the house where he was,
by forcing open the door; and let down the bed, on which
the sick man lay. Now, when Jesus saw their faith, he saith
to the sick man: Child, thy sins be forgiven thee. Then
some of the scribes, sitting there, were reasoning in their
hearts, Why doth this man speak thus wickedly? Who can
forgive sins but God only? And Jesus, knowing at once in
his own mind, that they were thus reasoning in themselves,
said unto them: Why have ye these reasonings in your
hearts? For which is easier? to say to the sick man, Thy sins
be forgiven thee; or to say, Arise, and take up thy bed, and
MARK II.

10 walk; but that ye may know the son of man to have authority upon earth to forgive sins? *Then* he saith to the sick man:

11 I say unto thee, Arise, and take up thy bed, and go home.

12 And he arose immediately, and took up his bed, and went out before them all; insomuch that they were all amazed, and glorified God, saying: We never saw it thus.

13 And *Jesus* went out again by the sea: and all the multitude was thronging to him; and he continued to teach them.

14 And, passing on, he saw Levi the son of Alpheus, sitting at the custom-house; and saith unto him: Come with me. And

15 he arose, and went with him. And many tax-gatherers and heathens were eating in the house at the same table with Jesus and his disciples: for many of them had accompanied him. And, when the scribes and the Pharisees saw him eating with these tax-gatherers and heathens, they said to his disciples: How is it that he eateth and drinketh with these tax-gatherers and sinners? And Jesus, hearing this, saith unto them: They, who are well, need not a physician; but they who are sick. I am not come to call righteous men, but sinners, to repentance.

18 And the disciples of John and of the Pharisees used to fast; and they come to *Jesus*, and say: Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them: Can the companions of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall depart from them; and then will they fast in those days. Now, no one seweth a patch of new cloth on an old garment: if so, the new piece taketh away from the entireness of the old garment, and

20 a worse rent is made. And no one putteth new wine into old bottles: if so, the new wine bursteth those bottles, and the wine is spilled, and the bottles are destroyed: but we must put new wine into new bottles.

23 And it come to pass as he was going through the corn-fields on the sabbath-day, his disciples plucked the ears of corn, as they went along. And the Pharisees said unto him: See; why are they doing what is not lawful, on the sabbath? And he said unto them: Have ye never read what David did when
26 hunger pressed him, he and his companions? How he went
into the house of God in the days of Abiathar the high-priest,
and ate the shew-loaves, which the priests only are allowed
27 to eat; and gave also to his companions? And Jesus said
unto them: The sabbath was made for man, and not man for
28 the sabbath. So that the son of man is master even of the
sabbath.

Ch. III. And Jesus went again into the synagogue: and a man
2 with a withered hand was there. And they were maliciously
observing, whether he would heal the man on the sabbath-day,
3 that they might accuse him. And he saith unto the man with
the withered hand: Bring thyself forward into the middle.
4 And he saith unto them: Is it right to do good, or to do ill, on
the sabbath-day? to save life, or to kill? But they continued
5 silent. Then, after looking round upon them, being angry
and at the same time sorry for the blindness of their hearts,
he saith unto the man: Stretch out thy hand: and he stretch-
ed it out; and his hand was restored to its soundness like the
other.

6. And the Pharisees went out immediately, and continued in
consultation together, with the Herodians, against Jesus, how
7 they might destroy him. Then he withdrew with his disci-
plies to the sea: and a great multitude from Galilee followed
8 him, and from Judea, and from Jerusalem, and from Idumea,
and from the side of the river Jordan; and they about Tyre
and Sidon, a vast multitude! hearing what great things he
9 was doing, came unto him. And he told his disciples to keep
a small vessel close to him, because of the multitude, that they
10 might not press upon him: for he healed many, so that all,
11 who had diseases, were pushing forwards to touch him. And
the unclean spirits, when they saw him, used to fall down be-
fore him, and cry out, saying: Thou art the son of God. And
he always strictly charged them not to make him known.
13 Then Jesus goeth up into the mountain, and calleth to him
14 such as he desired; and they went unto him: and he appoint-
ed twelve to be with him, and to go forth to preach, and to
16 have power to heal diseases, and to cast out daemons: Simon,
17 whom he surnamed Peter; and James the son of Zebedee, and
John the brother of James, whom he surnamed Boanerges,
18 that is, sons of thunder; and Andrew, and Philip, and Bar-tholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananite, and Judas Iscariot, who also delivered him up. And they come to a house; and a multitude crowdeth together again, so that they are not able even to eat bread. And, when his own family heard of it, they went out to secure him; for some had told them, that he was gone out.

22 And the scribes of Jerusalem, who had come down, said:

He hath Beelzebub with him: and, He casteth out these demons by the prince of the demons. And he called them to him, and spake unto them in parables: How can Satan cast out Satan? And, if a kingdom be divided against itself, that kingdom cannot continue steadfast: and if a family be divided against itself, that family cannot continue steadfast. So, if Satan rise up against himself and be divided, he cannot continue steadfast, but hath an end. No man can go into the house of the strong one, and seize his goods: he must first bind the strong one and then he may seize his goods. Verily, I say unto you, all sins may be forgiven the sons of men, and all the wicked speeches, which they may utter: but whosoever shall speak evil against the holy spirit, he hath no forgiveness in this age, but is in danger of eternal punishment. Because they said, He hath an unclean spirit.

31 Accordingly, his brethren and mother come: and standing without, send some to call him; (for the multitude was sitting about him) who said unto him: Behold! thy mother and thy brethren without are inquiring for thee. And he answered them, saying: Who is my mother? and who are my brethren? And, looking around on those, who were sitting about him, he saith: Behold my mother and my brethren! For, whosoever shall do the will of God, he is my brother, and sister, and mother.

CH. IV. And Jesus began to teach them again by the sea-side; and a great multitude was gathered unto him, so that he got into the vessel, and sat thereupon the sea; and all the multitude continued on the shore. And he taught them, as usual, many things by parables, and said unto them as he taught them: Hearken: behold! a sower went forth to sow: and,
MARK IV.

4 as he was sowing, one part happened to fall by the road side;
5 and the fowls of the air came, and ate it up. And another part fell on rocky ground, where they had not much earth:
6 and they sprang up forthwith, because they had no depth of earth; and, when the sun was up, were scorched; and, from
7 having no root, withered away. And one part fell among
8 the thorns: and the thorns grew up, and choked it; so that
9 it yielded no fruit. But another part fell on the good ground,
10 and yielded growing and thriving fruit; and brought forth,
11 some thirty, and some sixty, and some a hundred fold. And
12 he said unto them: Whoso hath ears to hear, let him hear.
13
14 Now, when he was in private, they, who were about him
15 with the twelve, asked him concerning this parable. And he
16 said unto them: Unto you it is given to know the myster-
17 ry of the kingdom of God: but unto them, that are with-
18 out, all these things are in parables: inasmuch as they
19 see clearly, and perceive not; and hear plainly, but under-
20 stand not, so as to turn to me, and have their sins forgiven
21 them. Then he saith unto his disciples: Do not ye know
22 this parable? How then will ye know all my parables?
23 The sower soweth the word. Now, those by the road-side
24 have the word indeed sown in them, but, as soon as they have
25 heard it, Satan cometh and taketh away the word, that was
26 sown in their hearts. They likewise, that are sown on rocky
27 places, are those, who, as soon as they hear the word, receive
28 it with gladness; yet, having no root in themselves, endure
29 but a little time; for, when afflictions, or persecution ariseth
30 because of the word, they immediately fall away. And they,
31 that are sown among the thorns, are such as hear the word;
32 but the cares of this life, and the deceitfulness of riches, and
33 other lusts, coming upon them, together choke the word, and it
34 becometh unfruitful. And they, that were sown on the good
35 ground, are such as hear the word and receive it; and bear
36 fruit, some thirty, and some sixty, and some a hundred fold.

37 And he said unto them: Does the lamp come to be put un-
38 der the bushel, or under the couch; and not rather to be set
39 upon its stand? For there is nothing hid, that will not be
40 brought to light: and nothing has been laid up in secret, but
41 to come into open view. If any one have ears to hear, let
him hear. And he said unto them: Consider what ye hear: the measure, which ye give, will be given to you, who hear, in abundance. For, whosoever hath, to him will be given; and from him, who hath little, even that little will be taken. And he said: So is the kingdom of God, as if a man should cast seed upon the ground; and, while he sleeppeth by night and riseth by day, the seed should spring up and grow he knoweth not how. For the earth bringeth forth fruit of itself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, he feth forth sendeth out the sickle; for the harvest is at hand.

And Jesus said: To what shall we liken the kingdom of God? Or what comparison shall we use concerning it? It is like a grain of mustard-seed, which, when it is sown on the ground, is less than all the seeds that are sown on the ground; but, after it is sown, riseth up, and becometh the greatest of all the herbs, and shooteth out great branches, so that the fowls of heaven may roost under the shadow of it.

And in many such parables he used to speak the word unto them as they were able to understand: but without a parable did he not speak unto them: and he constantly explained every thing in private to his disciples.

And the same day, in the evening, he saith unto them: Let us cross to the other side. So they left the multitude, and take him with them in the vessel: (other little vessels also were with it) when a great gust of wind arose; and the waves dashed against the vessel, so that it was now becoming full.

And he was in the stern, asleep on a pillow; and they rouse him, and say unto him: Teacher, carest thou not, that we are perishing? Then he awoke, and rebuked the wind, and said unto the sea: Peace! be still! Then the wind ceased, and there was a great calm. And he said unto them: Why are ye so fearful? How is it that ye have not faith? And they were very much afraid, and said unto each other: Who then is this; when even the wind and the sea obey him?

CH. V. Then Jesus and his disciples crossed the sea to the coun-try of the Gadarenes. And, as soon as he left the vessel, a 3 man out of the tombs met him, with an unclean spirit; who dwelt in the tombe, and no one could bind him even with
chains: inasmuch as he had been often bound with fetters and chains, and the chains had been rent in sunder by him, and the fetters broken to pieces: and no one could master him.

And all the night and day was he crying in the mountains and in the tombs, and bruising himself with stones. Now, when he saw Jesus from afar off, he ran, and fell down before him, and cried out with a loud voice: What hast thou to do with me, Jesus, son of the most high God? I adjure thee by God, torment me not. For Jesus had said to him: Thou unclean spirit, it, come out of the man. And he asked him: What is thy name? The man answered: My name is legion: for we are many. And he besought Jesus much, not to send them away out of the country. Now a great herd of swine was feeding there by the mountains. And all the demons besought him, saying: Send us to the swine, that we may go into them. And immediately Jesus gave them leave. So the unclean spirits left the man, and went into the swine; and the herd, about two thousand, rushed down the steep bank into the sea, and were choked in the sea. And the feeders of the swine fled, and told it in the city and the country: and the people went out to see what it was that had been done; and come to Jesus, and see the demoniac, who had possessed the legion, with his clothes on, and in his senses: and they were afraid. And they, who had seen, related to the people, how this had been done to the possessed man; and about the swine. And they besought him to leave their borders. And, when he was got into the vessel, he, who had been a demoniac, entreated that he might continue with him. Jesus, however, suffered him not, but saith unto him: Go home to thine own family, and tell them how much the Lord hath done for thee, and pitied thee. So he went away, and began to publish in Decapolis, how much Jesus had done for him: and all were astonished.

And, when Jesus had crossed back again in the vessel to the other side, a great multitude came together unto him: and he continued by the sea. And behold! one of the rulers of the synagogue cometh, Jairus by name; and, as soon as he seeth Jesus, falleth at his feet, and earnestly besought him, saying:

My little daughter is at the point of death: come, lay thy hands on her, that she may recover and live. So Jesus went
with him; and a great multitude was following him and pressing him in a body.

25 And a certain woman, with an issue of blood twelve years, 
26 who had suffered much from many physicians, and spent all 
27 that she had, and was not better but rather worse; having heard 
of Jesus, came behind in the throng, and touched his outer 
garment: for she said: If I can touch but his clothes, I shall 
29 be well. And the fountain of her blood was immediately 
dried up; and she felt in her body, that she was free from 
that disorder. And Jesus, knowing at once within himself, 
that this power had gone out from him, turned about in the 
31 multitude, and said: Who touched my clothes? And his dis-
ciples said unto him: Thou seest the multitude pressing thee 
in a body; and sayest thou: Who touched me? And he was 
looking round to see who had done this; when the woman, 
affrighted and trembling, knowing what had happened to her, 
came and fell down before him, and told him all the truth. 
34 And he said unto her: Daughter, thy faith hath made thee 
well: go in peace; and continue free from thy disorder.

35 While he was yet speaking, there came some from the ruler 
of the synagogue, who said: Thy daughter is dead: why 
36 troublest thou the teacher any further? But, as soon as Jesus 
heard these words, he saith to the ruler of the synagogue: Be 
37 not afraid: only believe. And he suffered no one to accom-
pany him, save Peter, and James, and John the brother of 
James. And he cometh to the house of the ruler of the syna-
gogue, and seeth them in confusion, weeping and howling 
greatly. And he went in, and saith unto them: Why are ye 
making this disturbance and lamentation? the child is not 
dead, but asleep. And they laughed at him. But he turned 
them all out, and taketh with him the father of the child and 
the mother, and the three disciples; and goeth into the place 
where the child was laid. And he took the child by the hand, 
and saith unto her: Talitha cumi: which means, I say unto thee, 
42 Little maid, arise. And the young damsel immediately arose, 
and continued to walk about; for she was about twelve years 
old: and they were astonished with a great astonishment. 
43 And he charged them much to let no one know this: and bade 
them give her something to eat.
Mark VI.

Ch. VI. And Jesus departed thence, and came into his own town. And, when the sabbath-day came, he began to teach in the synagogue; and many heard him, and were astonished, saying: Whence hath this man these things? and what is this wisdom that is given him? for even these mighty works are done by his hands. Is not this the carpenter, the son of Mary, and the brother of James and Joseph and Judas and Simon? and are not his sisters here amongst us? And they revolted at him. But Jesus said unto them: A teacher is not without honour, save in his own town, and among his kinsmen, and in his own family. And he could not do any miracle there beyond healing a few sick people by laying his hands upon them: and he wondered at their want of faith, and went round about the villages teaching.

And Jesus calleth to him his disciples, and began to send them forth by two and two; and gave them power over demons; and commanded them to take nothing for their journey, but a staff only; no scrip, no bread, no money in the purse; but with shoes on their feet: and not to put on two coats. And he said unto them: Wherever ye enter a house, stay in it till ye leave that place. And, whosoever shall not receive you, nor hearken to you; when ye go thence, shake off the dust that is under your feet, for a testimony unto them. Verily, I say unto you, it will be more tolerable for Sodom and Gomorrah in a day of punishment, than for that city. And they went forth, and preached repentance: and cast out many demons, and anointed many sick people with oil, and healed them.

And Herod the king heard of him, (for his name was spread abroad) and said: John the Baptist hath been raised from the dead; and therefore these mighty works are wrought by him. Others said: It is Elias: and others said: It is a prophet, or like one of the prophets. But, when Herod heard of him, he said: It is John, whom I beheaded: he hath been raised from the dead. For Herod himself for the sake of Herodias his brother Philip's wife, whom Herod had married, had sent and laid hold on John, and bound him in prison. For John was constantly saying to Herod: It is not lawful for thee to have thy brother's wife: so that Herodias was enraged at
him, and desirous of killing him; but was not able. For Herod reverenced John, knowing him to be a righteous and holy man; and greatly respected him, and did many things at his instruction, and heard him gladly. Now on a convenient day, the birth-day of Herod, when he was giving a supper to his nobles and captains and great men of Galilee, the daughter of Herodias came in and danced, and pleased Herod and the guests so much, that the king said unto the damsel:

Ask of me whatsoever thou wilt, and I will give it thee. And he confirmed it by swearing: Whatsoever thou shalt ask of me, I will give it thee, even unto half of my kingdom. But she went out, and said unto her mother: What shall I ask? who said: The head of John the Baptist. So she came forthwith in haste unto the king with this request, saying: I wish that thou wouldest give me immediately upon a dish the head of John the Baptist. And the king was very sorry; but, because of the oaths and the guests, he was unwilling to refuse her; and straightway sent one of the guards, and ordered the head to be brought. So the guard went and beheaded John in the prison, and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother. And, when his disciples heard of it, they came and took away the case, and laid it in a tomb.

And the apostles come together unto Jesus, and tell him every thing, both what they had done and what they had taught. And he said unto them: Come ye by yourselves apart into a lonely place, and rest yourselves awhile: (for so many were coming and going that they had no opportunity even to eat): and they went away in the vessel to a lonely place secretly. But the multitudes saw them go, and many distinguished him among them; and ran together by land from all the cities to that place, and came there before them, and crowded about him. And, when Jesus went out of the vessel, he saw a great multitude, and pitied them, because they were like sheep without a shepherd: and he began to teach them many things. And at a late hour of the day, his disciples came up unto him, saying: This is a lonely place, and it is now a late hour: send them away, that they may go into the country round, and the villages, to buy themselves bread;
MARK VI.

37 for they have nothing to eat. But he answered and said unto them: Give ye them to eat. And they say unto him: Shall we go and buy two hundred penny-worth of bread, and give
38 them to eat? He saith unto them: How many loaves have ye? Go and see. And, when they knew, they say: Five, 39 and two fishes. And he commanded them to make all the 40 people sit down by companies on the green grass: and they 41 sat down in companies, by hundreds, and by fifties. And he 42 took the five loaves and the two fishes, and looked up to heaven, and blessed God, and brake the loaves, and gave them 43 to his disciples to distribute; and divided the two fishes for 44 them all. And all ate, and were filled. And twelve baskets 45 full of the fragments were taken away, besides fragments of 46 the fishes. And they, who had eaten of the loaves, were 47 about five thousand men. And straightway he forced his 48 disciples to get into the vessel, and to go before him across 49 to Bethsaida, while he sent away the multitude: and, after 50 parting from them, he went into the mountain to pray. And, 51 in the evening, the vessel was in the midst of the sea, and he 52 alone on the land. And he saw them harassing themselves with 53 rowing, (for the wind was against them): and, about the 54 fourth watch of the night, goeth to them by walking upon the 55 sea: and was intending to pass by them. But, when they 56 saw him walking upon the sea, they supposed him to be an 57 apparition; and cried out: for they all saw him, and were 58 troubled. And immediately he spake to them, and said:
59 Take courage: it is I: be not afraid. And he went up into 60 the vessel to them; and the wind was still: and they were 61 lost in exceedingly great astonishment. For they were not 62 brought to a right understanding of him by the miracle of 63 the loaves; because their heart was blinded. And they 64 crossed over to the land of Gennesaret, and brought the 65 vessel to the shore: and, as soon as they landed, the people 66 recollected him, and ran all about that country, and began 67 to bring the sick on beds from every side, wherever they 68 heard he was: and into whatsoever village, or city, or coun-
69 try, he was going, they used to place the sick in the streets, 70 and to beseech him that they might touch if it were but the 71 border of his garment; and as many as touched it were 72 constantly made well.
CH. VII. And the Pharisees and some of the scribes, who had come from Jerusalem, resort unto Jesus; and upon seeing some of his disciples eating bread with unholy, [that is, with unwashed hands,] they found fault. For the Pharisees and all the Jews never eat without throwing a handful of water over their hands, holding the tradition of the elders: and, when they come from the market, except they dip their hands in water, they eat not: and many other such traditions they observe, washings of cups, and measures, and brazen vessels, and couches. Then the Pharisees and the scribes ask him: Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? And he answered and said unto them: Well hath Isaiah taught concerning you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me: but in vain do they worship me, teaching for doctrines the commandments of men. For ye have let go the commandment of God, but hold the tradition of men, the washings of measures and cups: and many other such things as these ye do. And he said unto them: Ye entirely set aside the commandment of God, that ye may keep your own tradition. For Moses said: Honour thy father and thy mother: and, Whoso revileth father or mother, he shall be put to death. But ye teach, that a man may say to his father or mother, it is korban, that is a gift, by which thou mightest have been profited by me; and suffer him not to do any thing for his father or his mother: thus making void the word of God by your tradition. And many such things as these ye do. And he called to him all the multitude, and said unto them: Hearken ye all unto me, and understand. Nothing from without a man by going into him can defile him; but the things, which come out of him, are those that defile a man. Whoso hath ears to hear, let him hear.

And, when Jesus was gone into a house from the multitude, his disciples asked him concerning this parable. And he saith unto them: Are ye also thus without understanding? Do ye not understand, that whatever goeth into a man cannot defile him? for it goeth not into the heart, but into the belly, and proceedeth to that part of the body that cleareth
20 all the food. And he said: What cometh out of a man, that
d evil reasonings, adulteries, fornications, murders, thefts,
excessive desires, wickednesses, guile, unchastity, an envious
eye, evil speaking, pride, arrogancy: all these evil things
come from within, and defile a man.
24 And he arose, and departed thence towards the borders of
Tyre and Sidon; and, desirous that no one should know of
him, went into a house; but he could not be hid. For a
woman, whose little daughter had an unclean spirit, heard
of him, and came and fell at his feet, (now the woman
was a Greek, a Syro-Phoenician by birth,) and besought him to
cast the daemon out of her daughter. But Jesus said unto
her: Let the children be filled first: for it is not right to take
the children’s bread, and throw it to the dogs. And she an-
swered: Yes, master; for even the dogs eat the children’s
crumbs under the table. And he said unto her: For this
very saying, go thy way: the daemon is gone out of thy
daughter. And she went home, and found her daughter,
with her clothes on, upon the couch, and the daemon gone
out of her.
31 And again, leaving the borders of Tyre and Sidon, he came
to the sea of Galilee, through the midst of the borders of
Decapolis. And they bring unto him a deaf man with an
impediment in his speech; and beseech him to put his hand
upon him. And, taking him aside from the multitude to him-
self, he spat, and put his fingers into his ears, and touched
his tongue; and, looking up to heaven, sighed, and said unto
him: Ephphatha, that is, Be thou opened. And immediately
his ears were opened, and the string of his tongue was loosed,
and he spake plain. And Jesus charged them to tell no one;
but the more he charged them, so much the more a great deal
did they publish it; and were most exceedingly astonished,
saying: He hath done all things well: he maketh both the
defaf to hear, and the dumb to speak.
Ch. VIII. In those days, the multitude being very great, and
having nothing to eat, Jesus called his disciples unto him,
and saith unto them: I pity the multitude; for they now
continue with me three days, and have nothing to eat: and,
if I send them home fasting, they will faint by the way; for
some of them come from far. And his disciples answered:
Whence shall any one be able to fill these with bread here
in a wilderness? And he asked them: How many loaves
have ye? And they said: Seven. And he commanded the
multitude to sit down upon the ground: and took the seven
loaves, and, after giving thanks to God, brake them, and gave
to his disciples to set before the multitude: and they did so.
And they had a few small fishes; and he blessed God, and
commanded that these also should be set before them. So
they ate, and were filled: and seven baskets of remaining
fragments were taken away. Now they, who had eaten,
were about four thousand: and he sent them away; and im-
mediately got into the vessel with his disciples, and came
into the parts of Dalmanutha.

And the Pharisees came forth, and began to dispute with
him, and to try him by requiring of him a sign from heaven.
And, after sighing deeply within himself, he saith: Why doth
this race require a sign? Verily, I say unto you, no sign shall
be given to this race. And he left them, and got again into
the vessel, and crossed over.

Now the disciples had forgotten to take any loaves, and had
only one loaf with them in the vessel: and he charged them,
saying: See that ye beware of the leaven of the Pharisees,
and of the leaven of Herod. And they were reasoning with
each other, saying: This is because we have no loaves;
when Jesus perceived it, and said unto them: Why are ye
reasoning because ye have no loaves? Have ye yet no thought
nor understanding? And is your heart still blinded? Have
ye eyes, and see not; ears, and hear not? And do ye not
remember, when I brake the five loaves among the five thou-
sand, how many baskets full of fragments ye took away?
They say unto him: Twelve. And, when the seven loaves
among the four thousand, how many vessels full of fragments
ye took away? And they said: Seven. And he said unto
them: Why do ye not understand?

And, as he cometh to Bethsaida, they bring a blind man
unto him, and beseech him to touch the man. And he took
the blind man by the hand, and led him to the outside of the village: and, after spitting on his eyes, put his hands upon them, and asked him: Dost thou see any thing? And he looked up, and said: I see men, like trees, walking. Then Jesus put his hands again upon the eyes of the man, and made him look up; and he was restored, and saw all things clearly. And he sent the man home, saying: Go not into this village, nor tell any one in this village.

And Jesus went forth with his disciples into the villages of Caesarea Philippi; and, on the road, asked his disciples, saying: Whom do the people say that I am? They answered: John the baptist: and some say, Elias; and others, One of the prophets. And he saith unto them: Now, whom say ye that I am? Peter answered: Thou art the Christ. And he charged them to tell no one concerning him. And he began to teach them, that it was necessary for the son of man to suffer many things, and to be scornfully rejected by the elders and chief priests and scribes; and to be killed, and return to life after three days. And he was telling them this information with great plainness: upon which Peter took him aside, and began to reprove him. But he turned about, and, in the presence of his disciples, rebuked Peter, saying: Get thee behind me, Satan! for thou mindest not the things of God, but the things of men. And he called to him the multitude with his disciples, and said unto them: Whosoever wisheth to go with me, let him deny himself and take his cross, and follow me. For, whosoever shall be desirous of saving his life, he will lose it: but, whosoever shall lose his life for the sake of me and the gospel, he will save it. For what will it profit a man, if he gain the whole world, and lose his life? Or what can a man give to redeem his life? Whosoever, therefore, shall be ashamed of me and of these my words among this ungodly and sinful race, of him will the son of man be ashamed in his turn, when he cometh in the glory of his father with the holy angels. And he said unto them: Verily, I say unto you, some here present will not taste of death, till they have seen the kingdom of God come with power.
MARK. IX.

Six days after, Jesus taketh with him Peter and James and John, and bringeth them up into a high mountain privately by themselves; where his appearance was changed in their presence: for his raiment became bright like snow, exceedingly white, so as no fuller on earth can whiten. And they saw Elias and Moses talking with Jesus. Then Peter saith unto Jesus: Master, it is better for us to abide here: and let us make three tents, one for thee, and one for Moses, and one for Elias. For he knew not what to say, as they were greatly afraid. And a cloud overshadowed them; and a voice came out of the cloud, saying: This is my son, that beloved son: hear him. And they looked round them immediately, but saw no one any more, save Jesus alone with themselves.

Now, as they were going down from the mountain, he charged them to tell no one what they had seen, save when the son of man was risen from the dead. And they laid hold on that saying, disputing with themselves what this rising from the dead could mean. And they asked him, saying: Why say the scribes, that Elias must first come? Then he answered and said unto them: Elias indeed cometh first to restore all things, and (as it is written also concerning the son of man) to suffer many things, and to be contemptuously treated. But, I say unto you, that Elias is both come already, and that they did unto him, whatsoever they pleased; as it was written of him.

And, when he came to the disciples, he saw a great multitude about them, and some scribes disputing with them: and all the multitude, as soon as they saw him, were greatly surprised; and ran up to him, and saluted him. And he asked the scribes: What are ye disputing about with them? And one of the multitude answered: Teacher, I brought unto thee a son of mine, who hath a dumb spirit; and, when it seizeth him, it dasheth him against the ground; and he foameth, and gnasheth his teeth, and wasteth away: and I spake to thy disciples to cast it out, but they could not. Then he answered: O! faithless race! how long must I be with you? how long shall I endure you? Bring him to me. And they brought the man unto him. And, as soon as he saw Jesus, the spirit shook him much, and he fell upon the ground, and kept
21 rolling himself about, foaming. And Jesus asked his father: How long hath he been in this way? who said: From a child: and oftentimes it hath cast him both into fire and water, to destroy him. But, if thou canst do any thing, take pity on us and help us. Then Jesus said unto him: I can, if thou canst believe: all things are possible to him who believeth.

24 And immediately the father of the child cried out with tears: Master, I do believe: help thou the weakness of my faith.

25 But Jesus, seeing the people run up together in crowds, rebuked the unclean spirit, saying unto it: Thou dumb and deaf spirit, I charge thee, come out of him, and go into him no more. So after crying out and shaking him much, it came out: and he seemed as if he were dead; so that many said:

27 He is dead. But Jesus took him by the hand, and raised him; and he arose. And, when Jesus was gone into a house, his disciples asked him privately: Why could not we cast it out? And he said unto them: This kind of faith can be produced only by prayer and fasting.

30 And they departed thence; and he was desirous that no one should discover him as they were passing along through Galilee: for he was teaching his disciples, and telling them:

The son of man is going to be delivered up into the hands of men, and they will kill him, and, after he hath been killed, he will return to life on the third day. But they understood not that declaration, and were afraid to ask him.

33 And, when he was come to Capernaum, and was in the house, he asked them: What were ye disputing among yourselves on the road? But they gave no answer: for they had been disputing with each other on the road, which would be greatest. And he sat down, and called the twelve, and said unto them: If any one desire to be first, let him be last of all, and a servant of all. And he took a little child, and set him in the midst of them; and, holding it in his arms, said unto them: Whosoever shall receive one like such little children in my name, he receiveth me; and, whosoever shall receive me, he receiveth not me, but him who sent me. (And John said unto him: Teacher, we saw one, not of our company, casting out demons in thy name; and we hindered him. But Jesus said: Do not hinder him: for no
one will do a miracle in my name, and readily speak evil of me. For, whosoever is not against us, he is for us.)

[Matt. X. 42] 41 And, whosoever shall give you a cup of water to drink in my name, because ye belong to Christ; verily, I say unto you, he will in no wise lose his reward. And, whosoever shall lead into sin one of these lowly disciples who believe in me, it was better for him, if a mill-stone, fastened about his neck, should be cast into the sea. And, if thy hand be leading thee to sin, cut it off: it is better for thee to enter life without this limb, than, with two hands, to go into hell; where their worm dieth not, and the fire is not quenched. And, if thy foot be leading thee to sin, cut it off: it is better for thee to enter maimed into life, than, with two feet, to be cast into hell; where their worm dieth not, and the fire is not quenched.

[Luke xiv. 16] 46 And, if thine eye be leading thee to sin, pluck it out: it is better for thee to go into the kingdom of God with one eye, than, with two eyes, to be cast into hell; where their worm dieth not, and the fire is not quenched. For every one will be salted with fire; and every sacrifice will be salted with salt. Salt is good: but, if the salt lose its saltiness, with what will ye season it? Have salt in yourselves, and be at peace with each other.

[Luke xiv. 16] 50 Ch. X. And Jesus arose, and departed thence into the borders of Judea through the country by the side of the river Jordan: and multitudes come together again unto him; and, according to his custom, he was teaching them again; when the Pharisees came up, and tried him with this question: Is it lawful for a man to divorce his wife? But he answered them:

[Matt. xxv. 1] 4 What hath Moses commanded you? And they said: Moses suffered us to give a writing of separation, and to divorce her.

[Luke xxv. 1] 5 And Jesus answered: For the hardness of your heart, he wrote you this precept: but, in the beginning of the creation, God made them a male and a female. For this cause shall a man leave his father and mother, and cleave unto his wife; and the two shall be one flesh: so that they are no longer two, but one flesh. What therefore God joined together, let no man put asunder. And in the house his disciples asked him again concerning the same thing; and he saith unto them: Whosoever shall divorce his wife and marry another, he commit-


MARK. X.

12 teth adultery against her: and, if a woman divorce her husband and marry again, she committeth adultery. Matt. XIX, 13.
13 And they kept bringing little children to him, that he might touch them; but his disciples constantly rebuked those who brought them. Jesus seeing this, was much displeased, and said unto them: Suffer these little children to come unto me, and hinder them not: for of such is the kingdom of God. Verily, I say unto you, whosoever shall not like a little child, receive the kingdom of God, he cannot enter therein. And he took them up in his arms, put his hands upon them, and blessed them.
17 And, as he was going forward along the road, one ran up, and knelt before him, and asked him: Good teacher, what must I do to inherit eternal life? But Jesus said unto him: Why callest thou me good? None is good but one, that is God. Thou knowest the commandments; Do not commit adultery, Do no murder, Do not steal, Bear not false testimony, Defraud not, Honour thy father and mother. And he answered and said unto Jesus: Teacher, all these things have I kept from my youth. Then Jesus looked earnestly upon him with fondness, and said unto him: One thing thou lackest: go, sell all that thou hast, and give it to the poor, and thou wilt have a treasure in heaven: and come, take the cross, and go with me. But he was deeply affected at that saying, and went away sorrowful; for he had great possessions. Then Jesus, looking round about, saith to his disciples: How hardly will they, that have riches, come into the kingdom of God! Now the disciples were wondering at these words; when Jesus said again: Children, how hard is it for them, that trust in riches, to come into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to come into the kingdom of God.
26 So they were wondering exceedingly, and saying among themselves, What rich man then can be saved! when Jesus, looking earnestly upon them, saith: With men it may be impossible, but not with God: for with God all things are possible. Upon this Peter said unto him: Behold! we gave up every thing to go with thee. Jesus answered: Verily, I say unto you, Not one of you hath given up house, or brethren,
or sisters, or father, or mother, or wife, or children, or lands,
for the sake of me and the gospel, who will not receive a
hundred times over, now at this very season, his houses, and
brethren, and sisters, and mothers, and children, and lands, but
with great hardness; and, in the time to come, everlast-
ing life. But many that are first, will be last; and the last,
first.

Now, they were on the road, journeying up to Jerusalem;
and Jesus kept going before them, and they were following
in astonishment and fear: when he took the twelve aside
again, and began to tell them what was speedily to befall
him: Behold! we are going up to Jerusalem; and the son of
man will be delivered up to the chief priests and the scribes;
and they will condemn him to death, and deliver him up to
the Gentiles, who will mock him, and scourge him, and spit
upon him, and kill him: and on the third day he will return
to life.

And James and John, the sons of Zebedee, go up to him,
and say: Teacher, we wish thee to do for us what we shall
ask. And he said unto them: What is it that ye wish me
to do for you? Then they said unto him: Grant that one of
us may sit on thy right hand, and the other on thy left, in thy
glory. But Jesus saith unto them: Ye know not what ye are
asking. Can ye drink the cup, that I am drinking: and be
baptized with the baptism, that I am baptized with? And they
said unto him: We can. Then Jesus said unto them: Ye
will indeed drink the cup, that I am drinking; and be bap-
tized with the baptism, that I am baptized with: but to sit
on my right hand and on my left, is not mine to give, unless
to those for whom it is prepared. And, when the ten heard
it they were moved with indignation against James and John;
but Jesus called the twelve up, and said unto them: Ye know
that the rulers of the Gentiles exercise a harsh authority, and
their princes lord it over them. Let it not be so amongst
you: but whosoever wisheth to be the greatest among you, let
him be your minister; and, whosoever wisheth to be first of
you, let him become a servant of all: for the son of man also
came not to be ministered unto, but to minister; and to give
his life a ransom for many.
46 And they come to Jericho: and, as he was going out of Jericho with his disciples and a great multitude, blind Barti-
meus was sitting by the road-side, begging. And, when he heard that it was Jesus of Nazareth, he began to cry out,
saying: Jesus, thou son of David! have mercy on me. And many were charging him to hold his tongue; but he kept crying out so much the more: Thou son of David! have mercy on me! Then Jesus stood still, and commanded him to be called. So they call the blind man, saying unto him: Take courage: arise; he calleth thee. And he threw off his gar-
ment, and arose, and went to Jesus. And Jesus saith unto him: What dost thou wish me to do for thee? The blind man said unto him: My master! to give me my sight. Then Jesus said unto him: Go thy way; thy faith hath made thee well. And he received his sight immediately, and continu-
ed going with Jesus along the road.

Ch. XI. Now as Jesus and his disciples come nigh Jerusalem, at Bethphage and Bethany by the mount of Olives, he sendeth forth two of his disciples, and saith unto them: Go into that village over against you; and, as soon as ye go into it, ye will find a colt tied, on which no man ever sat: loose it, and bring it. And if any one say unto you, Why are ye doing this? say, The master hath need of it: and straightway he will send it hither. So they went, and found the colt tied by the door without, in the open street; and they loose it. 5 Now some of those, who were standing there, said unto them: What are ye about, loosing the colt? And they said unto the men as Jesus had commanded: so the men suffered them. 7 And the disciples brought the colt to Jesus, and cast their garments on it, and set him thereon: and many spread their garments in the road; and others cut branches from the trees, and strewed them in the road. And they that were going before, and they that were following, kept crying out: Hosanna! blessed be he, who cometh in the name of the Lord! 10 Blessed be the kingdom which cometh in the name of the Lord; the kingdom of our father David! Hosanna in the highest!

11 And he went into Jerusalem, and into the temple; and, after looking about on every thing, when the evening was now
come, departed for Bethany with the twelve. And, on the
morrow, as they went from Bethany, he was hungry: and,
seeing a fig-tree at a distance with leaves on, he went, if he
might chance to find some fruit upon it; for the season of
gathering figs was not yet come: but, when he was come to
it, he found nothing but leaves. Then Jesus said unto it:
Let no one eat fruit of thee any more for ever! And his
disciples heard it.

And they come to Jerusalem: and Jesus went into the
temple, and turned out those who were selling and buying in
the temple; and overthrew the tables of the money-changers,
and the seats of them that sold doves; and suffered no one
to carry any vessel through the temple; but was teaching
them, and saying: Is it not written, This house of mine shall
be a house of prayer for all nations? but ye have made it a
den of robbers. And the scribes and the chief priests heard,
and were seeking how they might destroy him; for they were
afraid of him, because all the multitude was astonished at
his doctrine. And, in the evening, he went as usual out of
the city.

And, in the morning, as they were passing by, they saw the
fig-tree withered away from the roots: and Peter remember-
ed, and said unto him: Master, behold! this fig-tree, which thou
cursedst, is withered away. And Jesus answered, and saith
unto them: Have faith in God. For, verily I say unto you,
whosoever shall say to this mountain, Be thou removed, and
cast into the sea; and shall not doubt in his heart, but believe
that what he saith is coming to pass; will have, whatever he
shall say, done for him. Therefore, I say unto you, what
things soever ye ask for yourselves, when ye pray, believe that
ye will receive them, and they will come unto you. And when
ye pray, forgive, if ye have aught against any one: that your
Father, which is in heaven, may also forgive you your offences.

And they return to Jerusalem: and, as he was walking
about in the temple, the chief priests and the scribes and the
elders come to him, and say: By what authority art thou do-
ing these things? and who gave thee this authority to do
them? Then Jesus answered: I will also ask you one thing;
and, if ye answer me, I will tell you by what authority I de
MARK XI. XII.

30 these things. Was the baptism of John from heaven, or from the men? answer me. And they continued reasoning with themselves, saying: If we say, From heaven, he will say, Why then did ye not believe him? and, if we say, From men, we are in danger from the people: for they all held John to be a true teacher. And they answered Jesus: We cannot tell. And Jesus answered them: Neither do I tell you by what authority I do these things.

A parable in Matt. 13. 18-23.

31-46. Matt. XXI. Ch. XII. And Jesus began to speak to them in parables: A man planted a vineyard, and put a fence about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went from home: and, at the season, sent a servant to these husbandmen, to receive from them the fruit of the vineyard. But they took and beat the servant, and sent him away empty. And again he sent unto them another servant: and at him they cast stones, and speedily sent him away shamefully treated. And again he sent another, and him they slew: and of many others, some they beat, and some they slew. Moreover, upon this, having an only beloved son, he at last sent him also unto them, saying: They will reverence my son. But those husbandmen said among themselves: This is the heir: come, let us kill him, and the inheritance will be ours. So they took him and slew him, and cast him out of the vineyard.

9 What therefore will the owner of the vineyard do? He will come and destroy those husbandmen, and give the vineyard unto others. But have ye not read this scripture? The stone, which the builders rejected, is become the head of the corner:

11 This was the Lord's doing, and is wonderful in our eyes. And they were desirous of seizing him, for they knew that he spake this parable against them; but they feared the multitude: so they left him, and went away. Another parable in Matthew omitted.

13 Then they send unto him some of the Pharisees and the Herodians, to catch him by questions: who come, and say unto him: Teacher, we know that thou art true, and fearest no one: for thou lookest not on the person of men, but teachest the way of God in truth: is it lawful to give tribute unto Caesar, or not? Should we give, or should we not give? But he, perceiving their deceitfulness, said unto them: Why are ye trying me? bring me a penny, that I may see it. Then they
brought one. And he saith unto them: Whose is this image
and this inscription? And they said unto him: Cæsar's. Je-
sus answered: Render to Cæsar the things that are Cæsar's,
and to God the things that are God's. And they wondered
at him.

Then the Sadducees come unto him, who say there is no
resurrection; and asked him, saying: Teacher, Moses gave
us this law; If a man's brother die, and leave a wife without
children, his brother shall take his wife, and raise up children
for his brother. Now there were seven brethren; and the
first took a wife, and died without issue: when the second took
her, and died also without issue; and the third likewise, and
all the seven: and left no issue. Last of all the woman died
also. In the resurrection, therefore, when they return to life,
whose wife of them all will she be? for all the seven married
her. Then Jesus answered and said unto them: Do ye not
therefore deceive yourselves, from neither considering the scrip-
tures, nor the power of God? For, when the dead rise again,
there will be no marrying, nor giving in marriage; but they will
be as the angels that are in heaven. Now, concerning the dead,
that they are to be raised, have ye not read in the book of Mo-
es, how God spake to him at the bush, saying: I am the God
of Abraham, and the God of Isaac, and the God of Jacob? he
is not the God of the dead, but the God of the living. Ye
therefore greatly deceive yourselves.

And one of the scribes, who had come up and heard them
disputing, knowing that Jesus had answered them well, asked
him: Which is the first commandment of all? Then Jesus
answered: The first of all the commandments is; Hear, O Is-
rael; the Lord our God is the only Lord: and, Thou shalt
love the Lord thy God with all thy heart, and with all thy
soul, and with all thy mind, and with all thy strength. This is
the first commandment. And the second is like unto it: Thou
shalt love thy neighbour as thyself. There is no other com-
mandment greater than these. And the scribe said unto him:
Teacher, thou hast well said: for truly God is one, and there is
no other but he: and to love him with all the heart, and with
all the understanding, and with all the soul, and with all the
strength, and to love our neighbour as ourself, is better than all
MARK XII. XIII.

34 the whole burnt-offerings and the sacrifices. And Jesus, seeing that he answered discreetly, said unto him: Thou art not far from the kingdom of God. And no one durst ask him again a single question.

35 Then Jesus said, as he was teaching in the temple: Why do the scribes say, that the Christ is the son of David? for David himself said by the holy spirit: The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David, therefore, himself calleth him Lord: how is he then his son?

And the multitude, which was great, was listening to him gladly. And he said unto them, as he was teaching: Beware of the scribes, who affect to walk about in robes, and love salutations in the streets, and the first places in the synagogues, and the first seats at feasts; who devour widows' houses, and pray at the same time with a long preamble: these will receive greater punishment.

41 And Jesus had sitten down over against the treasury, and was observing the multitude put money into the treasury: and many rich men were putting in much. And a certain poor widow came and put in two mites, which make a farthing.

43 And he called his disciples to him, and said unto them: Verily, I say unto you, this poor widow here hath put in more than all those who have put into the treasury. For they all put in out of their abundance: but she out of her want put in all she had, even her whole livelihood.

Ch. XIII. And, as Jesus was going away from the temple, one of his disciples saith unto him: Teacher, see what stones and what buildings these are! And Jesus answered and said unto him: Dost thou observe these great buildings? there is not one stone upon another, that will not be loosened and thrown down. And, as he was sitting upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately: Tell us, when these things will happen: and what is the sign, when all these things will be fulfilled.

5 Then Jesus answered, and began with saying: Take heed that no one deceive you: for many will come in my name and say, I am he: and will deceive many. So, when ye hear of wars and rumours of wars, trouble not yourselves; for these.
Mark XIII.

8 are to be: but the end is not yet. For nation will rise up against nation, and kingdom against kingdom; and there will be earthquakes, and famines, and disturbances, in divers places. These things are but a beginning of sorrows. But do ye take heed to yourselves: for ye will be delivered up unto councils, and be beaten in synagogues, and be presented before governors and kings, for my sake, to testify unto them.

10 And the gospel must be first preached unto all nations.

11 But, when they deliver you up as criminals, be not anxious beforehand, nor consider about what ye shall speak; but speak what shall be given you at that very moment: for ye are not the speakers, but the holy spirit. Now a brother will deliver up a brother unto death, and a father a child: and children will rise up against parents, and cause them to be put to death. And ye will be hated by all for my name's sake: but he, that endureth to the end, will be preserved.

14 But, when ye see that destructive abomination, spoken of by Daniel the prophet, standing where it ought not: (let him, who readeth, understand) then let them in Judea flee into the mountains: let not him, that is upon the roof, go down by the side into the house, nor enter directly in, to take any thing out of his house: and let not him, that is in the field, turn back to take away his garment. But alas! for them who are with child, and them who give suck in those days! And pray that your flight be not in rainy weather; for the affliction of those days will be such as hath not been since the beginning of God's creation, until now; nor ever will be. And, unless the Lord had shortened those days, no flesh would have been preserved: but for the elect's sake, whom he hath chosen out for himself, he shortened those days.

21 And then, if any one say unto you, Lo! here is the Christ; Lo! there; believe him not: for false Christs will rise up, and false prophets; and will propose signs and wonders, so as to draw away, if they can, even the chosen. But do ye beware: lo! I have foretold you all things.

24 But in those days, after that affliction, the sun will be darkened, and the moon will not give her light: and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then will be seen the son of man com-
MARK XIII. XIV.

27 ing in the clouds with great power and glory. And then he will send forth his messengers, and will gather together his chosen from the four winds, from the end of the earth to the end of heaven.

28 But learn the comparison of the fig-tree. When its tender branch is now come, and the leaves spring forth, ye know that the summer is nigh: so likewise when ye see these things coming to pass, know ye that he is nigh, even at the door. Verily, I say unto you, this very generation will not pass away, till all these things be done. The heaven and the earth will sooner pass away, than these words of mine pass away.

32 But the very day and hour no one knoweth; not even the angels that are in heaven, nor the son; but the father only.

33 Take heed, watch and pray: for ye know not when the time will be: for it is like a man going from home, who left his family and gave the power of it to his servants, and to each his own work; and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the family is coming; in the evening, or at midnight, or at the cock-crowing, or early in the morning: lest he come suddenly, and find you sleeping. But, what I say unto you, I say unto all, Watch.

Cu. XIV. Now, two days after, was the passover and the time of unleavened bread. And the chief priests and the scribes were contriving how they might take Jesus privately, and kill him. 2 But they said, Not during the festival; lest there be an uproar of the people.

3 And, when he was in Bethany, at the house of Simon the leper, as he was sitting at table, a woman came with an alabaster-box of mixed perfumes, a pure and very costly ointment; and, after shaking the box together, poured the ointment out upon his head. Then some were expressing their indignation to each other, and saying: To what purpose was this waste of the perfume? For it might have been sold for above three hundred pieces, and given to the poor. And they were murmuring at her. But Jesus said: Let her alone: why do ye molest her? She hath done a good deed to me.

5 For ye have the poor always with you; and, when ye please,
8 ye can do them good: but me ye have not always. She hath done what she was able: she hath anointed my body before hand for its embalment. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, what she did will also be spoken of for a memorial of her.

9 And Judas Iscariot, one of the twelve, went to the chief priests to deliver him up unto them. Now when they heard this, they were glad, and promised to give him money: so he was seeking a good opportunity to deliver Jesus up.

10 Now, on the first day of unleavened bread, when they used to sacrifice the passover, the disciples say unto Jesus: Where wilt thou that we go and make ready for thee to eat the passover? So he senteth forth two of his disciples, and saith unto them: Go into the city, and there will meet you a man carrying a pitcher of water: follow him. And, whatsoever house he entereth, say to the master of it: The teacher saith, Where is the guest-chamber for me to eat the passover in with my disciples? And he will shew you a large upper room, ready, spread with carpets: there prepare for us. So his disciples went out, and came to the city; and found as he had told them: and they made ready the passover. And, in the evening, he cometh with the twelve. And, as they were at table, eating, Jesus said: Verily, I say unto you, one of you, that is eating with me, will deliver me up. So they began to be sorrowful, and to say unto him, one by one: Is it I? But he answered and said unto them: It is one of these twelve, one that is dipping his hand with me in this dish. The son of man indeed is going to suffer death, as it is written of him: but alas! for that man, by whom the son of man is delivered up! It were better for that man, if he had not been born.

12 And, as they were eating, Jesus took a loaf; and, after blessing God, brake it, and gave unto them, and said: Take, eat: this is my body. And he took the cup; and, when he had given thanks to God, gave it to them; and they all drank of it. And he said unto them: This is my blood, that blood of the new covenant, which is poured out for many. Verily, I say unto you, I will drink no more of this fruit of the vine, until that day when I drink it new in the kingdom of God.

Luke xxii. 26 And, after a hymn, they went out to the mount of Olives.
And Jesus saith unto them: Ye will all forsake me this very night; as it is written: I will smite the shepherd; and the sheep will be scattered abroad: but, after I am raised up, I will go before you into Galilee. Then Peter said unto him: Though they all forsake thee, yet will not I. And Jesus saith unto him: Verily, I say unto thee, this day, in this very night, before the cock crow twice, thou wilt deny me thrice. But Peter said again and again: If I must die with thee, I will in no wise deny thee, O! my master! And in like manner said they all.

Then they came to a place named Gethsemane; and Jesus saith to his disciples: Stay here, till I have done praying: and he taketh with him Peter and James and John; and began to be in great anguish and consternation. And he spith unto them: My soul is overwhelmed with a deadly sorrow: stay ye here, and keep awake. And he went a little forwards, and fell upon the ground and continued praying, that, if it were possible, that afflicting moment might pass from him; and said: O! my father! all things are possible to thee: remove this cup from me! nevertheless, not my will, but thine, be done! Then, coming to them and finding them asleep, he saith to Peter: Simon, art thou asleep? Couldst thou not keep awake with me so short a time as this? Watch and pray, that ye come not into these trials. The spirit indeed may be willing, but the flesh is weak. And he went away again, and prayed in the same words: and, when he came back, found them asleep again; for their eyes were heavy: and they knew not what to answer him. And he cometh the third time, and saith unto them: Do ye still sleep, and take your rest? It is all over: the moment of distress is come: behold! the son of man is delivered up into the hands of sinners. Arise; let us be gone: behold! he, that is going to deliver me up, is here. And immediately, while he was yet speaking, cometh Judas, one of the twelve; and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. For he, who was to deliver him up, had given them a token, saying: The man, whom I shall kiss, is he: take hold of him, and carry him away safely. And, as soon as he was come, he went up to Jesus, and said: Master! and fondly
46 kissed him. Then they put out their hands, and seized Jesus.
47 Upon this one of the by-standers drew out his sword, and
smote the servant of the high-priest, and took off his ear.
48 And Jesus said unto them: Am I a murderer, that ye are
come out in a body against me with swords and staves to seize
me? Day after day have I been with you teaching in the tem-
ple, and ye did not seize me: but thus the scriptures are ful-
filled. Then all the disciples forsook him, and fled. And a
51 certain young man was following him, with a linen cloth
wrapped about his waist; on whom the young men seized:
52 but he let go the linen cloth, and fled from them naked.
53 Now they carried away Jesus to the high-priest, with whom
the chief priests and the elders and the scribes were assem-
bled: and Peter had followed afar off, till he came into the
hall of the high-priest; and was sitting with the servants with-
in sight of the fire, and warming himself.
55 Then the chief priests and all the council were seeking tes-
timony against Jesus to cause him to be put to death; but did
not find it. For there were many false witnesses against
57 him, but their testimony was not sufficient. Then some arose
58 and testified falsely against him, saying: We heard him say,
I will destroy this temple that is made with hands, and in
59 three days build another not made with hands. But even thus
60 their testimony was not sufficient. Then the high-priest arose
in the midst of them, and asked Jesus: Dost thou make no
answer? What are these men witnessing against thee? But
he continued silent, and made no answer at all. Again the
62 high-priest asked him: Art thou the Christ, the son of the
blessed God? Then Jesus said: I am: and ye will see the son
of man sitting on the right hand of divine power, and coming
63 with the clouds of heaven. Upon this the high-priest rent his
clothes, and said: What need have we more of witnesses?
64 Ye have heard this wicked speech. What think ye? And
65 they all condemned him to be guilty of death. Then began
some to spit upon him, and to cover up his face and to buffet
him, and to say unto him: Who smote thee, prophet? And
the servants were striking him with the palms of their hands.
66 And, while Peter was in the hall below, there cometh one of
67 the maid-servants of the high-priest: and, seeing Peter warm-
ing himself, looked earnestly upon him, and said: Thou also wast with Jesus of Nazareth. But he denied, saying: I do not know him, neither understand I what thou meanest. And he went out into the porch, and the cock crew. And the same maid-servant, seeing him again, began to say to the by-standers: This man does belong to them. But he continued denying it as before. And again a little after, the standers-by said to Peter: Certainly thou dost belong to them: for thou art a Galilean, and thy speech is like theirs. Then he began to wish curses upon himself, and to swear: I know not this man, whom ye are speaking of: when the cock crew a second time. And Peter called to mind the declaration that Jesus made unto him, Before the cock crow twice, thou wilt deny me thrice. And he began to weep.

Ch. XV. And, as soon as it was morning, the chief priests with the elders and scribes, and all the council, held a consultation; and, after binding Jesus, carried him away, and delivered him up to Pilate. And Pilate asked him: Art thou the king of the Jews? And he answered and said unto him: I am. And the chief priests were accusing him of many things. Then Pilate asked him again: Dost thou make no answer? see how many things they are witnessing against thee. But Jesus gave no further answer, so that Pilate wondered. Now, during the festival, he used to release unto them one prisoner, whomsoever they desired. And there was then the man named Barabbas, bound with the other rioters, who had committed murder in the riot. And the multitude with loud cries began to require of him what he had ever done for them. Then Pilate answered them: Do ye wish me to release unto you the king of the Jews? for he knew, that the chief priests had delivered him up through hatred. But the chief priests stirred up the multitude to ask that Barabbas might be released unto them. And Pilate said unto them again: What then do ye wish me to do with him, whom ye call king of the Jews? And they cried out again: Crucify him. And Pilate said unto them: What crime hath he committed? But they cried out the more exceedingly: Crucify him. So Pilate, willing to content the multitude, released Barabbas unto them; and, after scourging Jesus, delivered him up to be crucified. Then the soldiery

v. 69. Note the discrepancy from Matthew. Luke differs from both.

In this account concerning Peter, the great correspondence between Matthew and Mark seems to show that they both derived their information immediately from Peter. Luke received his at second hand; and John relates from personal knowledge. It is very remarkable that the story, being of such a character, is related
di ers carried him away into the hall, called Praetorium; and
call together the whole band: and they clad him with purple,
and platted a crown of thorns and put it upon him; and be-
gan to salute him: Hail! king of the Jews. And they kept
smiting his head with a reed, and spitting on him, and kneeling
before him to pay him homage. And, after mocking him, they
stripped him of the purple, and put his own clothes on him, and
carried him out to crucify him. And they force one Simon a
Cyrenian, who was passing on his way from the country, the
father of Alexander and Rufus, to carry his cross. And they
bring him to a place called Golgotha, [which means a place of
a skull.] And they were offering him wine mingled with
myrrh to drink: but he did not take it. And, when they had
nailed him to the cross, they parted his garments, by casting lots
for what each should take. Now it was the third hour when
they nailed him to the cross: and this inscription of his accus-
sation was written upon it: THE KING OF THE JEWS. And
with him they crucify two murderers; one on his right hand,
and one on his left: whereby this scripture was fulfilled, which
saith: And he was numbered with lawless men.

Now they, who were passing by, kept railing at him; wag-
ging their heads, and saying: Hah! thou, that canst destroy
the temple, and build it in three days, save thyself, and come
down from the cross! And the chief priests likewise and the
scribes, jesting with each other, said: He saved others; can-
ot he save himself? Let this Christ, this king of Israel, now
come down from the cross; that we may see and believe.
They also, who were crucified with him, were reviling him.
Now there was a darkness over all the land from the sixth
hour to the ninth hour. And, in the ninth hour, Jesus cried
with a loud voice: Eloi! Eloi! lama sabachthani? which
means, My God! my God! why hast thou forsaken me?
Then some of the standers-by, hearing this, said: Behold!
he is calling for Elias. And one ran and filled a spunge with
vinegar, and put it on a reed, and gave him to drink, saying:
Hold! let us see whether Elias is coming to take him down.
But Jesus sent forth a loud cry, and expired. And the vail of
the temple was slit in two, from the top to the bottom. Now,
when the centurion, who was standing near, over against him,
saw that he expired after crying out so loudly, he said: Certainly this man was a son of God!

And there were some women, looking on afar off; and among them was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who constantly accompanied him also, when he was in Galilee, and ministered unto him: as well as many other women, who had come up with him to Jerusalem.

And, when the day of the preparation (which means the day before the sabbath) was now far spent, Joseph of Arimathaea, an honourable man, of the council, who himself also was expecting the kingdom of God, came, and had the courage to go in to Pilate and ask for the body of Jesus. But Pilate wondered that he should be dead already; so he called the centurion, and asked, if he had been some time dead: and, knowing it to be so from the centurion, freely gave the body to Joseph; who took it down, and wrapped it in a linen cloth, which he had bought; and laid it in a tomb hewn out of a rock, and rolled up a stone to the entrance of the tomb.

And Mary Magdalene, and Mary the mother of Joses, were looking on while he laid it there.

Ch. XVI. Now, the sabbath being passed, Mary Magdalene, and Mary the mother of James, and Salome, bought perfumed ointments to anoint Jesus: and very early in the morning of the first day of the week, at the rising of the sun, they went to the tomb; and were saying to each other: Who shall roll away for us the stone from the entrance of the tomb? (for it was very great:) when, on looking up, they saw that the stone was rolled away. So they went into the tomb, and saw a young man sitting on the right side clothed in a long shining robe: and they were alarmed. Then he saith unto them: Do not alarm yourselves: ye are seeking Jesus of Nazareth, who was crucified: he hath been raised up: he is not here: see the place where they laid him. But depart; tell his disciples and Peter, He is going before you into Galilee: there will ye see him, as he told you. So they went out in haste, and fled from the tomb: for trembling and great amazement seized them: and they told no one any thing; for they were afraid.
Now, after Jesus was risen, he appeared first, early in the morning of the first day of the week, to Mary Magdalene, out of whom he had cast seven demons. She went and told his companions, who were mourning and weeping: but they, though they heard that he was alive and had been seen by her, believed not.

But after this, he shewed himself in another dress to two of them as they were walking on their way into the country: and they went and told the rest; who would not believe even them.

At last he shewed himself to the eleven themselves, while sitting at table; and upbraided them with their want of faith and their hardness of heart, for not believing those, who had seen him after he was raised up. And he said unto them: Go into all the world, and preach the gospel to the whole creation. He, who believeth it, and is baptized, will be saved; but he, who believeth not, will be condemned. Now these signs will accompany believers: in my name they will cast out demons; they will speak new languages; they may take up serpents; and, if they drink deadly poison, it will not hurt them: sick people, on whom they shall lay their hands, will recover.

Then the Lord, after speaking thus unto them, was taken up into heaven, and sat down on the right hand of God. But they went forth, and preached every where; the Lord working with them, and confirming their preaching by the presence of those very miracles.
THE GOSPEL

OF

ST. LUKE.

CHAP. I.

1 Forasmuch as many have taken in hand to write an account of those things, about which we have been fully satis-
2 fied; even as they, who were eye-witnesses from the first and
3 ministers of the doctrine, delivered them unto us: it seemeth
good to me also, who have gained exact information of every
thing in order from the first, to write unto thee, most excel-
4 lent Theophilus, that thou mayest know the firmness of those
doctrines, in which thou hast been instructed.

5 There was in the days of Herod, king of Judea, a certain

priest, Zachariah by name, of the ministry of Abia; and his wife was of the daughters of Aaron, and her name
6 Elizabeth. Now they were both righteous before God, walk-
ing in all the commandments and ordinances of the Lord
7 without blame. And they had no child; for Elizabeth was
8 barren, and both were far gone in years. Now it came to pass,
as the priests of his order were attending on their ministry
9 before God, that he was appointed by lot, according to the

custom of the priesthood, to go into the temple of the Lord to
10 burn incense: and the whole multitude of the people was
11 praying without, at the time of incense. And there appeared
unto him an angel of the Lord, standing on the right side of
12 the altar of incense: and Zachariah was troubled at the sight,
13 and fear fell upon him. But the angel said unto him: Fear
not, Zachariah; for thy prayer hath been heard: and thy wife
Elizabeth will bear thee a son, and thou must call him John.
14 And he will be unto thee joy and great gladness; yea, many
15 will rejoice at his birth. For he will be great before the
Luke I.

Lord: he will drink neither wine nor strong drink, but be filled with the holy spirit even from his mother's womb; and many of the children of Israel will he turn to the Lord their God. And he will lead the way, in the sight of God, with the spirit and power of Elias, to turn the hearts of fathers to their children, and by the wisdom of righteousness, to prepare the disobedient to be a people fitted for the Lord.

18 And Zachariah said unto the angel: How can I be assured of this? For I am an old man, and my wife is far gone in years.

19 And the angel answered and said unto him: I am Gabriel, who attend before God; and I was sent to declare these glad tidings to thee. And behold! thou shalt be silent and not able to speak, till the day when these things are done; because thou didst not believe my words, which will be fulfilled in their season. And the people were expecting Zachariah, and wondering at his delay in the temple. But, when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: and he kept making signs unto them, and remained dumb. And, when the days of his ministry were ended, he returned home.

24 Now, after these days, Elizabeth his wife conceived, and kept the matter secret five months, saying: Hath the Lord then dealt thus with me, in looking upon me at this time to take away my reproach among men?

26 Now, in the sixth month after, the angel Gabriel was sent by God unto a city of Galilee, named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel went in unto her, and said: Hail! gracious woman! the Lord is with thee, thou most blessed of women! But she was greatly moved at his presence and his speech; and was reasoning with herself what this salutation could be; when the angel said unto her: Fear not, Mary; for thou hast found favour with God; and behold! thou wilt conceive, and bear a son: and thou must call him Jesus. He will be great, and a son of the most high God; and the Lord God will give unto him the throne of his father David: and he will reign over the house of Jacob for ever, and of his kingdom will be no end. Then Mary said unto the angel: How can this be,
LUKE I.

35 since I know not a man? And the angel answered: A holy spirit will come upon thee, and a power of the most high God will overshadow thee, and therefore thy offspring will be holy, and a son of God. And behold! Elizabeth thy kinswoman, even she hath conceived in her old age; and this is the sixth month with her, who was called barren: for nothing is impossible with God. Then Mary said: Behold! the hand-maid of the Lord! be it unto me according to thy word. And the angel departed from her.

39 So Mary arose in those days, and went into the hill-country, with haste, to a city of Judah; and came to the house of Zachariah to salute Elizabeth. And, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and voice: The most blessed art thou of women! and blessed is the fruit of thy womb! And why is this, that the mother of my Lord should come unto me? For lo! as soon as the voice of thy salutation reached my ears, the babe leaped in my womb for joy. And happy is she, who believed that the things told her from the Lord would be accomplished. And Mary said: My soul doth magnify the Lord, and my spirit rejoiceth greatly in God my Saviour; since he looked with favour on the lowness of his hand-maiden: for behold! henceforth all generations will call me happy: for the mighty one hath done great things for me, and holy is his name: and his mercy is on them that fear him, to all generations. He sheweth strength with his arm; he scattereth abroad the puffed up with the imagination of their heart. He taketh down princes from their thrones, and raiseth the lowly. He filleth the hungry with good things, and sendeth the rich empty away. He hath succoured his servant Israel, in remembrance of his everlasting kindness, as he promised to our fathers, to Abraham and to his posterity. So Mary abode with her about three months, and then went home.

57 Now Elizabeth's full time was come, to be delivered; and she brought forth a son: and her neighbours and kinsfolk heard of the great kindness, which the Lord had shewn her; and rejoiced with her. And on the eighth day they came to circumcise the child; and were calling him after his father's
LUKE I. II.

60 name, Zachariah. But his mother said: Nay; his name shall be John. And they said unto her: None of thy kindred is called by this name. So they made signs to his father, how he would have him called: and he asked for a writing-table, and wrote these words: His name is John. And they all wondered. Then the mouth and tongue of John were immediately set free; and he continued speaking, and blessing God. And fear came on the whole neighbourhood; and all these things were noised about in all the hill-country of Judea: and all, who heard, laid them to heart, saying: What sort of child then will this be? And the hand of the Lord was with him. And Zachariah his father was filled with the holy spirit, and prophesied, saying: Blessed be the Lord, the God of Israel, for he hath kindly regarded and delivered his people; and hath raised up a powerful salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets from the first: even a salvation from our ene-
mies, and from the hand of all that hate us; to shew his kind-
ness and remember his holy covenant with our fathers, even the oath which he swore to Abraham our father, that he would grant us, after deliverance from the hand of our enemies, to pay our religious service unto him, without fear, in holiness and righteousness before him, all the days of our life. And thou, child! wilt be a teacher of the most high God: for thou wilt go before the face of the Lord to prepare his ways, to give a knowledge of salvation to his people, with a remission of their sins, through the tender mercy of our God, with which he hath regarded us: a day-spring from the sky, to shine upon them that are in darkness and a shadow of death; to guide our feet into the way of peace. So the child went on thriving and growing strong in understanding; and abode in the deserts till the day of his public appearance unto Israel.

CH. II. Now in those days a decree came forth from Caesar Augustus, that all the world should register themselves.

2 (this first registering was, when Cyrenius was governor of Syria) so all went to register themselves, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, into Judea, to the city of David called Bethlehem, because he was of the family and lineage of David, to register
5 himself; with Mary his espoused wife, then great with child.
6 Now, while they were there, her full time came to be deliv-
7 ered; and she brought forth her first-born son, and wrapped
8 him in swaddling clothes, and laid him in the stable, because
9 there was no room for them in the guest-chamber.
10 And in that country were shepherds in the fields, watch-
11 ing their flocks by night. And behold! an angel of the Lord
12 presented himself unto them, and a heavenly brightness shone
13 round about them: and they were greatly afraid. But the
14 angel said unto them: Fear ye not: for behold! I bring you
15 good tidings of great joy to all this people: for this day is
16 born unto you, in the city of David, a Saviour, which is Christ
17 the Lord. And let this be your sign; ye will find a babe in
18 swaddling clothes, lying in a stable. And suddenly there
19 was with the angels a multitude of the heavenly host, praising
20 God, and saying: Glory be to God in the highest heavens; and
21 the peace of his good-will to men on earth! Now, when the
22 angels were gone from them into heaven, the shepherds said
23 to each other: Let us then cross the country to Bethlehem,
24 and see this thing, which the Lord hath made known unto us.
25 So they went with haste, and found out Mary, and Joseph,
26 and the babe lying in the stable. But, when they had seen it,
27 they made known every where what had been spoken to them
28 concerning this child: and all, that heard, wondered at the
29 things told them by the shepherds. But Mary carefully
30 observed these things, casting them about in her heart. And
31 the shepherds returned, glorifying and praising God for all
32 the things which they had heard and seen just as it had been
33 told them.
34 And, when the eighth day, for circumcising the child, was
35 come, he was called Jesus; the name given by the angel
36 before he was conceived. And, when the days of purification
37 according to the law of Moses were ended, they carried him
38 up to Jerusalem, to present him to the Lord: (as it is written
39 in the law of the Lord, Every first-born male child shall be
40 holy to the Lord) and to offer a sacrifice according to the
41 command in the law of the Lord, a pair of turtle-doves, or
42 two young pigeons. And behold! there was a man in Jeru-
43alem, Simeon by name, a righteous and pious man, who was
expecting the consolation of Israel: and the holy spirit was
upon him. And he had been warned from heaven by the holy
spirit, that he would not see death before he had seen the
anointed of the Lord. And he came by the spirit into the
temple; and, when the parents of the child Jesus brought him
in to do for him according to the custom of the law, then
Simeon took him into his arms, and blessed God, and said:
Now lettest thou thy servant, sovereign master! depart,
according to thy word, in peace; for mine eyes have seen
that salvation, which thou hast prepared in the face of all
people; a light, to make the Gentiles known; to illuminate
thy people Israel. And Joseph and his mother were wonder-
ing at the things that were spoken of him. And Simeon
blessed them, and said unto Mary his mother: Behold! this
child will be the cause of the fall and rise of many in Israel,
and a sign that will be spoken against; (yea, a sword will
also pass through thine own soul) so that the reasonings of
many hearts will be revealed.

And Anna a prophetess, a daughter of Phanuel, of the
tribe of Aser, far gone in years, who had lived with her
husband but seven years from her virginity, a widow about
eighty-four years old, who departed not from the temple pay-
ing religious service night and day with fastings and prayers;
she also came up at the same instant, and continued giving
thanks unto the Lord, and speaking of the child to all that
were expecting deliverance in Jerusalem. And, when his
parents had done every thing according to the law of the
Lord, they turned back into Galilee, to their own city
Nazareth. And the child was filled with wisdom, as he
grew, and gained strength: and a divine comeliness was
upon him.

Now his parents used to go every year to Jerusalem on the
festival of the passover: and, when he was twelve years old,
after they had gone up to Jerusalem according to the custom
of the festival, and had ended their stay; as they went back,
the child Jesus tarried behind in Jerusalem, and Joseph and
his mother knew not of it; but, supposing him to be in the
company, they went a day's journey, seeking him all the time
among their kinsfolk and acquaintance; and, not finding him,
46 turned back to look for him at Jerusalem: and, after three
days, found him in the temple, sitting in the midst of the
teachers, both hearing them and asking them questions. Now
all, that heard him, were astonished at his understanding and
answer. And, when his parents saw him, they were amazed;
and his mother said unto him: Son, why hast thou thus dealt
with us? behold! thy father and I have been seeking thee
with sorrow. And he said unto them: How could ye be seeking
me? knew ye not, that I ought to be in my father's house?
But they understood not the meaning of this saying. And he
went down with them to Nazareth, and continued to submit
himself unto them: and his mother was constantly observing
all these things in her heart. And Jesus went on thriving
in age, and wisdom, and comeliness, in the sight of God and
men.

Ch. III. Now, in the fifteenth year of the reign of Tiberius
Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch
of Galilee, and his brother Philip tetrarch of Iturea and
the country of Trachonitis, and Lysanias tetrarch of Abilene,
2 Annas and Caiaphas being high-priests, a command from God
was upon John the son of Zachariah in the wilderness: and
he went into all the country round about the river Jordan,
preaching a baptism of repentance for remission of sins: as
4 it is written in the book of Esaias the prophet: A voice of
one crying in the wilderness, Prepare ye the way of the Lord;
5 make the paths straight for him. Every hollow place will be
filled up, and every mountain and hill will be levelled: that,
which is crooked, will become straight; and the rough ways,
6 even; and all flesh will behold this salvation of God. Then
7 said he unto the multitudes, that were coming forth to be
baptized by him: Brood of vipers! who hath privately warned
8 you to flee from the wrath that is approaching? Bring forth,
therefore, fruits meet for repentance; and do not say within
yourselves, We have Abraham for our father: for I say unto
you, God is able out of these stones to raise up children unto
9 Abraham. And even now the axe is laid at the root of the
trees; so that every tree, which beareth not good fruit, will
10 be hewn down, and cast into a fire. And the multitudes
11 asked him, saying: What must we do then? And he answer-

v. 6. Compare with Matthew, and note the imperfect
ed: Let him, that hath two coats, give one to him, that hath none; and him, that hath food, do likewise. Then the tax-gatherers also came to be baptized, and said unto him:

13 Teacher, what must we do? And he said unto them: Exact no more than what is appointed you. Then the soldiers also asked him, saying: And what must we do? And he said unto them: Use no violence nor injustice to any one; and be content with your wages.

15 Now, while the people was in expectation, and all were reasoning in their hearts, whether he were the Christ, John said unto them all: I indeed baptize you in water; but one, mightier than I, is coming, the string of whose shoes I am not worthy to untie: he will baptize you in a holy wind and a fire. Whose fan is in his hand, and he will thoroughly cleanse his floor, and lay up the wheat in his garner, but will burn up the chaff with unquenchable fire. And with many other exhortations to this purpose did he preach unto the people. But Herod the tetrarch, being constantly reproved by him about Herodias his brother Philip's wife, and all his other evil deeds, added one more to them by shutting up John in prison.

21 Now, when all the people had been baptized, and Jesus was praying after his baptism, the heaven was opened; and the holy spirit descended in a bodily form, like a dove, upon him, and a voice came from heaven, saying: Thou art my son, my beloved son: in thee I am well pleased. And this same Jesus began to be about thirty years of age, being, as was supposed, the son of Joseph, who was the son of Heli, who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the son of Joseph, who was the son of Mattathias, who was the son of Amos, who was the son of Naum, who was the son of Esai, who was the son of Naggee, who was the son of Maath, who was the son of Mattathias, who was the son of Semei, who was the son of Joseph, who was the son of Juda, who was the son of Joanna, who was the son of Rhesa, who was the son of Zorobabel, who was the son of Salathiel, who was the son of Neri, who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of
LUKE III. IV.

29 Eulodam, who was the son of Er, who was the son of Jose, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi, who was the son of Simeon, who was the son of Juda, who was the son of Joseph, who was the son of Jonan, who was the son of Elia- kim, who was the son of Melea, who was the son of Menan, who was the son of Mattatha, who was the son of Nathan, who was the son of David, who was the son of Jesse, who was the son of Obed, who was the son of Booz, who was the son of Salmon, who was the son of Naasson, who was the son of Aminadab, who was the son of Aram, who was the son of Esrom, who was the son of Phares, who was the son of Juda, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Thara, who was the son of Nachor, who was the son of Saruch, who was the son of Ragau, who was the son of Phalec, who was the son of Heber, who was the son of Sala, who was the son of Cainan, who was the son of Arphaxad, who was the son of Sem, who was the son of Noe, who was the son of Lamech, who was the son of Mathusala, who was the son of Enoch, who was the son of Jared, who was the son of Maleleel, who was the son of Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.

Ch. IV. Then Jesus turned back from the river Jordan full of a holy spirit, and was carried about by that spirit in the wilderness forty days, under the trial of the devil: and he was hungry. And the devil said unto him: As thou art the son of God, command this stone to become a loaf. And Jesus answered: it is written, Man cannot live by bread alone, but by every declaration of God. And the devil took Jesus up into a high mountain, and shewed him all the kingdoms of the world in a moment of time; and said unto him: I will give thee all this power, and the glory of them; for unto me it is delivered, and to whomsoever I please I give it: if thou, therefore, wilt worship me, all this shall be thine. And Jesus answered and said unto him: Be gone, Satan! for it is written, Thou shalt worship the Lord thy God, and pay religious service to him only. And the devil carried him
to Jerusalem, and set him on the pinnacle of the temple; and said unto him: As thou art a son of God, throw thyself down from this place; for it is written, *He will give his angels charge concerning thee, to keep thee safe; and on their hands will they bear thee, lest at any time thou strike thy foot against a stone.* And Jesus answered and said unto him: It is said, *Thou shalt not try the Lord thy God.* And, when the devil had ended every trial, he went from him for a time.

And Jesus turned back in the power of the spirit into Galilee; and a report of him went forth into all the country round about: and he constantly taught in their synagogues, and was glorified by all. And he came to Nazareth, where he had been brought up: and went, as his custom was on the sabbath-day, into the synagogue; and rose up to read. And the book of Esaias the prophet was delivered unto him; and he opened the book at the place, where it was written, *The spirit of the Lord is upon me, inasmuch as he anointed me to preach glad tidings to the poor, he sent me to heal the broken hearted, to proclaim deliverance to prisoners and recovery of sight to the blind, to send the bruised away free; to proclaim an acceptable year of the Lord.* And he shut the book, and gave it again to the officer, and sat down: and the eyes of all in the synagogue were gazing upon him. Then he began to say unto them: This day hath this scripture been fulfilled in your ears. And all gave their testimony of admiration to those gracious words, that came out of his mouth, and said:

Is not this the son of Joseph? And he said unto them: Ye will doubtless say unto me this proverb: Physician, heal thyself. What we have heard done by thee in Capernaum, do here also in thine own town. But, verily I say unto you, no prophet is acceptable in his own town. Now, I say unto you, there were doubtless many widows in Israel in the days of Elias, when the heaven was shut for three years and six months, so that there was a great famine over all the land: yet to none of them was Elias sent, but unto a widow at Sarepta of Sidon only. And many lepers were in Israel in the time of Elishah the prophet; yet none of them was cleansed, but Naaman the Syrian alone. And all in the synagogue were filled with anger, when they heard these things; and
rose up, and cast him out of the city, and were for carrying him to the brow of the hill, whereon their city was built, to throw him down headlong: but he passed through the midst of them, and continued his way down to Capernaum, a city of Galilee; and constantly taught them on the sabbath-days: and they were greatly astonished at his doctrine; for his word was with authority. 

Now in the synagogue there was a man with an unclean spirit; and he cried out with a loud voice: Hah! what hast thou to do with us, Jesus of Nazareth? Art thou come to punish us? I know thee who thou art; the holy one of God.

And Jesus rebuked him, saying: Hold thy tongue, and come out of him. And, when the demon had thrown him down in the midst of them, it came out of him without doing him any hurt. And amazement came upon them all: and they were talking to each other, saying: What a voice is this! With authority and power it commandeth these unclean spirits, and they come out. And a report of him continued going forth into every part of the country round about.

Then he arose, and went out of the synagogue into Simon's house. Now Simon's wife's mother had a great fever; and when he came thither, he rebuked the fever, and it left her; when immediately she arose and waited on them. But, at the setting of the sun, all, that had any sick with divers diseases, brought them constantly unto him: and he laid his hands on each of them, and healed them. Demons also used to come out of many, crying aloud, and saying: Thou art the Christ, the son of God. But he rebuked them, and suffered them not to speak, because they knew him to be the Christ. Now, when it was day, he went forth into a lonely place; and the multitudes were seeking him, and came thither, and would have hindered him from leaving them; but he said unto them: I must preach this kingdom of God to other cities also; for to this end was I sent. And he continued preaching in the synagogues of Galilee.

Ch. V. Now it came to pass, as the multitude was pressing upon Jesus to hear the word of God while he stood by the lake of Gennesareth, that he saw, on the edge of the lake, two vessels,
which the fishermen had left, and were washing their nets.

3 So he went into one of the vessels, which was Simon's; and asked him to put a little from the land: and he sat down,
4 and continued teaching the multitudes out of the vessel. But, when he had done speaking, he said unto Simon: Launch out
5 into the deep, and let down your nets for a draught. And Simon answered: Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down
6 the net: and, on doing this, they enclosed a great multitude
7 of fishes; and their net was going to break. Then they made signs to their partners in the other vessel, to come and help them; and they came, and filled both the vessels, so that
8 they were beginning to sink. Now Simon Peter, seeing this, fell down at the knees of Jesus, saying: Depart from me, for
9 I am a sinful man, O! Lord. For amazement seized him and
10 all his companions, as well as James and John, the sons of Zebedee, who were partners with Simon, at the draught of fishes, which they had taken. But Jesus said unto Simon:
11 Be not afraid: henceforth thou shalt catch men alive. And they brought the ships to land, and left every thing to go with him.

12 And, while he was in one of their cities, a man, full of a leprosy, fell on his face, when he saw Jesus, and besought him, saying: Master, if thou wilt, thou canst make me clean.
13 And Jesus stretched out his hand, and touched him, saying:
I will; be thou clean. And immediately the leprosy departed from him. And Jesus charged him to tell no one; but Go,
14 shew thyself to the priest, and offer for thy cleansing what
15 Moses appointed, for a testimony unto them. But the report of Jesus was spreading abroad more and more; and great multitudes were constantly coming together to hear, and to
16 be healed by him of their infirmities: but he continued with
17 drawing himself into lonely places, and praying. And it came to pass, one day while he was teaching, and Pharisees and teachers of the law, who had come from every town of Galilee and Judea and from Jerusalem, were sitting by, the
18 power of the Lord was with him to heal the people. And behold! some men brought upon a couch a man with a palsy, and were seeking how to bring him in, and lay him before
19 Jesus: but, not finding any way to bring him in because of the multitude, they went upon the house-top, and let him down with the couch through the roof into the midst of them, in the presence of Jesus; who, seeing their faith, said unto him: Man, thy sins be forgiven thee! And the scribes and the Pharisees began to reason among themselves, saying: Who is this man that speaketh so wickedly? Who can forgive sins but God alone? Now Jesus perceived their reasonings, and answered: Why are ye reasoning in your hearts? 23 Which is easier? to say, Thy sins be forgiven thee; or to say, Arise and walk, but that ye may know that the son of man hath authority upon earth to forgive sins? Then he said to the man with the palsy: I say unto thee, arise, and take up thy couch, and go home. And immediately he arose up before them, took the couch on which he was lying, and went home, glorifying God. And great amazement seized all, and they continued glorifying God; and were filled with fear, saying: We have seen unexpected things to-day.

27 And after these things Jesus went out, and saw a tax-gatherer, named Levi, sitting at the custom-house; and he said unto him: Come with me: and he left every thing, and arose, and went with Jesus. And Levi made a great entertainment for him at his house; and there was a great company of tax-gatherers and others at the table with them. And their scribes and Pharisees kept murmuring to the disciples, saying: Why do ye eat and drink with tax-gatherers and sinners? And Jesus answered and said unto them: They, that are well, need not a physician, but they, that are sick.

32 I came not to call righteous men, but sinners, to repentance. 33 Then they said unto him: Why do the disciples of John and of the Pharisees often fast and pray, but thine eat and drink? 34 And he said unto them: Do ye wish the companions of the bridegroom to fast, while the bridegroom is with them? Now the days will come, when the bridegroom shall depart from them: then will they fast in those days. And he spake also a parable unto them: No one putteth a patch from a new garment upon an old garment: if so, he both maketh a rent in the new garment, and the patch from the new agreeth not with the old. And no one putteth new wine into old bottles:
if so, the new wine will burst those bottles, and be spilled, and
the bottles be destroyed: but new wine must be put into new
bottles, and they both are preserved together. And no one,
that hath drunken old wine, straightway desireth new; for
he saith: The old is better.

Ch. VI. Now, on the first sabbath of the second month, as Jesus
was passing through the corn-fields, his disciples kept plucking
and eating the ears of corn, after rubbing them with their
2 hands. But some of the Pharisees said unto them: Why are
ye doing what is not lawful to be done on the sabbath? And
3 Jesus answered and said unto them: Have ye not read so
much as this, what David did, when himself and his compan-
ions were hungry? How he went into the house of God, and
took and ate the shew-loaves, which the priests only are
allowed to eat; and gave also to his companions? And he
said unto them: The son of man is master even of the
sabbath.
6 Now, on another sabbath, he went into the synagogue, and
was teaching; and a man was there, whose hand was with-
ered. And the scribes and the Pharisees were maliciously
observing, whether he would heal on the sabbath; that they
might find accusation against him. But he knew their
reasonings, and said to the man with the withered hand:
Rise up, and stand in the midst: and he arose, and stood
there. Then said Jesus unto them: I will ask you a question:
Is it lawful to do good on the sabbath, or to do evil? to save
10 life, or to destroy it? And, after looking round upon them
all, he said unto the man: Stretch out thy hand: and he did
so; and the hand was restored to its soundness like the
other. Then they were wholly confounded, and continued
debating with each other what they could do to Jesus.
12 Now, in those days, he went out into the mountain to pray,
and continued awake all night in the house of prayer to God.
13 And, when it was day, he called to him his disciples; and out
of them chose twelve for himself, whom he named apostles
14 also: Simon, whom he also named Peter, and Andrew the
brother of Simon; James and John, Philip and Bartholomew,
15 Matthew and Thomas, James the son of Alpheus, and Simon
16 called Zelotes, Jude the brother of James, and Judas Iscariot
LUKE VI.

17 the traitor. And Jesus went down with them, and stood in the plain, with a crowd of his disciples and a great multitude of the people from all Judaea and Jerusalem and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases: and those, who were disturbed by demons, were also cured. And all the multitude was seeking to touch him; for power kept going out from him, and healing all. Then he lifted up his eyes towards his disciples, and said:

Happy are ye poor: for yours is the kingdom of God. Matt. V. 3.

Happy are ye who hunger now: for ye will be filled. Happy are ye who thirst now: for ye shall be satisfied. Happy are ye who weep now: for ye shall laugh. Rejoice, though men hate you, and drive you from them, and reproach you, and revile you as evil-doers, for the sake of the son of man: be glad in that day, and leap for joy; for behold! great is your reward in heaven: for in the same manner did their fathers to their prophets also. But alas! for you that are rich! for ye are receiving your consolation. Alas! for you that have been filled! for ye will hunger. Alas! for you that are laughing now! for ye will mourn and weep. Alas! for you, when all these men speak well of you! for this was done by their fathers to the false prophets. But, I say unto you my hearers, Love your enemies; do good to them that hate you; bless them that curse you; and pray for them that injuriously treat you. To him, who smiteth thee on one cheek, offer the other also; and hinder not him, who would take away thy cloak, from taking away thy coat also. Give to every one that asketh thee; and from him, that is taking away thy goods, do not beg them off. And, as ye wish men to do unto you, do ye even so unto them. For, if ye love them who love you, what is your reward? for even the heathen love those who love them. And, if ye do good to them that do good to you, what is your reward? for even the heathen do the same. And, if ye lend to them, whom ye expect to return it, what is your reward? for even the heathen lend to each other, expecting to receive again as much. But love your enemies, and do good and lend, giving up nothing for lost; and your reward will be great, and ye will be sons of the most high God; for he is kind to the unthankful and the
LUKE VI. VII.

36 wicked. Be ye, therefore, merciful, even as your father is merciful. Judge not, and ye will not be judged; condemn not, and ye will not be condemned: forgive, and ye will be forgiven. Give, and there will be given unto you good measure; yea, measure, pressed down and shaken together and running over, will be given into your lap: for the same measure, that ye give, will be given to you again.

Then he spake a parable unto them: Can a blind man lead a blind man? Will not both fall into a ditch? A disciple is not above his teacher: but let every disciple be duly prepared as his teacher. Now, why dost thou behold the splinter in thy brother’s eye, but considerest not the beam in thine own eye? Or, how canst thou say to thy brother: Hold! brother; let me take away the splinter that is in thine eye, whilst thou thyself beholdest not the beam in thine own eye? Hypocrite! first take away the beam out of thine own eye, and then wilt thou see clearly to take away the splinter that is in thy brother’s eye.

Now no good tree beareth bad fruit, and no bad tree beareth good fruit. Every tree is known by its own fruit: for figs are not gathered from thorns, nor the grape from the bramble-bush. The good man out of the good treasure of his heart bringeth forth what is good; and the evil man out of the evil treasure of his heart bringeth forth what is evil: for from the abundance of the heart his mouth speaketh. But why do ye call me, Master! master! and perform not the things which I teach? Every one that cometh unto me, and heareth these words of mine, and doeth them; I will shew you whom he is like. He is like a man, who built a house, and dug deep, and laid its foundation on the rock: so, when the flood arose, the stream beat vehemently against that house, but could not shake it: for it had been founded upon the rock. But he, that heareth and doeth them not, is like a man, who built a house upon the ground without a foundation, against which the stream beat vehemently, and immediately threw it down; and the crush of that house was great.

Ch. VII. So when Jesus had ended all these sayings in the ears of the people, he went into Capernaum. And a centurion’s...
servant, who was dear unto him, was ill, and at the point of
death. This man, hearing of Jesus, sent unto him some
elders of the Jews, to ask him to come and heal his servant;
who came to Jesus, and were earnestly beseeching him, say-
ing: He is worthy to whom thou shouldst do this; for he
loveth our nation, and hath himself built us our synagogue.
Now, while Jesus was going with them, and was not far from
the house, the centurion sent friends unto him, saying: Mas-
ter, trouble not thyself, for I am not worthy that thou shouldst
come under my roof: and therefore I did not take upon
me to come unto thee myself: but speak a word only, and
my servant will be well. For even I, that am a man under
authority, have soldiers under me; and I say to this, Go;
and he goeth; and to another, Come; and he cometh: and to
my own servant, Do this; and he doeth it. Now, when
Jesus heard these things, he wondered at him; and, turning
about, said to the multitude, that was following him: I say
unto you, I have not found so great faith, no, not in Israel.
And the messengers returned to the house, and found the
servant well.

And, on the next day, Jesus was going to a city called Nain;
and a good many of his disciples and a great multitude were
going with him: and, as he came nigh the gate of the city,
behold! a dead man was carried out, an only son of his mo-
ther, who was a widow: and much people of the city was
with her. And, when the Lord saw her, he took pity on her,
and said unto her: Weep not. And he went up, and touch-
ed the bier, (for the bearers stopped) and said: Young man! I
say unto thee, rise up. And the dead man sat up, and began
to speak: and Jesus presented him to his mother. So fear
seized them all, and they were glorifying God, saying: A
great teacher is raised up among us: and, God hath kindly
considered his people. And this report concerning Jesus
went forth throughout all Judea and all the neighbouring
country.

And John's disciples told their master of all these things; who called two of his disciples unto him, and sent them to
Jesus, saying: Thou art he, that is to come: can we look for
any other? So these men came to Jesus, and said: John the
Reuelin

v. 10. οὐρω τῶν ἀφανευτα δοῦλοι ἰμαῖνοντα.
v. 15. καὶ ἐνμαθεῖς ῥ ἐνεγίσ.
Baptist sent us to thee, saying: Thou art he, that is to come:
can we look for any other? Now immediately Jesus cured
many of sicknesses and torments and demons, and kindly gave
sight to many blind people: and then gave to the disciples of
John this answer: Go, tell John what ye have seen and
heard; the blind receive sight, the lame walk, lepers are
cleansed, the deaf hear, the dead are raised up, the poor have
the gospel preached unto them: and happy is he, who shall
not stumble at me.

Now, when the messengers of John were departed, Jesus
began to say unto the multitudes concerning John: What
went ye out into the wilderness to see? a reed shaken by
the wind? But what went ye out to see? a man clothed in
sumptuous apparel? Lo! they with purple raiment, and of
luxurious fare, live in palaces. But what went ye out to
see? a prophet? Yea, I say unto you, something even better
than a prophet. This is he, of whom it is written, Behold!
I send my messenger before thy face, to prepare thy way
before thee. For, I say unto you, among them, who are born
of women, there is no greater teacher than John the Baptist;
but the least in the kingdom of God is greater than he. And
all the people and the tax-gatherers thankfully received the
kindness of God, and listened to John, and were baptized
with his baptism: but the Pharisees and the teachers of the
law rejected this intention of God towards them, not receiv-
ing John's baptism.

Moreover the Lord said: To what now shall I liken the
men of this generation? and what do they resemble? They
are like children sitting in the streets, and calling to each
other, and saying: We piped for you, but ye danced not;
we mourned to you, but ye wept not. 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 drink-
ing; and ye say: Behold! a glutton and a drunkard! a friend
of tax-gatherers and sinners! But wisdom was ever justified
in all her children.

Then one of the Pharisees asked Jesus to eat with him:
so he went into the Pharisee's house, and took his place at
the table. And behold! a woman of the city, who was a
sinner, knowing that he was at table in the Pharisee's house, 38 brought an alabaster box of perfumed ointments, and stood at his feet behind, shedding tears on his feet, and wiping them with the hairs of her head, and fondly kissing his feet, and 39 anointing them with the perfumes. Now, when the Pharisee, who had invited him, saw this, he said within himself: If this man were a prophet, he would have known who, and what sort of woman, she is, that is touching him: for she is a sinner. 40 And Jesus said unto him: Simon, I have something to say unto thee. And Simon saith: Teacher, say on. A creditor (said Jesus) had two debtors: one of which owed him five hundred pence, and the other, fifty: but, as they were not able to pay, he freely forgave them both. Now which of these, said he, will love him most? Then Simon answered: He, I suppose, to whom most was forgiven. And Jesus said: 44 Thou judgest rightly. Then turning to the woman, he said to Simon: Seest thou this woman? I came into thy house, and thou gavest no water for my feet; but she bathed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss; but she, since she came in, hath not ceased fondly kissing my feet. My head with oil thou didst not anoint; but she anointed my feet with perfumes. 47 Wherefore, I say unto thee, because she hath many sins to be forgiven, she loved much; but he, that hath little to be forgiven, loveth little. Then he said unto her: Thy sins be forgiven. And the guests began to say within themselves: 50 Who is this, that even forgiveth sins? But he said unto the woman: Thy faith hath saved thee: go in peace.

Ch. VIII. Afterwards Jesus continued to go through every city and village, preaching the gospel of the kingdom of God, 2 with the twelve and some women, who had been cured of evil spirits and infirmities; Mary called Magdalene, out of whom 3 had come seven demons; and Joanna, the wife of Chuza, Herod's steward, and Susanna, and several others, who constantly ministered to them of their substance.

4 Now, as a great multitude was coming together, and many from every city going forth unto him, he spake this parable: 5 A sower went forth to sow his seed: and, as he was sowing, some fell by the road-side, and was trodden under foot; and
the fowls of heaven ate it up. And some fell upon the rock; 
and, as soon as it sprang up, withered away for want of 
moisture. And some fell among the thorns; and the thorns 
sprang up with it, and choked it. And others fell on the 
good ground; and sprang up, and bare fruit a hundred fold. 
Upon saying these things, he cried out as usual: Whoso hath 
ears to hear, let him hear.

Then his disciples asked him the meaning of this parable. 
And he said: Unto you it is given to know the mysteries of 
the kingdom of God, but to the rest I speak in parables; so 
that they may see, but perceive not; and hear, but not under-
stand. Now the parable is this. The seed is the word of 
God: those by the road-side are the hearers, to whom the 
devil cometh and taketh away the word out of their hearts, 
lest they should believe and be saved. Those on the rock 
are the hearers, that receive the word with joy, but have no 
root; believing only for a short time, and in a season of trial 
falling away. And that, which fell among the thorns, is those 
hearers, who go away, and are choked with anxious cares 
about riches and the pleasures of life; and bring forth no fruit 
to perfection. And that on the good ground is those hearers, 
who with a right and good heart hold fast the word, and bear 
fruit with perseverance.

Now, no one, when he hath lighted a lamp, covereth it with 
a vessel, or putteth it under a couch, but setteth it on a stand, 
that they, who come in, may see the light. For nothing is 
hid, that will not come to light; nor laid up in secret, that 
will not be known, and brought out to view. Take heed, 
therefore, how ye hear: for to him, that hath, will be given; 
and from him, that hath not, even what he thinketh himself 
to have, will be taken away.

Now his mother and his brethren came thither, but were 
not able to speak with him because of the multitude: 
and some told him, saying: Thy mother and thy brethren are 
standing without, desiring to see thee. But he answered: 
My mother and my brethren are these, that hear the word of 
God, and do it.

And it came to pass on one day, that he got into a vessel 
with his disciples, and said unto them: Let us cross to the
23 other side of the lake: and they set out. But, as they were sailing, he fell asleep; and a gust of wind came down upon the lake: and they were filling and in danger. So they went to him, and roused him, saying: Master! master! we are lost. Then he arose, and rebuked the wind and the swell of water; so that they were still, and a calm was made.

25 And he said unto them: Where is your faith? And they said to each other, with fear and astonishment: Who then is this? for he commandeth even the winds and the water, and they obey him.

26 And they sailed down to the country of the Gadarenes, which is over against Galilee: and, when he landed, a man of that city met him, who had been troubled with demons a long time, and had no clothes on, and abode not in any house, but in the tombs. Now, upon seeing Jesus, he cried out, and fell down before him, and said with a loud voice: What hast thou to do with me, Jesus! son of the most high God? I beseech thee, torment me not. For he was commanding the unclean demon to come out of the man; whom it had seized for a long time; and he had been often kept bound with chains and fetters; but he used to break these bonds, and was driven by the spirit into lonely places. Then Jesus asked him, saying: What is thy name? And he said, Legion:

31 for many demons had gone into him. And the demons entreated him, that he would not command them to go away into the bottomless pit. Now there was a herd of a good many swine feeding on the mountain; and the demons besought him to give them leave to go into the swine: and he gave them leave. So the demons came out of the man, and went into the swine: and the herd rushed down the steep bank into the lake, and were choked. Now, when the feeders saw this, they fled; and went and told it in the city and in the country: and the people came out to see, and went to Jesus; and found the man, out of whom the demons had gone, with clothes on and in his senses, at the feet of Jesus:

36 and they were afraid. Then those, that had seen, told them, how the possessed man had been made well. And the whole multitude of the neighbouring country of the Gadarenes desired him to leave them; for they were seized with great
38 fear: so he got into the vessel, and went back again. But
the man, out of whom the demons had gone, entreated, that
he might go with Jesus; but Jesus sent him away, saying:
39 Go home, and relate what great things God hath done for
thee. So he went away, publishing through the whole coun-
try what great things Jesus had done for him.
40 Now the multitude rejoiced at the return of Jesus: for
41 they were all waiting for him. And behold! a man, Jairus
by name, a ruler of the synagogue, came and fell down at the
42 feet of Jesus, entreating him to go to his house; for his only
daughter, about twelve years of age, was dying.
And, as he went, the multitudes in a body were pressing
43 him: when a woman with an issue of blood for twelve years,
who had spent all her livelihood on physicians, but could be
44 healed by none, came up behind, and touched the border of
his garment: and her issue of blood stopped that moment.
45 And Jesus said: Who touched me? Now, as all denied it,
Peter and they, that were with him, said: Master, the multi-
tudes in a body are crowding and pressing thee, and dost thou
46 say, Who touched me? But Jesus said: Somebody did touch
47 me: for I perceived power going out from me. So, when the
woman saw, that she was discovered, she came trembling;
and falling down before him, told him in the presence of all
the people, for what cause she touched him, and how she
48 was healed immediately. Then he said unto her: Take
courage, daughter! thy faith hath made thee well: go in
peace.
49 While Jesus was yet speaking, one cometh from the ruler of
the synagogue's house, saying unto him: Thy daughter is dead:
50 trouble not the teacher. Now, when Jesus heard this, he
said unto the ruler: Be not afraid: only believe, and she will
51 recover. And he went into the house, but suffered no one
to go into the room, but Peter and James and John, and the
52 father and the mother of the maiden. Now all the company
were bewailing her, and beating themselves in sorrow;
53 but he said: Weep not: she is not dead, but asleep. And
54 they laughed at him, knowing that she was dead. Then he
put them all out, and took her by the hand, and called: Thou
55 maid! arise. And her breath came again, and she arose im-

v. 44. Verbal agreement of Matthew of Luke without the
intervention of Mark. — Ε.
Luke VIII. IX.

mediately; and he commanded something to be given her to eat. And her parents were greatly astonished; but he charged them to tell no one what had been done.

Ch. IX. Then Jesus called his twelve disciples together, and gave them power and authority over all the demons, and to cure diseases: and sent them to preach the kingdom of God, and to heal the sick; and said unto them: Take nothing for the journey, neither staves, nor scrip, nor bread, nor money, nor two coats apiece. And, into whatsoever house ye go, there abide; and leave it not. And, whosoever shall not receive you, when ye go out of that city, shake off the very dust of your feet, for a testimony against them. So they went forth, and passed through the villages, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that Jesus was doing; and was perplexed, because some said, that John was raised from the dead: and others, that Elias was come: and others, that one of the old prophets was risen again. But Herod said: John I beheaded: who is this, of whom I hear such things? And he was desirous of seeing Jesus.

8 And the apostles turned back, and told Jesus what they had done: and he took them with him, and withdrew privately to a lonely place of a city called Bethsaida. But the multitudes found it out, and followed him; and he received them, and continued talking with them concerning the kingdom of God, and curing those that had need of healing. Now, when the day began to wear away, the twelve came up to him, and said: Set the multitude at liberty, that they may go and find lodging and victuals in the villages, and country round about:

9 for we are here in a lonely place. But he said unto them: Do ye give them to eat. And they said: We have no more than five loaves and two fishes; unless we should go and buy victuals for all this people. Now they were about five thousand men. Then he said to his disciples: Make the men sit down in companies of fifty. And they made the men sit down accordingly. So he took the five loaves and the two fishes, and looking up to heaven, blessed God, and brake the loaves, and gave them to his disciples to set before the multitude. And they all ate, and were filled; and twelve baskets of remaining fragments were taken away.

John Ι with Mark VI. 5.
10. "A city called Bethsaida": an expression adapted to Gentile, not Jewish readers.
12. "Send the multitude away:" Note the seeming harshness of this expression.
And it came to pass, when he was praying in a retired place, that he asked those disciples, who were with him, saying: Whom do the multitudes say that I am? And they answered and said: John the Baptist; but some say Elias; and others, that one of the old prophets is risen again. And he said unto them: But whom do ye say that I am? Then Peter answered: The Christ of God. But he charged them to tell no one this; saying: The son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain; and be raised up on the third day.

He said, moreover, to them all: If any one is willing to come after me, let him deny himself, and take up his cross daily, and follow me. For, whosoever shall wish to save his life, he will lose it; and, whosoever shall lose his life for my sake, he will save it. For what is a man profited, if he gain the whole world; and lose himself? For whosoever shall be ashamed of me and my words, of him will the son of man be ashamed, when he cometh in his own glory, and the glory of the father, and of the holy angels. Now I tell you of a truth, some standing here will not taste death, till they have seen the kingdom of God.

Then, about eight days after this, he took with him Peter and John and James, and went up into the mountain to pray. And it came to pass, that while he was praying, the appearance of his face was altered; and his raiment grew bright and glistening. And behold! two men were talking with him, and these were Moses and Elias; who appeared in glory, and were telling him of the death, which he was about to accomplish in Jerusalem. Now Peter and his companions were oppressed with sleep; but, waking in the mean time, they saw his glory, and those two men with him. And, as the two men were parting from him, Peter said to Jesus: Master, it is better for us to continue here: and let us make three tents, one for thee, and one for Moses, and one for Elias: not knowing what he said. But whilst he was thus speaking, a cloud overshadowed them; and the disciples were afraid as they went into the cloud: and a voice came out of the cloud, saying: This is my son, that beloved son: hear ye him. And, after the voice, Jesus was found alone: and they kept the
matter secret, and told no one, at that time, any thing of what they had seen.

37 Now, the next day, when they came down from the mount-
tain, a great multitude met him. And one of the multitude
cried out, saying: Teacher, I pray thee, look with favour on
39 this son of mine; for he is mine only child: and lo! a spirit
seizeth him, and immediately crieth out, and shaketh him
violently, so that he foameth; and hardly goeth away, after
40 much bruising him: and I besought thy disciples to cast it
out, but they could not. Then Jesus said: O! faithless and
perverse race! how long must I be with you, and endure
42 you? bring thy son hither to me. And, whilst he was coming
up, the demon dashed him to the ground, and shook him
about violently. But Jesus rebuked the unclean spirit, and
healed the child, and delivered him to his father. And all
were greatly amazed at this mighty power of God: and while
they were all wondering at all the things, which Jesus had
done, he said unto his disciples: Let the words, which I am
speaking, sink down into your ears: for the son of man is
about to be delivered up into the hands of men. But they
did not understand this saying, and its meaning was hidden
from them: and they were afraid of asking him about it.

Now a dispute arose among them, which of them should
be greatest. But Jesus saw the reasoning of their heart;
47 and took up a little child, and set it by him, and said unto
them: Whosoever shall receive one like this little child in
my name, he receiveth me; and, whosoever shall receive me,
he receiveth him, who sent me: for the least of you all will
be greatest. Then John answered: Master, we saw one
casting out demons in thy name; and we forbade him, be-
cause he goeth not with us. And Jesus said unto him:
Forbid him not: for he, who is not against us, is for us.

Now, when the time for his departure was drawing nigh,
his set his face steadfastly to go unto Jerusalem; and sent
messengers before him, who went into a village of Samaritans
to prepare for him: but these would not receive him, because
he was going with his face turned to Jerusalem. But
when his disciples, James and John, saw this, they said:
Master, shall we command fire to come down from heaven to

verse 43 seqq. Observe that what is here related occurred
some time after what is mentioned immediately before. Compare
Matthew and Mark.

verse 46 seqq. — It
with v. 51 Luke's parenthesis, as it has been called,
55 consume them, even as Elias did? But he turned and rebuked them, saying: Ye know not of what spirit ye are; for the son of man came not to destroy men's lives, but to save them. So they went to another village.

57 Now, as they were going, one upon the road said unto him:

58 Master, I will accompany thee whithersoever thou goest. And Jesus said unto him: The foxes have holes, and the birds of heaven have roosts; but the son of man hath not where to rest his head. Then he said unto another: Come with me. But he answered: Master, suffer me first to go and bury my father. And Jesus said unto him: Let the dead bury their own dead: but go thou and publish abroad the kingdom of God. Then another also said: I will go with thee, master; first suffer me, however, to settle my affairs at home. But Jesus said unto him: No one, that looketh behind him after putting his hand to the plough, is fit for the kingdom of God.

Ch. X. Now, after this, the Lord appointed also seventy others, and sent them two and two before his face to every city and place, whither he himself was about to come; and said unto them: The harvest indeed is plenteous, but the labourers are few: beseech, therefore, the owner of the harvest to furnish his labourers for this harvest. Go your ways: behold! I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no one by the way. Now, whithersoever house ye are going into, first say: Peace to this house!

6 And if the son of peace be there, your peace will rest upon it: if not, it will turn to you again. But in that house remain, eating and drinking such things as they have; for the workman is worthy of his pay. Go not from house to house.

8 And, when ye are entertained in any city, which ye enter, eat such things as are set before you; and heal the sick, that are therein; and say to the people: The kingdom of God is nigh unto you. And, whithersoever city ye enter, if they entertain you not, go forth into their streets, and say: Even the very dust of your city, that cleaveth to us, we wipe off against you: notwithstanding be sure of this, that the kingdom of God is nigh unto you. Now, I say unto you, it will be more tolerable in that day for Sodom, than such a city. Alas! for thee,
LUKE X

Chorazin! alas! for thee, Bethsaida! for, if the mighty works, which have been done in you, had been done formerly in Tyre and Sidon, they would have repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum! who hast been raised up to heaven, wilt be brought down unto the grave. He, who heareth you, heareth me; and he, who rejecteth you, rejecteth me; and he, who rejecteth me, rejecteth him, who sent me.

17 Then the seventy came back with joy, saying: Master, even the demons submit themselves to us through thy name.
18 And he said unto them: I was beholding Satan fall, like lightning, from heaven. Lo! I give you authority to trample upon serpents and scorpions, and over all the power of the enemy: and nothing in any wise shall hurt you. Yet rejoice not so much in this, that these spirits submit themselves unto you: but rejoice rather, that your names are written in heaven.

21 At the same instant the spirit of Jesus was exceedingly joyful; and he said: I give glory to thee, O Father! Lord of heaven and earth! for hiding these things from men of wisdom and understanding, and shewing them to babes: yea, O Father! I thank thee, because it thus seemed good in thy sight. All things were delivered unto me by my father; and no one knoweth who the son is, but the father; and who the father is, but the son, and he, to whom the son is willing to reveal them. Then he turned to his disciples and said privately to them: Happy are the eyes, which see the things, that ye see. For, I say unto you, many teachers and kings desired to see the things, that ye see, but saw them not: and to hear the things, that ye hear, but heard them not.

25 And behold! a professor of the law rose up to try him, saying: Teacher, what must I do to inherit eternal life?
26 Jesus said unto him: How is it written in the law? What readest thou there? He answered and said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thou shalt love thy neighbour as thyself. Then Jesus said unto him: Thou hast answered rightly: do this, and thou shalt live. But he, wish-
LUKE X. XI.

ing to justify himself, said unto Jesus: And who is my neigh-
bour? Then Jesus took up his question, and said: A man of
Jerusalem, on his way to Jericho, fell among murderers, who
stripped and beat him, and left him half dead. Now a priest
happened to be going down the same road; who saw him, but
passed by on the further side. And in the same manner a
Levite also came to the place, as he went along, and saw him,
but passed by on the further side. But a Samaritan on his
journey came to the place; and, when he saw him, took pity
on him, and went up to him, and bound up his wounds, pour-
ing upon them oil and wine, and set him on his own beast,
and brought him to an inn, and took care of him: and, on the
morrow, when he went away, he took out two pence, and
gave them to the host, and said: Take care of him; and
whatsoever thou shalt spend besides, at my return I will
repay it thee. Which now of these three, thinkest thou, was
neighbour unto him, who fell among those murderers? And
the teacher of the law said: He, who felt that compassion
for him. Then said Jesus unto him: Go, and do thou
likewise.

Now, on his way, he went into a village, where a woman,
named Martha, entertained him in her house. And she had
a sister called Mary, who was sitting down at the feet of
Jesus, and listening to his discourse: but Martha was harassing
herself with much preparation for his entertainment; and
came up to him, and said: Master, dost thou not care, that
my sister leaves me to prepare alone? Bid her, therefore, help
me. But Jesus answered and said unto her: Martha! Martha!
thou art troubling and perplexing thyself about
many dishes, when only one is needful: now Mary hath
chosen for herself that good portion of the entertainment,
which shall not be taken from her.

CH. XI. And it came to pass, after Jesus had been praying in
a house of prayer, that one of his disciples said unto him: Mas-
ter, teach us to pray, as John also taught his disciples. And
he said unto them: When ye pray, say:

Our father, which art in heaven, hallowed be thy name:
thy kingdom come: thy will be done, as in heaven, so too on
3 earth. Give us day by day the bread sufficient for us: and
Luke xi.

4 forgive us our sins; for we also forgive every one, that doeth wrong to us: and bring us not into trial, but deliver us from the evil one.

5 And he said unto them: Should any of you go to his friend at midnight, and say, Friend, lend me three loaves:

6 for a friend of mine on a journey is come to my house, and I have nothing to set before him: though he within should answer, Do not trouble me; the door is now shut, and I and my children are in bed; I cannot get up to give thee: yet, I say unto you, if he will not get up and give him because he is his friend, because of his importunity he will rise and give him what he wanteth. I also say unto you: Ask, and it will be given you; seek, and ye will find; knock, and it will be opened unto you. For every one, that asketh, receiveth; and he, who seeketh, findeth; and to him, who knocketh, it will be opened.

11 Now what father among you, if his son ask of him a loaf, will give him a stone? Or, if he ask a fish, will give him a serpent in its stead? Or, if he ask an egg, will give him a scorpion? If ye then, who are evil, know how to give good gifts unto your children; how much more will your heavenly father give his holy spirit to them, that ask him?

14 And he was casting out a demon, that was dumb: and, when the demon was gone out, the dumb spake; and the multitudes wondered: but some among them said: He casteth out these demons through Beelzebub the prince of the demons: and others were trying him by seeking a sign from heaven. But he, knowing their devices, said unto them: Every kingdom, divided against itself, must be brought to desolation; and a house, divided against itself, must fall. Now, in like manner, if Satan also be divided against himself, how can his kingdom continue steadfast? because ye say, that I cast out these demons through Beelzebub. But, if I through Beelzebub cast out these demons, through whom do your disciples cast them out? They therefore shall condemn you. But, if I by the finger of God cast out these demons, then is the kingdom of God already come upon you. When the strong one armed guardeth his palace, his possessions are in peace, till a stronger than he come and conquer him;
22 who taketh away all the armour, in which he trusted, and
23 divideth his spoils. He, that is not with me, is against me;
24 and he, that gathereth not with me, scattereth abroad. When
the unclean spirit is gone out of the man, it goeth through
dry places in search of rest: and, finding none, it saith, I will
25 turn back to my house, whence I came; and, when it is come,
26 findeth the house swept, and put in order. Then it goeth,
and taketh with it seven other spirits more wicked than itself,
which go in and dwell there: so the last state of that man
becometh worse than the first.

27 Now, whilst he was saying this, a woman among the crowd
lifted up her voice, and said unto him: Happy is the womb,
that bear thee; and the breasts, that thou suckedst! But
28 he said: Yea rather, happy are they, who hear the word of
God, and keep it.

29 Then, as the multitudes were crowding together upon him,
he began to say: This is a wicked race; it seeketh after a
sign, and no sign shall be given it, but the sign of Jonah the
30 prophet. For as Jonah was a sign to the Ninevites, so will
31 the son of man likewise be to this race. A queen of the
south will rise up in the place of judgment with this race of
men, and will condemn it; for she came from the ends of the
earth to hear the wisdom of Solomon: and behold! something
greater than Solomon is here. Men of Nineveh will rise up
in the place of judgment with this race, and will condemn
it; for they repented at the preaching of Jonah: and behold!
something greater than Jonah is here.

32 Now no one lighteth a lamp to put it into a hole, nor under
the measure, but upon the stand; that they, who come in,
may see the light. The eye is the lamp of the body: when,
therefore, thine eye is sound, thy whole body is enlightened:
35 but if it be disordered, then thy body is in darkness. Con-
sider, therefore, whether that light, which is in thee, be dark-
ness. If then thy whole body be enlightened, without any
dark part at all, it will be altogether so enlightened, as when
the lamp enlighteneth thee with its blaze.

37 Now, after he had spoken this, a Pharisee asked him to dine
with him: so he went in, and sat down to table. But, when
the Pharisee saw, that he did not dip his hands in water
immediately connected in time with what immediately precedes.

Note the remarkable coincidence between what is stated
and the narrative in Matthew xxi. 45—50; and the apparently
LUKE XI. XII.

39 before dinner, he was astonished. And the Lord said unto him: Now ye Pharisees make clean the outside of the cup and dish, but have the inside full of rapine and wickedness. Ye foolish men! doth not he, who cleaneth the outside, usually clean the inside also? Rather give alms according to your ability; and behold! all things are clean unto you. But alas for you Pharisees! for ye pay tithe even of mint and rue and every herb, but pass over justice and the love of God: these things ye ought to do, and not leave the other undone. Alas for you Pharisees! for ye love the first seats in the synagogues, and greetings in the streets. Alas for you scribes, and Pharisees! hypocrites! for ye are like decayed tombs, and men are not aware when they walk upon them. Then one of the teachers of the law answered: Teacher, by saying these things thou reproachest us also. But he said: Alas for you also, ye teachers of the law! for ye lead men with burdens hard to be borne; but ye yourselves touch not these burdens with one of your fingers. Alas for you! for ye build the tombs of the teachers, and your fathers slew them. So then ye gladly consent and agree to the works of your fathers: for they slew the prophets, and ye build their tombs. Therefore also the wisdom of God hath said, I will send unto them prophets and apostles; and some they will drive away, and kill some: so that the blood of all the prophets, that has been shed from the foundation of the world, will be required of this very race; from the blood of Abel to the blood of Zacharias, who perished between the altar and the temple: yea, I say unto you, it will be required of this very race. Alas for you, ye teachers of the law! for ye have taken away the key of knowledge; so that ye go not in yourselves, and hinder those, that are going in.

33 Now, whilst he was saying these things unto them, the scribes and the Pharisees began to be greatly enragéd, and to provoke him to speak rashly upon further matters; lying in wait for him, and seeking to catch something out of his mouth, whereby they might accuse him.

Ch. XII. Whilst an innumerable multitude was gathered together, so that they trod upon each other, Jesus began to say unto his disciples: Above all things beware of the leaven of
2 the Pharisees: [which is hypocrisy.] For there is nothing
covered up, that will not be uncovered: and hid, that will
not be known. Therefore, whatsoever ye have said in dark-
ness, that will be heard in the light; and, what ye have whis-
pered in the closet, that will be published aloud upon the
house-tops. Now, I say unto you my friends, fear not them
who kill the body, and after this can do no more: but I will
shew you whom to fear: fear him, who, after having killed,
hath power to cast into hell: yea, I say unto you, fear him.

6 Are not five sparrows sold for two farthings? yet even one
of these is not forgotten before God: but the very hairs of
your head are all numbered. Fear not therefore: ye are bet-
ter than many sparrows.

8 And, I say unto you, whosoever shall acknowledge me in
the presence of men, him will the son of man acknowledge,
in turn, in the presence of the angels of God: but he, who
denieth me in the presence of men, will be denied, in turn, in
the presence of the angels of God. And every one, who
speaketh a word against the son of man, may be forgiven;
but he, who speaketh wickedly against the holy spirit, will not
be forgiven.

11 Now, when ye are brought before synagogues and rulers
and magistrates, be not anxious how ye must defend your-
selves, or what ye must say: for the holy spirit will teach you
at that moment what ye ought to say.

13 Then one of the multitude said unto him: Teacher, bid
my brother give me my share of the inheritance. But Jesus
said unto him: Man, who set me over you as a judge or a
divider? And he said unto them: Take care to keep your-
selves from excessive desires: for the life of no one dependeth
on the abundance of his possessions.

16 Then he spake a parable unto them: The ground of a rich
man brought forth plentifully; and he was reasoning with
himself, saying, What must I do? for I have no where to lay
up these fruits of mine. And he said, This will I do: I
will pull down my present store-houses, and build greater;
and will there lay up all my produce and my goods. And I
will say to my soul, Soul! thou hast many good things laid
up for many years: take thine ease, eat, drink, regale thyself.
LUKE XII

20 But God said unto him: Thoughtless man! this very night,
this soul of thine is required of thee: whose then will these
things be, which thou hast provided? Thus it is with him,
who layeth up stores for himself, and is not rich unto God.
22 Then he said unto his disciples: Therefore, I say unto you, Matt. vi.
be not anxious for your life, what ye must eat; nor for your
23 body, what ye must put on. Life is better than food: and
24 the body, than raiment. Consider the ravens: they sow not,
neither do they reap; they have neither store-house, nor
barn; yet God feedeth them. How much are ye better than
25 these fowls? Now which of you, with all his anxiety, can add
26 a single cubit to his life? If then ye cannot do the least thing,
27 why are ye anxious about the rest? Consider the lilies, how
they thrive: they toil not, neither do they spin: but, I say
unto you, that even Solomon, in his brightest raiment, was not
28 appareth like one of these. If God then so clothe the grass
of the field, which to-day is, and to-morrow will be cast into
a furnace, how much more will he clothe you, O ye of little
29 faith? Therefore, be not ye seeking what ye must eat, or
30 what ye must drink, with anxiety and suspense: for all these
things the nations of the world are seeking after; and your
31 father knoweth, that ye need these things: but seek rather the
kingdom of God; and all these things will be added unto
32 you. Fear not, thou little flock! for it is your father's
33 good pleasure to give you the kingdom. Sell your substance,
and give alms. Provide yourselves purses, that decay not; a
34 treasure in heaven, that never will be spent; where no thief
approacheth, and no moth consumeth: for, where your treas-
ure is, there let your heart be also.
35 Let your loins be girded about, and your lamps burning:
36 and be yourselves like servants expecting their master's
return from the wedding-feast; that as soon as he cometh
37 and knocketh, the door may be opened for him. Happy are
those servants, whom the master, when he cometh, shall find
watching! Verily, I say unto you, he will gird himself, and
set them down to table, and come in, and wait upon them.
38 And, if he come in the second watch, or come in the third
watch, and find them so prepared; happy are those servants!
39 Now ye know this, that, if the master of the family had

1:24. In Matthew there seems to be a reference to the birds flying
night; have an allusion to Job xxviii. 41, xxix. 9.
32. "Little flock" an expression deserving notice.
35-40. Note the transposition of thought in these verses,
as compared with Matthew.
known at what time the thief was coming, he would have
watched, and not suffered his house to be broken into.
40 Therefore, be ye also ready: for in an hour, when ye are not
expecting him, the son of man is coming.
41 Then Peter said unto him: Master, dost thou speak this
parable unto us, or even to all? And the Lord said: Who
then is that faithful and prudent steward, whom his master
will set over the servants of his house, to supply their portion
of provision in due season? Happy is that servant, whom his
master, at his coming, shall find so doing! Verily, I say unto
you, he will make him ruler over all his substance. But, if
that servant say in his heart, My master is long in coming;
and begin to beat the men-servants and the maidens, and to
eat, and drink, and to be drunken; in a day, when that ser-
vant is not expecting, will his master come; and in an hour,
when he is not aware: and will cut him in two, and appoint
his portion with the infidels. And that servant, who knew the
will of his master, and yet prepared not for him, nor did ac-
cording to his will, will be beaten with many stripes: but he,
who knew it not, though he did things worthy of stripes, will
be beaten but with few: for from every one, to whom much
was given, will much be required; and the more will be de-
manded, where much was trusted.
49 I came to put fire in the earth; and what wish I more,
since it is already kindled? Yet I have a baptism to be bap-
tized with: and how am I distressed, till it be accomplished!
50 Matt. x. 34, 35.
51 Think ye, that I came to give peace on earth? I tell you, No;
52 but division. For henceforth, if there be fire in one house,
53 three will be divided against two, and two against three. A
father will be divided against his son, and a son against his
father: a mother against her daughter, and a daughter against
her mother: a mother-in-law against her daughter-in-law, and
a daughter-in-law against her mother-in-law.
54 Matt. xvi. 2, 3.
55 Then he said also to the multitudes: When ye see a
cloud rising from the west, ye say, It will be rain immediate-
ly; and so it is. And, when the south wind blows, ye say,
56 It will be hot; and it is. Ye hypocrites! ye can discern the
face of the sky and the earth; and why do ye not discern
57 this season? Why do ye not of your own accord judge right-
Secular to v. 50.

56. Note the use of the verbs in the third person plural.
58 ly? As thou art going with thine adversary to the magistrate
do all thou canst on the way to free thyself from him; lest he
take thee to the judge, and the judge deliver thee to the officer,
and the officer throw thee into prison. I say unto thee, thou mayest not come out thence, till thou hast paid the very last farthing.

Ch. XIII. Now some came to tell Jesus at the time concerning those Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answered and said unto them: Think ye, that these Galileans were sinners above all the Galileans,
because they suffered such things? I tell you, No: but, unless ye repent, ye will all in the same way perish. Or those eighteen, on whom the tower in Siloam fell, and slew them; think ye, that they were sinners above all the inhabitants of Jerusalem?

6 He spake also this parable: A man had a fig-tree planted in his vineyard; and he came seeking fruit upon it, but found none. Then said he to the dresser of his vineyard: Lo! three years come I seeking fruit on this fig-tree, and find none: cut it down; why is it also an incumbrance to the ground? But he answered: Master, let it alone this year also, till I dig about it, and dung it: then, perhaps, it may bear fruit: if not, afterwards cut it down.

7 Now, while Jesus was teaching in one of the synagogues on the sabbath, behold! there was a woman who had been troubled with an infirmity eighteen years, and was bowed together, and could not lift up at all. So, when Jesus saw her, he called to her, and said: Woman, thou art loosed from this infirmity of thine. And he laid his hands upon her, and she immediately became straight; and continued glorifying God.

8 But the ruler of the synagogue, displeased because Jesus had healed her on the sabbath, said to the multitude: There are six days, in which work should be done: come, therefore, on these, and be healed; but not on the sabbath-day. Upon this the Lord answered: Thou hypocrite! doth not any of you lose his ox or ass from the stall on the sabbath, and lead him to a watering-place? And sought not this woman, a daughter of Abraham, whom Satan had bound so! these eighteen years,
be loosed from this bond on the sabbath-day? And, when he had said these things, all his opposers were ashamed; and the whole multitude were rejoicing at all the glorious things, that he was doing.

Then said he: To what is the kingdom of God like? and to what shall I resemble it? It is like a grain of mustard-seed, which a man took and put in his garden, and it grew to a great tree; so that the fowls of the air roosted in the branches of it. And again he said: To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he continued teaching in cities and villages, as he pursued his way to Jerusalem. Now one said unto him: Master, will but few be saved? And Jesus said unto them: Strive to go in at the straight gate: for many, I say unto you, will seek to go in, but will not be able. When once the master of the family hath risen to shut the door, though ye begin, as ye stand without, to knock at the door, and say, Master! master! open unto us; he will answer, I know not whence ye are. Then will ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. And he will say, I tell you, I know not whence ye are: depart from me, all ye workers of iniquity! There will be weeping and gnashing of the teeth, when ye shall see Abraham and Isaac and Jacob, and all the teachers, in the kingdom of God, and yourselves turned out. And there will come from the east and west, and from the north and south, who will sit at table in the kingdom of God: but behold! some, that are last, will be first; and that are first, will be last.

The same day, some Pharisees came up to him, and said: Go, depart from this place; for Herod meaneth to kill thee. And he said unto them: Go, tell this fox, Behold! I cast out demons, and perform cures to-day and to-morrow, and on the third day I end my course. But I must go on to-day and to-morrow; and, on the third day, must I die: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem! Jerusalem! that killest the prophets, and stonest them, that are sent unto thee; how often was I desirous of gathering thy children together, as a bird gathereth her brood under her.
35 wings! but ye refused. Behold! your house is left unto you desolate: and verily, I say unto you, ye will not see me, till the time will come, when ye say, Blessed is he, who cometh in the name of the Lord!

Ch. XIV. And it came to pass, as Jesus was eating on a sabbath in the house of one of the rulers, a Pharisee, that they were maliciously watching him. And behold! these was before him a man with a dropsey. And Jesus said to the teachers of the law and Pharisees: Is it lawful to heal on the sabbath? [Comp. Matt. xvi. 10.] And they were silent. So he took and healed him, and sent him away; and said unto them: Which of you, if an ass or an ox fall into a well, will not immediately draw him out on the sabbath-day? And they were not able to answer these things. Then he spake this parable to the guests, when he observed how they were choosing out for themselves the first seats; and said: When thou art invited by any one to a marriage-feast, do not place thyself on the first seat, lest a more honourable man than thou may have been invited; and then he, who invited thee and him, will say to thee, Make room for this man: so thou wilt begin with shame to take the lowest place. But, when thou art invited, go and sit down in the lowest place; that, when he, who invited thee, cometh, he may say unto thee, Friend! come hither higher up: then wilt thou have respect in the presence of the guests. For every one of you that exalteth himself, will be brought low; and he, that humbleth himself, will be exalted.

12 Then he said also to him, who had invited him: When thou makest a dinner or a supper, invite not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest they also at any time invite thee in their turn, and a recompense he made thee. But, when thou makest an entertainment, invite the poor, the maimed, the lame, the blind; because they cannot recompense thee; and happy wilt thou be; for thou wilt be recompensed at the resurrection of the just.

15 Now when one of the guests heard these things, he said unto Jesus: Happy is he, who eateth bread in the kingdom of God. But Jesus said unto him: A certain man made a great supper, and invited many; and, at supper-time, sent his servant to say unto them, who had been invited, Come; for the place is prepared; and they would not come. (The command of God to the servants: Go into the highways and hedges, and compel them to come in to the marriage-feast.) Then said one of the guests to him: Lord, knowest thou not who these are which thou invitest? And Jesus said unto him: Go out into the highways and hedges, and compel them to come in to the marriage-feast, that it may be filled. For many are called, but few are chosen.
18 all things are now ready. And they all began to excuse themselves alike. The first said: I have bought a farm, and must go from home to see it; I beseech thee, make my excuse.

19 And another said: I have bought five pair of oxen, and am going to try them; I beseech thee, make my excuse. And another said: I have married a wife; and therefore I cannot come. So, when the servant came and told his master these things, he was enraged; and said to the servant: Go out immediately into the streets and lanes of the city, and bring in hither the poor, and maimed, and lame, and blind. And the servant said: Master, I have done according to thy orders; and still there is room. And the master said to the servant: Go out among the highways and hedges, and force such as are found to come in, that my house may be filled. For, I say unto you, none of those men, who had been invited, shall taste my supper.

25 Now great multitudes were going with him; and he turned, and said unto them: If any one come to me, and hate not his father and mother and wife and children and brethren and sisters, and even his own life also, he cannot be my disciple. And, whosoever beareth not his cross and cometh with me, he cannot be my disciple. For which of you that wiseth to build a tower, doth not stay to reckon first the cost, whether he have wherewith to finish it? lest haply, after he hath laid the foundation, and is not able to finish, every beholder laugh at him, and say: This man began to build, and was not able to finish. Or what king, before he goeth to engage another king in battle, doth not stay to consult, whether he be able with ten thousand men to meet the other coming against him with twenty thousand? Or else, whilst he is yet far off, sendeth an embassy to ask conditions of peace. In like manner, whosoever of you doth not give up all his substance, he cannot be my disciple. Salt is good; but if this salt have lost its savour, with what shall it be seasoned? It is not fit even to manure the land; but is thrown away. Whoso hath ears to hear, let him hear.

Ch. XV. Now all the tax-gatherers and heathens kept coming to Jesus to hear him. And the Pharisees and the scribes were murmuring, and saying: This man receiveth sinners, and
LUKE XV.

3 eateth with them. Then he spake this parable unto them: Matt. xviii.

4 What man of you, that hath a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wild- 12, 13.

derness, and go after the lost sheep, until he find it? And, when he hath found it, he layeth it on his shoulders, rejoicing:

5 and, when he is got home, calleth together his friends and neighbours, and saith unto them: Rejoice with me, for I have

6 found my lost sheep. I say unto you, that more joy likewise will be in heaven over one sinner, that repenteth, than there can be over ninety and nine righteous persons, that need no repentance. Either, what woman, who hath ten pieces of silver, if she lose one piece, doth not light a candle, and

7 sweep the house, and search diligently, till she find it? And when she hath found it, she calleth together to her house her friends and neighbours, and saith: Rejoice with me, for I

8 have found the piece of silver, that I lost. In like manner, I say unto you, there is joy before the angels of God for one sinner that repenteth.

9 He said, moreover: A certain man had two sons; and the

10 younger said unto their father: Father, give me that portion

11 of property, that is to fall to me; and he divided his substance between them. And, not many days after, the younger son

12 got all together, and went a great way from home, and there

13 wasted his substance with disorderly living. Now, after all

14 was spent, there was a grievous famine throughout that coun-

15 try: and he began to be in want: so he went and connected himself with a citizen of that country; by whom he was sent

16 to his farm to feed swine: and he was desirous to fill his belly

17 with the carcase that the swine were eating: yet no one gave

18 him any food. But, having come to himself, he said: How

19 many hired servants of my father have bread in abundance,

20 whilst I am perishing with hunger! I will arise and go to my

21 father, and say unto him: Father, I have sinned against heav-

22 en, and before thee; and am no longer worthy to be regarded

23 as thy son: make me as one of thy hired servants. So he

24 arose, and came to his father. Now, while he was yet a great

25 way off, his father saw him, and took pity on him, and ran,

26 and fell upon his neck, and fondly kissed him. Then the

27 son said unto him: Father, I have sinned against heaven, and
LUKE XV. XVI.

before thee; and am no longer worthy to be regarded as thy son. But the father said unto his servants: Bring forth the best robe, and put it on him; and give him a ring for his finger, and shoes for his feet: and bring the fatted calf, and kill it; and let us eat and feast ourselves; for this my son was dead, but is come to life again; he was lost, but is found.

And they began to regale themselves. Now his elder son was at the farm; but, on his return, as he drew nigh the house, he beard music, and singing, and dancing. And he called to him one of the servants, and was inquiring what this could be. But the servant said: Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in good health. And he was enraged, and would not go in: so his father came out, and was entreating him. But he said unto his father: Lo! I continue serving thee so many years, and never at all disobeyed thy commandment; yet thou never gavest me even a kid, that I might feast myself with my friends. But, as soon as this thy son was come, who hath devoured thy substance with harlots, thou killedst for him the fatted calf. Then his father said unto him: Son, thou art always with me; and all, that I have, is thine. Yet it was right that we should feast ourselves and rejoice; for this thy brother was dead, but is come to life again; and was lost, but is found.

Ch. XVI. Then Jesus said also to his disciples: A certain rich man had a steward, who was accused to him of wasting his substance. And he called him, and said: What is this, that I hear of thee? Give up the business of thy stewardship; for thou must not be any longer steward. Then the steward said within himself: What must I do? for my master is taking from me the stewardship: I cannot dig; to beg I am ashamed. I have resolved what to do; that, when I give up the stewardship, they may receive me into their houses. So he called to him every one of his master's debtors, and said unto the first: How much owest thou unto my master? And he said: A hundred gallons of oil. Then the steward said: Take thy bill, and sit down immediately, and write it fifty. Then said he to another: And how much owest thou? He said: A hundred measures of wheat. And the steward saith: Take thy bill, and set it down fourscore. And the master
Luke XVI.

16 The law and the prophets were until John: since then the kingdom of God is preached, and every one forceth himself away, than one tittle of the law to fail.

17 Every one, that divorceth his wife and marrieth another, committeth adultery: and every one, that marrieth her, who hath been divorced, committeth adultery.

18 Now there was a certain rich man, who was clothed in purple and fine linen, and feasted himself sumptuously every day.

19 And there was a certain poor man, named Lazarus, full of sores; who was laid at the rich man's porch, and was desirous to eat the crumbs as they fell from his table: moreover, the dogs also came, and were licking his sores. Now, when the poor man died, he was conveyed by the angels into Abraham's bosom: and the rich man also died, and was buried.

20 And, in the grave, he lifted up his eyes, being in torments, and saw Abraham afar off, with Lazarus in his bosom. And he called to him, saying: Father Abraham, take pity on me, and send Lazarus to dip the tip of his finger in water, and cool
my tongue; for I am tormented in this flame. But Abraham
said: Son, remember, that thou in thy life-time didst receive
thy good things, as Lazarus in the same measure evil things:
but now he is comforted, and thou art tormented. And be-
sides all this, between us and you a great gulf is fixed; that
they, who wish to cross from us to you, or from you to us, may
not be able to pass over. Then he said to Abraham: I be-
seech thee, therefore, father! to send him to my father's
house; for I have five brethren: that he may testify earnest-
ly unto them, lest they also come into this place of torment.
Abraham saith unto him: They have Moses and the prophets:
let them hear these. But he said: Nay, father Abraham! but
if one go unto them from the dead, they will repent. But
Abraham said unto him: If they hear not Moses and the
prophets, neither will they be persuaded, though one rise from
the dead.

Then said Jesus unto his disciples: It must be that
temptations come; but alas! for him, by whom they come. It
were better for him, that a mill-stone were hanged about his
neck and cast into the sea, than that he should entice to sin
one of these little ones. Take heed to yourselves. If thy broth-
er offend against thee, rebuke him; and, if he repent, forgive
him. Even if he offend against thee seven times a-day, and
seven times a-day turn unto thee, saying, I repent; thou must
forgive him.

And the apostles said unto the Lord: Increase our faith.
And the Lord said: If ye had faith as a grain of mustard-
seed, ye might have said to this very sycamine-tree, Be thou
rooted up, and planted in the sea; and it would have obeyed
you.

Now, which of you will say to his plowman or shepherd, at
their return from the farm, Come hither, and sit down imme-
diately to table? Will he not rather say, Get supper ready,
and prepare thyself to wait upon me, whilst I eat and drink:
and afterwards do thou also eat and drink? Dost he owe any
favour to that servant for doing what he bade him? I think
not. In like manner, say ye also, when ye have done all, that
was commanded you, We are servants, that have done no fa-
vour: We have done what we ought to do.
And, on his way to Jerusalem, as he was passing through the midst of Samaria and Galilee, and was entering a certain village, ten lepers came in his way; who stood afar off, and lifted up their voices, saying: Jesus, master! take pity on us.

And, when he saw them, he said unto them: Go, shew yourselves unto the priests. And, as they were going, they were cleansed. Now, one of them perceiving that he was healed,
turned back, glorifying God with a loud voice; and fell on his face at the feet of Jesus, giving him thanks: and he was a Samaritan. Then Jesus said: Were not the ten cleansed?
but where are the nine? None have returned to give glory to God, save this stranger. And he said unto the man: Arise, go thy way: thy faith hath made thee well.

And, being asked by the Pharisees, when the kingdom of God would come, he answered: The coming of the kingdom
of God will not be seen by scrupulous observation: neither will men say of it, Lo! here; or Lo! there: for behold! the kingdom of God is in the midst of you.

Then he said to the disciples: A time will come, when ye will desire to see one of these days of the son of man, but will not see it. And, if they shall say unto you, Lo! he is here:
or, Lo! he is there: go not out in search of him. For, as the flash of lightning shineth from one end of heaven to the other, after the same manner will the son of man also be in his day: but first must he suffer many things from this race of men, and be scornfully rejected by them. And, as it was in the days of Noah, after the same manner will it also be in the days of the son of man. They were eating, they were drinking, they were marrying, they were giving in marriage, until the day of Noah's entrance into the ark; when the flood came and destroyed them all. In like manner, as in the days of Lot also, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building: but, the same day that Lot went out of Sodom, fire and brimstone were rained down from heaven, and destroyed them all: even so will it be on the day, when the son of man is revealed.

In that day, let not him, that is on the house-top, go down into the house to take away with him any of his stuff: and, in the same manner, let not him, that is in the country, turn back.
32 Remember Lot's wife. Whosoever shall seek to save his life,
33 he will lose it: and, whosoever shall be willing to lose his life,
34 he will preserve it. I say unto you, in that night there will be
two men upon the same couch: one will be taken away, and
the other left. Two women will be grinding together: one
will be taken away, and the other left. Two men will be in
the field: one will be taken away, and the other left. And
they say unto him: Where, master? And he said unto them:
Wheresoever the body is, there will the eagles be gathered to-
gether.

39 Then too Jesus shewed his disciples by this para-
ble, that they ought to pray continually without fainting. In
a certain city there was a judge, who feared not God, nor re-
spected man: and there was a widow in the same city, who
was constantly coming to him, and saying: Do me justice
against mine adversary. And he refused for some time; but
afterwards he said within himself, Though I neither fear God,
nor respect man; yet because this widow troubleth me, I will
do her justice, lest by her continually coming she weary me
out at last. Then the Lord said: Hear what this unjust
judge saith. And will not God do justice for his chosen, who
are crying to him day and night, though he delayeth their
cause so long? I tell you, he will do them justice speedily.
Nevertheless, when the son of man cometh, will he find such
faith in this land?

9 Then he spake also this parable concerning such as are vain-
ly confident of their own righteousness, and treat all others
with disdain. Two men went up unto the temple to pray:
one was a Pharisee, and the other a tax-gatherer. The Phar-
isee, standing by himself, prayed thus: O God! I thank thee,
that I am not like the rest of mankind; greedy, unjust, adul-
terers, or even as this very tax-gatherer. I fast twice a week:
13 I pay tithes of all that I possess. But the tax-gatherer, stand-
ing afar off, would not even lift up his eyes to heaven; but was
smiting on his breast, and saying: O God! be merciful to
me, that sinful creature! I say unto you, this man went home
justified rather than the other: for every one, that exalteth
himself, will be brought low; and he, that humbleth himself,
will be exalted.

I believe the different application of the words of our Lord.
LUKE XVIII.

15 Now some brought to him also little children, that he might touch them: but his disciples, when they saw it, rebuked them. Jesus, however, called the children to him, and said: Let these little children come to me, and hinder them not; for of those, that resemble them, is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God, like a little child, he can in no wise come into it.

18 And a certain ruler asked him, saying: Good teacher, what must I do to inherit everlasting life? But Jesus said unto him: Why callest thou me good? none is good but one, that is God. Thou knowest the commandments, Do not commit adultery, Do no murder, Do not steal, Do not bear false testimony, Honour thy father and thy mother. And he said: All these things have I kept from my youth. Now, when Jesus heard this, he said unto him: Thou yet lackest one thing: sell all that thou hast, and distribute it among the poor, and thou wilt have a treasure in heaven: and come, go with me. But, when he heard this, he was very sorrowful: for he was exceedingly rich. Then Jesus, seeing him very sorrowful, said: How unwillingly will they, that have riches, come into the kingdom of God! For a camel will more easily pass through a needle's eye, than a rich man come into the kingdom of God. Then they, who heard this, said: What rich man then can be saved? But he said: The things, which are impossible to men, are possible to God. But Peter said: Lo! we gave up every thing to go with thee. And Jesus answered: Verily, I say unto you, not one of you hath given up house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, who will not receive manifold more at this present season, and in the age, that is coming, everlasting life.

31 Then he took the twelve aside, and said unto them: Behold! we are going up to Jerusalem; and all the things, that have been written by the prophets, will be accomplished in the son of man. For he will be delivered up to the Gentiles, and will be mocked, and assaulted, and spitten on; and they will scourge and kill him: and, on the third day, he will return to life. But the twelve understood nothing of these things.
things; and the meaning of what he said was hidden altogether from their knowledge.

Now, while he was at Jericho, many thereof Jerusalem, a certain blind man was sitting by the road-side, begging: who, hearing a multitude passing by, asked what it meant. So they told him, Jesus of Nazareth is going by. And he cried out: Jesus! thou son of David! take pity on me! And they, who were going before, were charging him to hold his tongue; but he continued crying out so much the more, Son of David! take pity on me! Then Jesus stood still, and commanded the men to be brought up; and when he was come near, asked him, saying: What dost thou wish me to do for thee? He said: Master, to restore my sight. And Jesus said unto him: Receive thy sight: thy faith hath made thee well. And he received his sight immediately, and continued to accompany Jesus, glorifying God: and all the people, when they saw this, gave praise unto God.

Ch. XIX. And Jesus went into Jericho, and was passing through it: and lo! a man named Zaccheus, a chief of the tax-gatherers and a rich man, was desirous of seeing who Jesus was; but could not from among the multitude, because he was of low stature: so he ran forwards, and clomb a sycamore, by which Jesus was going to pass, that he might see him. Now Jesus, when he came to the place, looked up, and saw him; and said unto him: Zaccheus, make haste and come down; for I mean to stay at thy house to-day. So he made haste and came down; and joyfully entertained Jesus. And all, when they saw this, were murmuring, and saying: He is gone to lodge with a sinner. Then Zaccheus stood up, and said unto the Lord: Behold! master, the half of my substance I give unto the poor; and, if I have wronged any man in any thing, I restore four fold. Then Jesus said concerning him: To-day is salvation come to this house; forasmuch as he also is a son of Abraham. For the son of man came to seek and to save what was lost.

11 Now, while they were listening to these things, he proceeded to speak a parable, because he was nigh unto Jerusalem, and they were expecting the kingdom of God to appear immediately. He said therefore: A certain nobleman went
into a distant country to receive for himself a kingdom, and to return. Then he called ten of his servants, and gave among them ten pounds; and said unto them: Trade with these till I come. But his countrymen hated him; and, when he was gone, sent an embassy, to say, We do not wish this man to be our king. Then, at his return, after receiving the kingdom, he commanded those servants, to whom he gave the money, to be called to him; that he might know what each had gained by trading. So the first came, and said:

17 Master, thy pound hath gained ten pounds. And he said unto that servant: Well done! good servant: because thou hast been faithful in a very little, be thou governour of ten cities.

18 Then the second came, and said: Master, thy pound hath made five pounds. And he said likewise to that servant: 19 Be thou also governour of five cities. Then another came, and said: Master, behold thy pound! which I have been keeping up in a napkin: for I was afraid of thee, because thou art a harsh man; thou takest up what thou layedst not down, and reapest what thou didst not sow. And his master saith unto him: Out of thine own mouth will I condemn thee, thou wicked servant! Thou knewest then, that I am a harsh man; taking up what I laid not down, and reaping what I did not sow. Why, therefore, didst thou not put my money into the bank; and, at my coming, I should have received it with interest? And he said to the standers-by: Take the pound from him, and give it to him, who hath the ten pounds; (though they said, Master, he hath ten pounds already:) for, I say unto you, to every one, who hath much, will be given more; but from him, who hath little, even this little will be taken. Moreover, those mine enemies, who wished not me to reign over them, bring bithere, and slay them before my face.

28 And, when he had spoken these things, he continued to go before them, on his way up to Jerusalem. And, when he was come nigh it, as far as Bethphage and Bethany, to the mount called the mount of Olives, he sent forth two of his disciples,

30 saying: Go into that village over against us; where, as ye enter, ye will find a colt tied up, on which no man ever sat; loose and bring it. And, if any one ask you, Why are ye...
LOKE XIX. XX.

loosing it? say, The master hath need of him. And, when they, who had been sent, came there, they found it as he had told them. Now, as they were loosing the colt, the owners of it said unto them: Why loose ye the colt? But they said:

The master hath need of him. And they brought it to Jesus: and threw their own clothes over the colt, and set Jesus thereon. Now, as he went along, the people were spreading their clothes under him in the road. And, when he was coming nigh the city, at the descent of the mount of Olives, the whole multitude of the disciples began joyfully to praise God with a loud voice for all the mighty works, which they had seen; saying: Blessed be the king, who cometh in the name of the Lord! Peace in heaven, and glory in the highest!

And some of the pharisees among the multitude said unto him: Teacher, rebuke thy disciples. But he answered and said unto them: I say unto you, If these should be silent, the stones would immediately cry out.

And, when he was come near enough to see the city, he wept over it, saying: Oh! that thou hadst but known, at least in this thy day, the things which belong unto thy peace! but now they are hidden from thine eyes. For the days will come upon thee, when thine enemies will cast a trench about thee, and will compass thee round, and enclose thee and thy children within thee on every side, and will level thee with the ground, and not leave in thee one stone upon another; because thou knewest not this season of thy visitation.

And he went into the temple, and began driving out the sellers and buyers therein; saying unto them: It is written, This house of mine is a house of prayer; but ye have made it a den of robbers. And he continued daily teaching in the temple: but the chief priests and the scribes and the rulers of the people were constantly seeking to destroy him, but could not tell what to do; for all the people were hanging upon him with attention.

Ch. XX. And it came to pass, on one of those days, while Jesus was teaching the people in the temple and preaching the gospel, that the chief priests and the scribes with the elders came upon him, and said unto him: Tell us by what authority thou art doing these things? and who gave thee this au-
thority? Then he answered and said unto them: I will also ask you one question; and answer me. Was the baptism of John from heaven, or from men? And they reasoned among themselves, saying: If we say, From heaven; he will say, Why then did ye not believe him? But, if we say, From men; all the people will stone us: for they are persuaded, that John was a teacher. And they answered, that they did not know whence it was. And Jesus said unto them: I will not then tell you by what authority I do these things.

Then he began to speak unto the people this parable: A certain man planted a vineyard, and let it out to husbandmen, and went from home for a long time. And, at the season, he sent a servant to those husbandmen, to receive from them the fruit of the vineyard: but they husbandmen beat him, and sent him out of the vineyard empty. And he proceeded to send another servant; and they beat him also, and treated him shamefully, and sent him away out of the vineyard empty. And he persisted in sending a third also; and they wounded him, and cast him out likewise. Then the owner of the vineyard said: What must I do? I will send my son, my beloved son; surely they will reverence him, when they see him. But, when the husbandmen saw him, they were reasoning with themselves, saying: This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and slew him. What, therefore, will the owner of the vineyard do unto them? He will come and destroy those husbandmen, and give the vineyard to others. When the people heard this, they said: May no such thing come to pass! And he looked upon them and said: What meaneth then this scripture, The stone, which the builders rejected, is become the head of the corner? Whosoever shall fall on this stone, he will be broken to pieces: but, on whomsoever it shall fall, it will grind him to powder. And the chief priests and scribes sought to lay hands on him at that very time; for they knew that he had spoken this parable with a view to them: but they feared the people. Then they maliciously sent as spies upon him, some men, whom they had suborned, and who pretended to great righteousness; that they might lay hold on his words, and deliver.
21 him up to the power and authority of the governor: and they asked him, saying: Teacher, we know that thou speakest and teachest rightly, and regardest no one's person, but teachest truly the way of God: Is it lawful for us to give tribute unto Caesar, or not? But he perceived their craftiness, and said unto them: Why are ye trying me? Shew me a penny. Whose image and inscription doth it bear? They answered and said: Caesar's. Then he said unto them: Render, therefore, unto Caesar the things that are Caesar's; and unto God, the things that are God's. And they were not able to lay hold on his words before the people; but wondered at his answer and were silent.

27 Then some of the Sadducees, who say there is no resurrection, came to him and questioned him, saying: Teacher, Moses left us this law in writing, If any man's brother die, and leave a wife without children; his brother must take this wife, and raise up a posterity for his brother. Now there were seven brethren; and the first married, and died childless; and the second took his wife, and he died childless. Then the third took her; and in like manner the seven also, and all died without children. Last of all the woman died also. Therefore, in the resurrection, whose wife of them is she? for all the seven married her. And Jesus answered and said: The children of this life marry and are given in marriage; but they, which are thought worthy to obtain that life and the resurrection from the dead, neither marry nor are given in marriage: for they cannot die any more, and are like angels, and sons of God, being sons of the resurrection.

37 But, that the dead are raised up, even Moses shewed at the bush, by calling the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not a God of the dead, but of the living: for all live unto him. Then some of the scribes answered: Teacher, thou hast well said. And, after that, they durst not ask him any question at all. Then he said unto them: Why do they say, that the Christ is the son of David? when David himself saith in the book of Psalms, The Lord said unto my Lord, Sit on my right hand, till I make thine enemies thy foot-stool. David, ye see, calleth him Lord: how is he then his son? Upon this, he said unto

41 ...
46 his disciples, in the hearing of all the people: Beware of these scribes, who delight to walk in long robes, and love greetings in the streets, and the first seats in the synagogues, and the chief places at feasts: who devour widows' houses and pray with a long preamble: these will receive greater punishment.

Cn. XXI. Now Jesus was looking up at some rich men, who were casting their gifts into the treasury: when he saw also a certain poor widow casting therein two mites. And he said: Verily, I say unto you, this poor widow hath cast in more than any of them all. For all these out of their abundance contributed to the offering of God; but she out of her want hath cast in all her substance.

5 And to some, who were saying of the temple, how it was adored with goodly stones and gifts, he said: As for these things, on which ye are gazing, the days will come, when, of one stone upon another, none will be left that will not be thrown down. Then they asked him, saying: Teacher, when therefore will these things be? and what is the sign of their near accomplishment? And he said: Take care, that ye be not deceived: for many will come in my name, saying, I am he; and, The season is at hand: but go not therefore with them.

9 Nor be alarmed when ye hear of wars and tumults; for all these things must be first: but the end is not immediately.

10 He said also unto them: Nation will rise up against nation, and kingdom against kingdom; and there will be great earthquakes in various places, and famines, and pestilences, and frightful appearances, and great signs from heaven. But before all these things, men will put forth their hands against you to distress you; and will deliver you up to synagogues and prisons, after ye have been brought before kings and governors, for my name's sake. And this will come to pass, that ye may testify unto them. Settle it, therefore, in your hearts, not to think beforehand, how ye must defend yourselves.

15 For I will give you a wisdom of speech, which all your adversaries will not be able to gainsay, nor to resist. Now ye will be delivered up even by parents, and brethren, and kinsmen, and friends: and some of you will they cause to be put to death. And ye will be hated by all for my name's sake:
18 but not a hair of your head will be lost. By your perseverance will ye preserve your lives.

20 But, when ye see Jerusalem surrounded by encampments, then ye may be assured, that her desolation is at hand. Then let those go out, that are within her; let them, that are in Judea, flee unto the mountains; and them, that are in her neighbourhood, not go in: for these are days of vengeance, to accomplish all those things, that have been written. But alas! for them that are with child, and for them, who give suck in those days! for in this land will be great distress, and sore punishment among this people. And they will fall by the edge of the sword, and will be carried prisoners into all nations: and Jerusalem will be trodden down by heathens, until the times of the heathen be fulfilled. Then will there be signs in the sun and moon and stars, and on the earth distress of nations, perplexed by a noise and toasting of the sea; men expiring through a fearful expectation of those things that are coming on the world: for the powers of the heavens will be shaken. And then will they see the son of man coming in a cloud with great power and glory. Now, when these things are beginning to be done, lift yourselves up and raise your heads, for your deliverance is at hand. And he spake a parable unto them. Behold the fig-tree and all the trees: when ye see them shoot forth, ye know of yourselves, that now the summer is nigh. And, in the same manner, when ye see these things coming to pass, be assured, that the kingdom of God is nigh. Verily, I say unto you, this generation will not pass away, till all be done. The heaven and the earth will sooner pass away, than these words of mine pass away. But take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness and the cares of life; and so that day overtake you unawares: for as a snare will it come upon every inhabitant of all the land. Be ye, therefore, perpetually watchful; praying that ye may be thought worthy to escape all these things, which are going to be done; and to stand firm in the presence of the son of man.

37 And every day he was teaching in the temple, and every night he went out of the city, and lodged in the mount of Olives; and all the people used to come to him early in the morning at the temple, to hear him.
LUKE XXII.

Now the festival of unleavened bread, which is called the passover, was nigh. And the chief priests and the scribes were seeking how they might kill Jesus; but were afraid of the people. But Satan entered into Judas surnamed Iscariot, one of the number of the twelve: who went and talked with the chief priests and captains of the army about the manner of delivering Jesus up unto them. And they were glad, and agreed among themselves to give him money: and he accepted the agreement, and was seeking a good opportunity to deliver him up unto them apart from the multitude.

Now the day of unleavened bread was come, on which the passover must be sacrificed. And Jesus sent forth Peter and John, saying: Go, and make ready for us to eat the passover.

But they said unto him: Where dost thou wish us to make ready? And he said unto them: Behold! when ye have entered the city, a man, bearing a pitcher of water, will meet you: follow him to the house, where he is going; and say to the master of the house, The teacher saith unto thee, Where is the guest-chamber, in which I may eat the passover with my disciples? And he will shew you a large upper room, spread with carpets: there make ready. So they went, and found as he had told them: and made ready the passover.

And, when the hour was come, he sat down at table with his twelve apostles: and said unto them: I have earnestly desired to eat this passover with you before I suffer death.

For, I say unto you, I will not drink of this fruit of the vine, until all things be accomplished with the kingdom of God. And he took a cup, and gave thanks, and said: Take this, and divide among yourselves: for, I say unto you, I will not drink of this fruit of the vine, until the kingdom of God be come.

Then he took a loaf, and gave thanks, and brake it, and gave unto them, saying: This is my body, which is given for you: this do in remembrance of me. Likewise the cup also after the supper, saying: This cup is the new covenant in my blood, which is poured out for you. But lo! the hand of him, that is going to deliver me up, is with me on this table. And the son of man indeed must die, as it is written of him: but alas for that man! by whom he is delivered up.

v. 1. Note: this explanation, intended for Gentile readers...

v. 2. Note: the case of Mark here of v. 35, familiar to Luke among the critics of the L. T. and used in classic Greek only by the poets. It occurs 2 Maccl. xx. 13.

v. 20. Note the ungrammatical construction, and the very imperfect expression, note the surnames Luke’s custom in mentioning the cup.
to inquire among themselves, which of them it was, that was going to do this.

24 And there had been also a contention among them, which was greatest. But he said unto them: The kingdom of God is not among this generation. 25 But the kings of the nations lord over them; and their tyrants are called benefactors. Do not ye act thus: but let the elder among you become as the younger; and the chief, as the servant. For which is greater? he, that sitteth at meat, or he, that serveth? Is not he that sitteth at meat? but I am among you, as he that serveth. Ye have continued with me throughout all my trials: and I covenant with you for a kingdom, as my father covenanted with me; that ye shall eat and drink at my table in my kingdom, and sit upon thrones, as judges of the twelve tribes of Israel. Then the Lord said: Simon! Simon! behold Satan hath obtained leave to sift you, as a sheep, but I have prayed for thee, that thy faith may not utterly forsake thee: and, when at length thou hast turned again, establish these thy brethren. And Peter said unto him: Lord, I am ready to go with thee even to prison and death. And he said: I tell thee, Peter, the cock will not crow this day, till thou hast thrice denied that thou knowest me. And he said unto them: When I sent you forth without a purse and scrip and shoes, did ye find the want of anything? And they said: Of nothing. Then said he unto them: But now let him, that hath a purse, take it, and his scrip likewise: and let him, that hath no sword, sell even his clothes, and buy one. For, I say unto you, this scripture is yet to be accomplished in me, and he was numbered with transgressors: for my cause is at an end. Then they said: Master, behold! here are two swords. And he said unto them: It is enough.

39 And he went out, and came, according to his custom, to the mount of Olives: and his disciples went with him. Now, when he was at the place, he said unto them: Pray that ye may not come into trial. And he separated himself from them about a stone's throw, and knelt down, and was some time praying; and said, Father! oh! that thou wouldst remove this cup from me! yet not my will, but thine, be done! And an angel from heaven appeared unto him, to strengthen him.

44 And, being in an agony of distress, he continued praying with

He prayed most earnestly, unusual earnestness; and his sweat was running down, like great drops of blood, upon the ground. And he rose up from prayer, and came to his disciples, and found them sleeping through weariness; and said unto them: What? are ye asleep? rise, and pray that ye come not into trial.

And, while he was yet speaking, behold! a multitude, with Judas spoken of above, at their head, one of the twelve, who came up to Jesus to kiss him. But Jesus said unto him: Judas, dost thou deliver up the son of man with a kiss? And, when his disciples saw what was likely to be done, they said unto Jesus: Master, shall we smite with the sword? And one of them smote the servant of the high-priest, and took off his right ear. But Jesus said: Hold! So far as this? And he touched the man's ear, and healed him. Then said Jesus to the chief priests and captains of the temple-guards and elders, who were with him: Are ye come out as against a murderer with swords and staves? When I was daily with you in the temple, ye put not forth your hands against me: but this is your hour, and the power of darkness.

Now, when they had seized him, and were carrying him away, and bringing him to the house of the high-priest, Peter was following at a distance; and afterwards sat down with some who had lighted a fire in the midst of the hall, and were sitting together. So a maid-servant saw him sitting by the light; and, after looking earnestly upon him, said: This man also was with him. But he denied, saying: Wo

man, I do not know him. And, a little after, another saw him, and said: Thou also belongest to them. But Peter said: Man, I do not. And, about an hour after, another was confidently affirming. Certainly this man also was with him; for he is a Galilean. But Peter said: Man, I know not what thou meanest. And immediately, while he was yet speaking, the cock crowed. And the Lord turned, and looked on Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou wilt deny me thrice: and Peter went out, and wept bitterly.

And the men, who held Jesus, kept mocking him, and beat

ing him, and, when they had blindfolded him, striking him on the face, and saying: Tell us, prophet! who smote v.61. Verbal agreement between Matthew and Luke, but not with Mark.
65 And, when it was day, the elders of the people and the chief priests and the scribes met together, and he was brought up to their council; and they said: Art thou the Christ? but he said unto them: If I tell you, ye will not believe me; and if I also ask you a question, ye will not answer me, nor let me go. Henceforth will the son of man sit on the right hand of the power of God. Then said they all: Art thou therefore the son of God? But he said unto them: Ye say true; for I am. Then they said: What need have we of further testimony? for we ourselves have heard from his own mouth.

CH. XXIII. And all the multitude of them arose, and carried 2 Jesus away to Pilate; and began to accuse him, saying: We found this man stirring up this nation to rebellion, and hindering them from paying tribute to Caesar; declaring that he himself is Christ a king. Then Pilate asked him, saying: Art thou the king of the Jews? And he answered: I am. Then Pilate said to the chief priests and the multitudes: I find nothing to blame in this man. But they were vehement upon this, saying: He stirreth up the people, beginning from Galilee, and teaching throughout all Judea, unto this place.

5 Now, when Pilate heard the word Galilee, he asked, if the man were a Galilean: and, having learned that he was of Herod's jurisdiction, he sent him away to Herod; who also was at Jerusalem in those days. And Herod rejoiced exceedingly at seeing Jesus; for he had been desirous to see him of a long time, having heard much of him, and hoping to see some miracle done by him. So he was putting many questions unto Jesus; but he did not answer one. Now the chief priests and scribes were present, vehemently accusing him. Then Herod with his soldiers treated him contemptuously; and, in derision, arrayed him with a scarlet robe, and 12 sent him back to Pilate. So Pilate and Herod were made friends with each other that very day: for before they had been at enmity between themselves.

13 Then Pilate called together to him the chief priests and 14 the rulers of the people, and said unto them: Ye have
brought this man unto me, as one, who turneth aside the people; and behold! I have examined him before you, and found nothing blameable in those things, whereof ye accuse this man: nor Herod; for I sent you to him, and lo! nothing worthy of death appears to have been done by him: I will, therefore, chastise him and let him go. [Now it was expected of him, to release one prisoner for them during the festival.] Then the whole multitude cried out at once, saying: Let this man die, and release for us Barabbas: who, for an insurrection, that had been in the city, and for murder, had been thrown into prison. Upon this Pilate spake to them again, wishing to release Jesus. But they cried out thereupon: Crucify him, crucify him. And he spake unto them a third time: What crime then hath he committed? I find in him nothing worthy of death: I will, therefore, chastise him, and let him go. But they continued urgent, demanding with loud voices, that he should be crucified: and their voices, and those of the chief priests, prevailed over Pilate, so that he determined to grant their request; and released for them him, who for sedition and murder had been cast into prison, whom they had been desiring; and delivered up Jesus to their will.

And, as they were carrying him away, they fell in with one Simon a Cyrenian, coming out of the country; on whom they laid the cross, to carry it after Jesus. Now a great crowd of people was following, and of women, who were bewailing him, and beating themselves in sorrow. But Jesus turned about unto them, and said: Daughters of Jerusalem! weep not for me, but weep for yourselves and for your children. For behold! the days are coming, when it will be said, Happy are the barren; and the wombs, that never bare; and the breasts, that never gave suck! Then will men say unto the mountains, Fall on us! and to the hills, Cover us! For, if these things are done, while the tree is green; what will be done when it is dry?

Now two others also, who were criminals, were led with him, to be put to death. And, when they were come to the place, which is called the place of a Skull, there they crucified him, and the criminals; one on his right hand, and one on...

34 his left. Then Jesus said: Father, forgive them! for they knew not what they are doing. Now they parted his raiment, and cast lots for it. And the people stood looking on; and they and their rulers were deriding, and saying: He saved others; let him save himself, if he be the Christ the chosen of God. And the soldiers also were mocking him, and coming up, and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was an inscription written over him, in Greek and Latin and Hebrew letters: This is the King of the Jews.

39 Now one of the criminals, that were hanging on the cross, kept railing at him, and saying: If thou be the Christ, save thyself and us. But the other rebuked him, and said: And dost not thou fear God, when thou art suffering the same punishment? And we indeed justly; for we are receiving the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus: Master, remember me, when thou comest to thy kingdom. And Jesus said unto him: Verily I say unto thee, to-day thou wilt be with me in Paradise.

45 Now it was about the sixth hour, when a darkness came over all the land until the ninth hour. And the sun was darkened, and the vail of the temple was slit down the middle. And Jesus called with a loud voice, and said: Father, Pater, into thy hands will I commit my spirit. And, after he had thus spoken, he expired. Now, when the centurion saw what had happened, he glorified God, saying: Certainly this was a righteous man!

48 And all the multitudes, which had come together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and women, who came with him from Galilee, were standing afar off to behold these things.

50 And lo! a man named Joseph, one of the council, a good and righteous man, (who had not consented to the council and this deed of theirs,) of Arimathea, a city of the Jews, who was also himself expecting the kingdom of God, went up to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a tomb hewn out of stone, where no one yet had lain. And it was the day.
of preparation, and the sabbath was lighting up. Now some women also, who had come with Jesus from Galilee, went afterwards and saw the tomb, and that this body was laid therein: and, when they returned, prepared spices and perfumed ointments; and rested indeed on the sabbath according to the commandment, but on the first day of the week, at the very earliest dawn, went to the tomb, bringing these spices, which they had prepared; and some others with them. Now they found the stone rolled away from the tomb; and went in, but found not the body of the Lord Jesus. And, whilst they were perplexing themselves about this matter, behold! two men came upon them, in glistening apparel; and said to the women, who were greatly terrified, with their faces towards the ground: Why are ye seeking him, who is alive, among the dead? He is not here, but hath been raised up. Remember what he told you, while he was yet in Galilee, saying: The son of man must be delivered up into the hands of sinful men, and be crucified, and return to life on the third day. And they remembered this declaration; and went back from the tomb, and told all these things unto the eleven, and to all the rest.

Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and the others with them, who told these things to the apostles; unto whom their words appeared like an idle tale, and were not believed. But Peter arose, and ran to the tomb; and stooped down, and saw the linen clothes lying by themselves: and went home, wondering at what had happened. And behold! two of his disciples were going that very day to a village called Emmaus, three score furlongs from Jerusalem: and were conversing with each other upon all these things, which had come to pass. And in the midst of their conversation and debate, Jesus came up, and contin-
ued going with them: but their eyes were so affected as not to know him again. Then he said unto them: What are these things, that ye are debating with each other, as ye go along, with so sad a countenance? And one of them, whose name was Cleopas, answered him: Art thou alone so great a stranger in Jerusalem, as not to know the things, that have happened there in these days? And Jesus said unto them:

"According to the commandment": an expression intended for Gentiles.
What things? And they said unto him: Concerning Jesus of Nazareth, who was a teacher, mighty in miracles and doctrine before God and all the people: and how our chief priests and rulers gave him up to a sentence of death, and to crucifixion: but we were in hopes, that he was going to deliver Israel. Nay, and besides all this, it is now the third day since these things were done. Moreover, some women of our company, who went at the dawn of day to the tomb, have utterly amazed us; for they found not his body, and came and told us, that they had seen an appearance of angels, who affirm him to be alive. Then some among us went to the tomb; and found even so as the women had said: but him they saw not. And he said unto them: O foolish men, and of a heart slow in believing all that the prophets have spoken! Was it not necessary then, that the Christ should suffer these things to enter into his glory? And he began with Moses, and went on with them through all the scriptures, expounding from him and all the prophets, the things concerning himself. And they had now come nigh to the village, whither they were going; and he made a shew of going further. And they pressed him, saying: Stay with us; for the evening is coming on, and the day is far spent. So he went in to stay with them. And, whilst he was at table with them, he took the loaf, and blessed God, and brake, and gave unto them. Now, as soon as their eyes were opened, and they knew him again, he disappeared from them. And they said unto each other: Did not our hearts burn within us, whilst he was talking to us on the road, and so clearly opening to us the scriptures? And they rose up immediately and returned to Jerusalem, and found the eleven, and those with them, gathered together; talking, how the Lord had been raised up indeed, and been seen by Simon. Then these disciples related what had happened on the road, and how Jesus had been known by them from the breaking of the loaf. Now, whilst they were telling these things, Jesus presented himself in the midst of them, and saith unto them: Peace be with you! But they were so confounded and affrighted, as to think, what they saw, a spirit. And he said unto them: Why are ye so terrified, and why arise these doubts in your hearts?
LUKE XXIV.

89 Behold these hands and these feet, that it is I myself: handle me, and look upon me: for a spirit hath not flesh and bones, as ye see me have. And, as he was saying this, he shewed them his hands and his feet. So, whilst they were still unable to believe through joy and wonder, he said unto them:

43 Have ye any thing here to eat? Then they gave him a piece of a broiled fish, and some honey-comb: and he took of these, and ate before them; and said unto them: These are the very things, which I told you, while I was yet with you; that it was necessary for every thing to be fulfilled, which had been written in the law of Moses, and the prophets, and the psalms; concerning me. Then he fully opened their minds to understand the scriptures: and said unto them: Thus it was written, and thus it behoved the Christ to suffer death, and to rise from the dead on the third day; and that repentance and remission of sins should be proclaimed in his name to all nations, beginning at Jerusalem: and be ye witnesses of these things. And behold! I will send the promise of my father upon you; and stay ye in the city of Jerusalem, till ye be endued with power from on high.

48 Then he led them out as far as Bethany; and lifted up his hands, and blessed them. And, while he was blessing them, he parted from them, and was carried up into heaven. But they fell down before him, and went back to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen!

30
THE GOSPEL
OF
S T. J O H N.

CHAP. I

1 In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God. The same was in the begin-
2 ning with God. All things were made by it, and without it was nothing made. What was made, had life in it; and
3 this life was the light of men: and this light shineth in darkness, and the darkness hindered it not.
4 There was a man sent from God, whose name was John:
5 he came as a witness to bear testimony concerning this light, that all through him might believe. He was not that
6 light, but came to bear testimony of that light; that true light, which cometh into the world to enlighten every man.
7 This light was in the world, and the world was made by it, but the world knew it not. It came unto its own, but its
8 own received it not: as many, however, as received it, to them it gave a power of becoming children of God; even to
9 the believers on his name: who were not born of blood, nor of the will of flesh, nor of the will of man, but of God.
10 And this Wisdom became flesh, and dwelt among us, full of favour and truth: and we saw his brightness, a brightness
11 from the father, like the brightness of an only son. And of that fulness we all received, and more abundant favour: for
12 the law was given by Moses, but this favour and this truth took place through Jesus Christ. No one hath seen God at
13 any time: that only son, who is in the bosom of the father, hath told us of him.
14 Of that son John bare testimony, and cried, saying: This is he, of whom I said, He, that is coming behind me, is indeed
15 before me; for he is greater than I. And this is John's
testimony. When the Jews of Jerusalem sent priests and Levites to ask him, Who art thou? then he confessed, and denied not; but said openly, I am not the Christ. And they asked him: What art thou then? Art thou Elias? And he saith: I am not. Art thou the prophet? And he answered: No. Then they said unto him: Who art thou? that we may give an answer to them, who sent us. What sayest thou of thyself? He said: I am a voice of one crying in the wilderness, Prepare ye the way of the Lord; as the prophet Esaijah said. (Now these messengers were of the Pharisees.) And they asked him, Why baptizest thou then, if thou art not the Christ, nor Elias, nor that prophet? To them John answered and said: I baptize in water; but there is one in the midst of you, whom ye know not: who cometh behind me, but is before me; whose shoe-string I am not worthy to untie. These things were done in Bethabara by the side of the river Jordan, where John was baptizing.

On the next day, as John seeth Jesus coming unto him, he saith: Behold the lamb of God, which taketh away the sin of the world. This is he, of whom I said, A man is coming behind me, who is indeed before me; for he is greater than I. And I knew him not; but, that he might be manifested unto Israel, therefore am I come baptizing thus in water.

And John gave this testimony, saying: I saw the spirit come down from heaven, like a dove; and remain upon him. And I knew him not; but he, who sent me to baptize with water, had said unto me: Upon whom thou shalt see the spirit descend and remain, that is he, who baptizeth with a holy spirit. And I saw it; and testify, that this is the son of God.

On the next day, John was there again, and two of his disciples; and, looking earnestly upon Jesus, as he was walking, saith: Behold the lamb of God! And the two disciples heard him speaking, and followed Jesus; when Jesus, turning and seeing them following, saith unto them: What are ye seeking? Then they said unto him: Rabbi, [which means, master] where thou dwellest. He saith unto them: Come and see. So they went and saw where he dwelt; and abode with him that day: for it was about the tenth hour.
41 Now one of the two, who followed him, and heard what John said, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him: We have found the Messiah, [which means, the Christ:] and bringeth him to Jesus; who, looking earnestly upon him, said: Thou art Simon son of Jonah: thou shalt be called Cephas: (which means, a stone.)

42 On the morrow, Jesus wished to go forwards into Galilee; and, finding one Philip, saith unto him: Come with me.

43 Now this Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him: Him, of whom Moses in the law and the prophets wrote, have we found; one Jesus of Nazareth, the son of Joseph. And Nathanael said unto him: Can any thing good be of Nazareth? Philip saith unto him: Come and see. Jesus saw Nathanael coming to him, and said of him: Behold! an Israelite indeed, in whom is no fault. Nathanael saith unto him: Whence knowest thou me? Jesus answered and said unto him: Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him and saith: Master, thou art the son of God: thou art the king of Israel.

45 Jesus answered: Because I said unto thee, I saw thee beneath the fig-tree, dost thou believe? Thou wilt see greater things than these. He further saith unto him: Verily verily, I say unto you, immediately ye will see the heaven opened, and the angels of God ascending and descending to the son of man.

Ch. II. And, on the third day, there was a marriage-feast in 2 Cana of Galilee; and the mother of Jesus was there. Now both Jesus and his disciples had been invited to this feast.

3 And, when wine failed, the mother of Jesus saith unto him: They have no wine. Jesus saith unto her: Woman, what hast thou to do with me? mine hour is not yet come.

5 His mother saith unto him: Whatsoever he shall tell you, do it. Now six water-pots of stone were standing there, according to the purifications of the Jews, containing each 2 two or three firkins. Jesus saith unto them: Fill these pots with water. And they filled them up to the brim. And he saith unto them: Draw out now, and carry some to the gov-
9 earnest of the feast. And they carried some. But, when the
governour of the feast tasted this water, that had been made
wine; who knew not whence it was, but the servants, that
had drawn the water, knew; he calleth to the bridegroom,
and saith unto him: Every man setteth before his guests the
best wine first; and, when they have drunken a good deal,
the worse: but thou hast kept the best wine until now.
11 This in Cana of Galilee was the beginning of those miracles,
which Jesus did, and of the manifestation of his glory: and
his disciples believed on him.
12 After this, he and his mother and his brethren and his dis-
ciples went down to Capernaum; but continued there not
13 many days: for the passover of the Jews was nigh, and Jesus
went up to Jerusalem: and he found in the temple some
selling cattle and sheep and pigeons, and the money-changers
sitting there: and he made a scourge of ropes, and drove
them all out of the temple, with the sheep and the oxen: and
poured out the changers' money, and overthrew their tables;
16 and said unto them, who were selling pigeons: Take these
things hence: make not this house of my father a house of
merchandise. Then his disciples called to mind this scripture:
18 The zeal of thy house hath eaten me up. Hereupon, the Jews
said unto him: What sign shewest thou unto us? Why doest
thou these things? Jesus answered, and said unto them:
Destroy this very temple, and in three days I will raise it up.
20 Then said the Jews: Forty and six years hath this temple
been in building; and wilt thou raise it up in three days?
21 But he was speaking concerning the temple of his body.
22 When, therefore, he was raised from the dead, his disciples
remembered, that he had said this unto them; and they
believed the scripture, and the word, which Jesus had spoken.
23 Now, while Jesus was in Jerusalem during this festival of
the passover, many believed on his name, from seeing the
miracles which he used to perform. But Jesus did not trust
himself unto them, because all knew him: and because he
needed not that any one should testify of man; for he knew
what was in man.
Ch. III. Now, one of the Pharisees, Nicodemus by name, a
ruler of the Jews, came to Jesus by night, and said unto him:
Master, we know, that thou art a teacher come from God; for
no one can do the miracles, which thou art doing, unless God
be with him. Jesus answered and said unto him: Verily verily,
I say unto thee, except a man be born again, he cannot dis-
cern the kingdom of God. Nicodemus saith unto him: How
can a man be born, when he is old? Can he go a second time
into his mother's womb and be born? Jesus answered:
Verily verily, I say unto thee, unless a man be born of spirit
as well as water, he cannot come into the kingdom of God.
What is born of the flesh, is flesh; and what is born of the
spirit, is spirit. Wonder not at my telling thee, Ye must be
born again. The breath breathes, in whom it listeth, and
then heareth its voice; but knowest not whence it cometh
and whither it goeth: so is every one, that is born of the
spirit. Nicodemus answered and said unto him: How can
these things be? And Jesus said: Art thou the teacher of
Israel, and knowest not these things? Verily verily, I say
unto thee, we are speaking what we know, and bearing testi-
mony to what we have seen; but ye receive not this testimo-
ny. If I have told you these earthly things, and ye believe not;
how will ye believe, if I tell you the heavenly things? Now no
one goeth up into heaven, but he, who came down from heav-
en; even the son of man, who is in heaven. And, as Moses set
en high the serpent in the wilderness, so must the son of man
be set on high: that he, who believeth on him, may not per-
ish, but have everlasting life. For God so loved the world,
as to give his only-begotten son, that he, who believeth on
him, might not perish, but have everlasting life. For God
sent not his son into the world to condemn the world, but
that the world through him might be saved. He, who be-
lieveth on him, will not be condemned; but he, who believeth
not, is already condemned, for not believing on the name of
the only-begotten son of God. For this is the condemnation;
that the light is come into the world, but men loved darkness
rather than the light, because their deeds were evil. For every
one, who doeth evil, hateth the light, and cometh not to the
light, lest his deeds should be discovered. But he, who doeth
the truth, cometh to the light, that his deeds may appear: because they are wrought in God.

22 After this, Jesus and his disciples went into the land of Judea; and he continued there with them baptizing. Now John also was baptizing at Enon near Salem, because there was much water there: and the inhabitants came continually to him, and were baptized: for John was not yet thrown into prison.

25 Then a dispute arose between the disciples of John and the Jews about purifying. And John’s disciples went to him, and said: Master, he, that was with thee by the side of the river Jordan, to whom thou gavest testimony, behold! is baptizing; and all are going to him. John answered: A man can receive nothing from heaven, but what is given him.

28 Ye yourselves are my witnesses, that I said, I am not the Christ, but am sent before his face. He, who hath the bride, is the bridegroom; but the friend of the bridegroom, who standeth by and heareth him, rejoiceth greatly at the bridegroom’s voice: this my joy, therefore, is complete. He must increase, and I decrease. He, that is come from above, is above all: he, that is of the earth, is earthly, and speaketh the things of the earth. He, who cometh from heaven, is above all, and giveth his testimony to what he hath seen and heard; but none of you receiveth this testimony. He, who receiveth this testimony, confirmeth by his seal, that God is true. For the declarations of God proclaim whom God hath sent: for God giveth not the spirit by measure unto him. The father loveth the son, and hath given all things into his hand. He, who believeth on the son, hath everlasting life; and he, who disobeysth the son, will not see life; but the displeasure of God continueth towards him.

Ch. IV. When, therefore, Jesus knew, that the Pharisees had heard of his making and baptizing more disciples than John;
2 (though Jesus himself used not to baptize, but his disciples)
3 he left Judea, and went back into Galilee. Now he could not avoid passing through Samaria: so he cometh to a city
5 of Samaria, called Sichar, near the field which Jacob gave to his son Joseph. Now Jacob’s well was there; and Jesus, being wearied with the journey, was sitting accordingly at

It appears from v. 8 that John was not present at this conversation with the Samaritan woman.

7 this well, about the sixth hour, when a woman of Samaria cometh to draw water. Jesus saith unto her: Give me to drink. For his disciples were gone to the city to buy food. Upon this the Samaritan woman saith unto him: How is it, that thou, who art a Jew, askest drink of me, who am a Samaritan? (For the Jews have no communication with the Samaritans.) Jesus answered and said unto her: If thou hadst known this kindness of God, and who it is, that said unto thee, Give me to drink; thou wouldest have asked him, and he would have given thee living water. The woman saith unto him: Sir, thou hast no bucket, and the well is deep: whence then canst thou have this living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, with his children and his cattle?

13 Jesus answered and said unto her: Whosoever drinketh of this water, he will thirst again: but, whosoever shall drink of the water, that I shall give him, he will thirst no more, for the water, that I shall give him, will become within him a well of water, springing up for an everlasting life. The woman saith unto him: Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her: Go, call thy husband, and come hither. The woman answered and said: I have no husband. Jesus saith unto her: Thou hast well said, I have no husband: for thou hast had five husbands; and he, whom thou now hast, is not thy husband.

19 Thou hast spoken truth in this. The woman saith unto him: Sir, I perceive, that thou art a prophet. Our fathers worshipped in this very mountain: and do ye say, that in Jerusalem is the place, where we ought to worship? Jesus saith unto her: Woman, believe me, the hour is coming, when ye will worship the father, neither in this mountain nor in Jerusalem. Ye worship what ye know not; we worship what we do know: for salvation is of the Jews. But the hour is coming, and now is, when the true worshippers will worship the father in spirit and in truth: and indeed the father is seeking such worshippers of himself. God is a spirit: and his worshippers must worship him in spirit and in truth. The woman saith unto him: I know that Messiah [otherwise called Christ] is coming: when he is come, he will tell us all things.
Jesus saith unto her: I, who am talking with thee, am he. And at this his disciples came, and wondered, that he was talking with a woman; but no one said, What dost thou want? or, Why art thou talking with her? Then the woman left her water-pot, and went away into the city, and said to the inhabitants: Come, see a man, who hath told me all that ever I did. Is not he the Christ? So they went out of the city on their way to him.

In the mean time his disciples were asking him, saying: Master, eat. But he said unto them: I have food to eat, which ye know not of. Therefore said the disciples to each other: Hath any one brought him victuals? Jesus saith unto them: My food is to do the will of him, who sent me, and to finish his work. Do not ye say, that it wants four months to harvest? Behold! I say unto you, lift up your eyes to view the fields; they are white already for harvest. And the reaper receiveth wages and layeth up fruit unto everlasting life; that both the sower and the reaper may rejoice together. For herein is that saying true: One is the sower, and another the reaper. For I send you to reap where ye did not labour: others have laboured, and ye go in to reap their labour.

Now many Samaritans of that city believed on him, because of this testimony of the woman, who said: He told me all that ever I did. So, when the Samaritans were come unto him, they entreated him to stay with them: and he staid there two days. And many more believed because of his doctrine; and said unto the woman: We no longer believe because of thy saying only; for we ourselves have heard, and are persuaded that this is indeed the Christ, the Saviour of the world.

Now, after those two days, he left that place, and went away towards the country of Galilee: for Jesus himself had declared that a prophet hath no honour in his own town. When he was come, therefore, into the country of Galilee, the Galileans received him; having seen all, that he had done at Jerusalem during the festival: for they also went to the festival.

So Jesus came again to Cana of Galilee, where he had turned the water into wine; and a certain nobleman, whose son
47 was sick at Capernaum, hearing that Jesus was come out of Judea into Galilee, went to him, and asked him to go down and heal his son, who was at the point of death. Then Jesus said unto him: Unless ye see signs and wonders, can ye not believe? The nobleman saith unto him: Sir, come down before my child be dead. Jesus saith unto him: Go home; thy son is well. And the man believed this word of Jesus; and was going home. Now, whilst he was on his way, his servants met him, and told him, saying: Thy son is well. Then he inquired of them the exact time, when he began to recover; and they said unto him: Yesterday, at the seventh hour, the fever left him. So the father knew it to be the very time, when Jesus said unto him: Thy son is well: and he and all his family believed. This second miracle Jesus did on his return from Judea into Galilee.

Ch. V. After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem, at the Sheep-gate, a bath, called Bethesda, with five porches; in which a multitude of infirm people were lying, of blind, lame, withered; expecting the motion of the water. For an angel, at a certain season, used to bathe himself in this water, and troubled it. Then he, who first went in after this troubling of the water, became well of whatever disease assailed him. Now there was a man, who had been thirty-eight years in his infirmity. Jesus seeing him lie there, and knowing that he had been a long time so, saith unto him: Dost thou desire to be healed? The infirm man answered: Sir, I have no man, when the water is troubled, to put me into the bath; and, while I am coming, another getteth down before me. Jesus saith unto him: Arise; take up thy bed, and walk. And the man became well immediately, and took up his bed, and was walking. Now that day was the sabbath:

10 the Jews, therefore, were saying to him that had been cured: It is the sabbath: it is not lawful for thee to take up thy bed.
11 He answered them: He, who made me well, said unto me, Take up thy bed, and walk. Then they asked him: Which is the man, who said unto thee, Take up thy bed, and walk?
12 But he, that was healed, knew not which it was: for Jesus had slipped away; as there was a multitude in the place.

v. 1. The Feast of Tabernacles.

e. 7. "another get, down before me": or, with the same sense, "other get down before me." Jos 1:10.
14 Afterward Jesus findeth him in the temple, and said unto him: Behold! thou art become well: sin no more, lest some-
15 thing worse befall thee. The man went, and told the Jews,
16 that it was Jesus, who had made him well. And therefore
the Jews were pursuing Jesus constantly, and seeking to kill
him, because he used to do these things on the sabbath-day.
17 But Jesus said unto them: As my father is continually work-
ing, I also work. Therefore, the Jews, for this reason, were
the more bent on killing him, because he not only brake the
sabbath, but also called God his own father; making himself
19 like unto God. Then Jesus said unto them: Verily verily,
I say unto you, no son can do any thing of himself, but what
he seeth his father do: for those things, which the father
20 doeth, the son doeth also in like manner. For the father
loveth the son, and sheweth him whatsoever he doeth himself;
and he will shew him greater works than these, so as to make
21 you wonder. For, as the father raiseth the dead to life; so
22 the son likewise giveth life to whom he pleaseth. For neither
doth the father judge any one, but hath wholly given this
23 privilege of exercising judgment to the son; that all may
honour the son as they honour the father. He, who refuseth
honour to the son, refuseth honour to the father, who sent him.
24 Verily verily, I say unto you, he who listeneth to this doc-
trine, and believeth him, who sent me, hath everlasting life;
and is not brought to judgment, but is passed from death to
25 life. Verily verily, I say unto you, a time is coming, and
now is, when the dead will hear the voice of the son of God;
26 and they, who listen, will live. For, as the father hath life
in himself, in like manner hath he given to the son also to
27 have life in himself; and hath given him authority to execute
28 judgment also, because he is a son of man. Wonder not at
this; for the time is coming, when all, that are in the tombs,
29 will hear his voice; and they, that have done good, will come
forth to a resurrection of life; but they, that have done evil,
to a resurrection of punishment.
30 I can do nothing of myself: as I hear, I judge, and my
judgment is righteous; for I seek not mine own will, but
31 the will of him, who sent me. Though I bear testimony to
32 myself, is not his testimony true? There is, however, an-
other, who testifieth of me; and I know that the testimony,
33 which he beareth of me, is true. Ye sent to John; and he gave
34 his testimony to this truth. Yet I require not this testimony
35 from men; but say these things, that ye may be saved. He
was that burning and shining lamp: but ye chose to rejoice
36 for a moment only in his light. But this testimony, which I
have, is greater than that of John: for these works, which the
father gave me to perform, these very works, which I am
doing, testify of me, that the father sent me: so that the father
himself, who sent me, testifieth of me. Ye have neither
38 listened to his voice at any time, nor seen his form; nor have
his word abiding in you: because ye believe not on this man,
39 whom he hath sent. Ye search the scriptures, because ye
think, that ye have in them eternal life: and, though they
40 testify of me, ye are not willing to come to me, that ye may
41 have life. I require not glory from men: but I know you,
42 that ye have not the love of God in you. I am come in my
43 father's name, but ye do not receive me: if another come in
44 his own name, him ye will receive. How can ye believe,
who require glory from each other, and seek not the glory,
45 which cometh from God only? Do ye think, that I shall accuse you to the father? Ye have an accuser, even Moses, on
46 whom ye trust: since, had ye believed Moses, ye would have
47 believed me; for he wrote concerning me. But, if ye believe
not his writings, how will ye believe my words?

Ch. VI. After these things, Jesus went away by the side of the
2 sea of Galilee, called the sea of Tiberias: and a great multitude accompanied him; for they were observing the miracles,
3 which he was constantly performing upon the infirm. And
Jesus went up into the mountain, and continued sitting there
4 with his disciples. Now the passover, the festival of the
5 Jews, was nigh. Jesus, therefore, lifting up his eyes, and
beholding a great multitude coming towards him, saith unto
Philip: Whence shall we buy loaves, that these may eat?
6 which he said to try him; for he had determined what to do.
7 Philip answered him: Two hundred penny-worth of loaves
8 is not enough, for each to have ever so little. One of his
disciples, Andrew, Simon Peter's brother, saith unto him:
9 There is a lad here, that hath five barley-loaves, and two small
JOHN VI.

10 fishes: but what are these among so many? Jesus, however, said: Make the men sit down: (for there was much grass in the place) so the men sat down, in number about five thou-
11 sand. Then Jesus took the loaves, and, after giving thanks, distributed them to the disciples, and the disciples to the people; and likewise of the fishes as much as they chose.
12 Now, when they were satisfied, he saith to his disciples: Gather together the remaining fragments, that nothing be lost.
13 So they gathered them together; and filled twelve baskets with fragments of those five barley-loaves, over and above what the people had eaten. When these men, therefore, saw the miracle, which Jesus had done, they said: This is truly that teacher, who was to come into the world.
15 So when Jesus perceived, that they were going to take him by force, and make him a king, he withdrew to the mountain again by himself. Now, in the evening, his disciples went down to the sea, and got into the vessel, and were passing along the sea towards Capernaum: and it was at this time dark; but Jesus had not come unto them. And the sea was beginning to swell from a great wind, that blew. So, when they had driven about twenty-five or thirty furlongs, they saw Jesus walking on the sea, near the vessel: and they were afraid. But he saith unto them: It is I: be not afraid.
21 They desired, therefore, to take him into the vessel: and immediately the vessel came to land, whither they were going.
22 On the morrow, the multitude, which had been by the sea-
side, having seen that no other vessel was there, save that one, which the disciples had got into; and that Jesus had not gone with them into the vessel, but the disciples only: (though other vessels of Tiberias had come nigh the place where the bread was eaten, over which the Lord had given thanks) when the multitude, therefore, saw that Jesus was not there, nor his disciples; they also got into their vessels and went towards Capernaum in search of Jesus: and, when they found him further on by the side of the sea, they said unto him: Master, when didst thou come hither? Jesus an-
25 swered and said unto them: Verily verily, I say unto you, ye seek me, not because ye saw miracles, but because ye ate
27 your fill of the leaves. Provide not for yourselves the food, that perisheth; but the food, that endureth to everlasting life, which the son of man will give you: for to him hath the father, even God, set his seal. Then said they unto him: What must we do to work the works of God? Jesus answered and said unto them: This is the work of God, to believe on the name, whom he hath sent. Then they said unto him: What sign, therefore, dost thou shew; that we may see and believe on what thou performest? Our fathers ate the manna in the wilderness, as it is written: He gave them the bread of heaven to eat. Then Jesus said unto them: Verily verily, I say unto you, Moses gave you not that bread of heaven, but my father; who is now giving you the true bread of heaven: for the bread of God is that, which cometh down from heaven to give life unto the world. Then they said unto him: Master, evermore give us that bread. And Jesus said unto them: I am that bread of life; he, who cometh to me, will never hunger; and he, who believeth on me, will never thirst. But I have told you this; because ye see me, and yet believe not. Whosoever the father giveth me, that will come unto me; and him, who cometh to me, I will in no wise disregard: for I am come down from heaven, not to do mine own will, but the will of him, who sent me. Now this is the will of the father, who sent me; that I should lose nothing of all, that he gave me, but restore it to life at the last day. And this is the will of him, who sent me; that every one, who seeth the son and believeth on him, may have everlasting life; and that I may restore him to life in the last day. So the Jews were murmuring at him, because he said: I am that bread of heaven, which is come down now. And they said: Is not this Jesus the son of Joseph, whose father and mother we know? What then doth he mean by saying, I am come down from heaven? Jesus, therefore, answered and said unto them: Murmur not among yourselves. No one can come to me, unless the father, who sent me, draw him; that I may restore him to life at the last day. It is written in the prophets, and all will be acquainted with God: every one, therefore, that heareth of the father, and hath learned him, cometh unto me. Not that say one seeth
the father, save he, who is from God: he doth see the father.

47 Verily verily, I say unto you, he, who believeth on me, hath everlasting life. I am the bread of that life. Your fathers 

48 ate the manna in the wilderness, and died afterwards: the 

50 bread of heaven, which is come down now, is such, that, if 

51 any one eat thereof, he will not die. I am that bread of life, 

which is come down from heaven. If any one eat of this 

bread, he will live for ever; and the bread, which I will give, 

is this body of mine, which I will give for the life of the 

53 world. Upon this the Jews were contending with each other, 

54 and saying: How can he give us his body to eat? Then 

Jesus said unto them: Verily verily, I say unto you, unless 

ye eat the body of the son of man and drink his blood, ye 

54 have no life within yourselves. He, that eateth my body 

and drinketh my blood, hath everlasting life; and I will re-

55 store him to life at the last day: for my body is the true 

56 meat and my blood the true drink. He, that eateth my body 

57 and drinketh my blood, is in me, as I am in him. As the 

father, who hath life, sent me, and I live by the father; so 

58 he, that eateth me, will also live by me. Such is the bread 

of heaven, which is now come down: not like the manna, 

which your fathers ate, and died afterwards: for he, that eat-

60 eth this bread, will live for ever.

These things said Jesus as he was teaching in a synagogue 

60 at Capernaum. Then many of his disciples, upon hearing 

this, said: This is a harsh doctrine: who can practise it?

Now Jesus, knowing in his own mind, that his disciples were 
murmuring about this, said unto them: Do ye revolt at this?

What, if ye see the son of man going up to the place where 

he was before? It is the breath, that giveth life: the body is 
of no use without it. The declarations, which I am speaking 
to you, are the breath of life. But some of you believe not: 
for Jesus knew before this, who believed not, and who 

65 would deliver him up. And he said: Therefore did I tell 
you, that no one can come to me, unless it be given him by 

my father.

66 After this saying, many of his disciples went away, and 

67 walked with him no more. Then said Jesus to the twelve: 

68 Do ye also wish to go away? Upon which Simon Peter an-
answered: Master, to whom shall we go? thou hast declared
69 the visions of eternal life: and we believe and know, that thou art
70 the Christ, the son of the living God. Jesus answered them:
Did I not choose you, the twelve, for myself? but one of
71 you is an accuser. Now he meant Judas Iscariot, the son
of Simon, one of the twelve, who was going to deliver him up.
Ch. VII. And, after these things, Jesus continued to walk in
Galilee: for he did not choose to walk in Judea, because the
2 Jews were seeking to kill him. Now the Jews' festival of
3 tabernacles was at hand. Therefore his brethren said unto
him: Go hence into Judea; that thy disciples also may see
4 the works, which thou art doing: for no one, who seeketh to
be known publicly, performeth his actions in a secret place:
since, thou dost these things, shew thyself openly to the
5 world. For not even his brethren believed on him. Then
6 saith Jesus unto them: My season is not yet come: but your
7 season is always ready. The world cannot hate you; but
me it hateth, because I testify of it, that its deeds are evil.
8 Go ye up to this festival: I go not up at present to this festi-
9 val; for my season is not yet fully come. These things he
said unto them, and continued in Galilee.
10 But after his brethren were gone up, then he also went up
11 to this festival; not openly, but with secrecy. So the Jews
were seeking for him at the festival, and saying, Where is
12 he? And there was much private dispute concerning him
among the multitudes: for some said, He is a good man:
13 and others said, Nay; but a deceiver of the people. No
one, however, spake openly concerning him for fear of the
Jews.
14 But, when the festival was now half ended, Jesus went up
15 into the temple, and was constantly teaching there; and the
Jews were wondering and saying: Whence hath this man
16 such learning, who was never taught it? Jesus answered
them and said: The doctrine, which I am teaching, is not
17 mine, but his, who sent me. Whether this doctrine be of God,
or I speak from myself, that man will know, who wisheth to
18 do his will. He, who speaketh from himself, seeketh his own
glory; but he is true, and hath no deceitfulness in him, who
19 seeketh the glory of him, that sent him. Did not Moses give
JOHN VII.

you the law? yet none of you doeth this law. Why are ye seeking to kill me? The multitude answered and said: Thou hast a demon. Who is seeking to kill thee? Jesus answered and said unto them: I did but one work on the sabbath, and do ye all wonder at it? Now Moses gave you circumcision, (not that circumcision came first from Moses, but from the patriarchs) and ye circumcise a man on a sabbath-day. If a man receive circumcision on a sabbath-day, that the law of Moses may not be broken; are ye angry with me for making an entire man well on the sabbath-day? Judge not by the sight, but judge true judgment.

Then some of the inhabitants of Jerusalem said: Is not this he, whom they are seeking to kill? And lo! he speaketh boldly, and they say nothing to him. Are the rulers really convinced, that this is the Christ? But we know whence this man is; whereas, when the Christ cometh, no one knoweth whence he is. Upon this Jesus cried out aloud in the temple, as he was teaching: Do ye know me then, and know also whence I am? Yet I am not come of myself, but am sent by one worthy of belief, whom ye know not: but I know him, because I come from him, and he sent me. And they continued seeking to lay hold on him; but no one put out a hand against him, for his hour was not yet come. But many of the multitude believed on him, and said: Will the Christ, when he cometh, do more miracles than this man hath done?

Now the Pharisees heard these private debatings of the multitude concerning him; and the Pharisees and the chief priests sent officers to lay hold on him. Then Jesus said unto them: But a little while longer shall I be with you; and then I go to him, who sent me. Ye will seek me, but will not find me; and, whither I am going, ye cannot come. Then said the Jews among themselves: Whither is he going, that we shall not find him? Is he going among the dispersed Greeks, to teach the Greeks? What doth this saying of his mean, Ye will seek me, but will not find me; and, Whither I am going, ye cannot come?

Now on the last day, the great day of that festival, Jesus stood and cried out: If any one thirst, let him come to me,
38 and drink. He, who believeth on me, as the scripture hath commanded him, out of his belly will flow rivers of living water. Now this he meant of the spirit, which the believers on him were going to receive; for there was no holy spirit yet, because Jesus was not yet glorified.

40 Then many of the multitude, upon hearing this discourse, said: This is indeed that teacher. Others said: This is the Christ: but some said: Doth the Christ then come out of Galilee? Doth not the scripture say, that the Christ cometh out of the family of David, and from Bethlehem, the town of David? So the opinion of the multitude was divided concerning him. Now some of them were desirous of laying hold on him; but no one put forth his hands against him. So the officers went to the chief priests and Pharisees; who said unto them: Why did ye not bring him? The officers answered: Never man spake like this man. Then the Pharisees answered them: Are ye also deceived? Hath one of the rulers, or of the Pharisees, believed on him? But this multitude, that knoweth not the law, are accursed. Nicodemus, (the same, who came to him by night) who was one of them, saith unto them: Will our law condemn this man without hearing him first, and knowing what he is doing? They answered and said unto him: Dost thou also stand up for Galilee? Search and thou wilt see, that the prophet is not to arise out of Galilee.

Ch. VIII. Then every one went to his own home: but Jesus went to the mount of Olives; and, at the dawn of day, repaired again to the temple; and all the people were coming to him, and he sat down and was teaching them, when the scribes and the Pharisees bring unto him a woman caught in adultery; and set her in the midst, and say unto him: Teacher, this woman was caught in the very act of adultery. Then Moses in our law hath commanded, that such should be stoned: what therefore dost thou say? But they said this to try him, that they might have whereby to accuse him. Then Jesus, stooping down, continued writing with his finger upon the ground. But, as they kept asking him, he raised himself up, and said unto them: Let him of you, who is without sin, throw the stone first at her. And he stooped again, and
continued writing on the ground. But they, hearing this, and convicted by their own consciences, were going out one by one, from the oldest to the youngest: and Jesus was left alone, and the woman standing in the midst. Then Jesus raised himself up; and, seeing no one but the woman, said unto her: Woman, where are those thine accusers? Is there no one to accuse thee? And she said: No one, Sir. Then Jesus said unto her: Neither will I be thine accuser: go, and sin no more.

Then spake Jesus again unto them, saying: I am the light of the world. He, who cometh with me, will not walk in darkness, but will have the light of life. Upon this the Pharisees said unto him: Thou bearest testimony to thyself: this testimony is not true. Jesus answered and said unto them: Though I do bear testimony to myself, this testimony is true, that I know whence I came, and whither I am going: but ye know not whence I come, and whither I go. Ye judge according to the flesh: I judge no one. And yet, if I judge, this judgment is true; because it is not I alone, that judge, but I, and the father, who sent me. And indeed it is written in your law, that the testimony of two men is true. I bear testimony to myself, and my father, who sent me, beareth testimony to me. Then said they unto him: Where is this father of thine? Jesus answered: As ye know not me, ye know not my father: for, if ye had known me, ye would have known my father also. These words spake Jesus in the treasury, as he was teaching in the temple: and no one laid hold on him, for his hour was not yet come.

Then said Jesus unto them again: I am going, and ye will seek me, but will die in your sins: for, whither I am going, ye cannot come. Then the Jews said: Will he kill himself? because he saith, Whither I am going ye cannot come. And he said unto them: Ye are from below; I am from above: ye are of this world, I am not of this world. Therefore I said unto you, Ye will die in your sins: for if ye believe not that I am he, ye will die in your sins. Then said they unto him: Who art thou? And Jesus said unto them: I have indeed, as I assure you, many things to say of you and to condemn in you: but the father, who sent me, is a true judge: and I
speak to the world those things only, which I heard from him.
27 They knew not what he meant by the father.
28 Jesus said further unto them: When ye have set the son
of man on high, then ye will know, that I am he; and that
I am doing nothing of myself, but am speaking what my father
taught me; and that he, who sent me, is with me. The father
hath not left me alone; because I always do those things,
that please him. Upon his saying these things, many believ-
ed on him.
31 Then said Jesus to those Jews, who believed on him: If ye
continue steadily in this doctrine of mine, ye are my disci-
plcs; and ye will know the truth, and this truth will make
you free. They answered: We are Abraham’s race, and
were never slaves to any one: how dost thou mean then, that
we shall be free? Jesus answered them: Verily verily, I say
unto you, every one, who committeth sin, is a slave of sin.
35 Now the slave hath no settled abode in the family for ever;
but the son doth abide there for ever. If, therefore, the son
shall make you free, ye will be free indeed. I know, that ye
are the race of Abraham; but ye are seeking to kill me, be-
cause my doctrine thriveth not in you. I speak what I have
seen with my father; and ye are also doing what ye have
heard from your father. They answered and said unto him:
Abraham is our father. Jesus saith unto them: If ye were
Abraham’s children, ye would do the works of Abraham.
30 But now ye are seeking, what Abraham would not have done,
to kill me; a man, who have spoken unto you the truth from
31 God. Ye do the works of your father. Then said they unto
him: We were not born of fornication: we have but one
father, which is God. Jesus said unto them: If God were
your father, ye would have loved me; because I came forth
from God: for I am not come of myself, but he sent me.
43 Why do ye not understand my discourse? Because ye cannot
listen to my doctrine. The devil is your father, and ye will-
ingly perform the lusts of your father. He was a man-slayer
from the first, and continued not in the truth, because there
is no truth in him. When any one speaketh a lie, he speak-
eth according to his own kindred: for his father also is a liar.
45 Now I speak the truth, but ye do not believe me. Which of
46 you can convict me of sin? And, if I speak the truth, why do
47 ye not believe me? He, who is of God, listeneth to the
words of God: ye, therefore, do not listen, because ye are
48 not of God. Then the Jews answered and said unto him:
Do we not say rightly, that thou art a Samaritan, and hast a
49 daemon? Jesus answered: I have not a daemon; but I honour
50 my father, and ye dishonour me. Now I seek not mine own
51 glory: there is one, who seeketh my glory and will punish.
52 Verily verily, I say unto you, if any one keep my doctrine.
53 He will never see death.' Then said the Jews unto him:
Now we know that thou hast a daemon. Abraham died, and
54 the prophets; and dost thou say, If any one keep my doc-
trine, he will never taste of death? Art thou greater than
this Abraham, our father; who died; as the prophets also
died? Whom makest thou thyself? Jesus answered: If I
give glory to myself, this glory is nothing: it is the father,
55 who giveth me glory; whom ye affirm to be your God, though
ye know him not: but I know him; and, if I say, that I
know him not, I shall be like unto you, a liar: but I do know
56 him, and keep his word. Your father Abraham earnestly
longed to see this my day: and he saw it, and was glad.
57 Then said the Jews unto him: Thou art not yet fifty years
58 old, and hast thou seen Abraham? Jesus said unto them:
Verily verily, I say unto you, before Abraham was born, I am
59 he. Then they took up stones to throw at him; but Jesus
screened himself by passing through the midst of them, and
so went out of the temple.

Ch. IX. And, as he was passing along, he saw a man, who had
2 been blind from his birth. And the disciples asked Jesus,
saying: Master, who sinned? this man, or his parents? that
3 he was born blind. Jesus answered: Neither was he blind
for his own sin, nor that of his parents, but that the works of
4 God might be manifested in him. I must work the works of
him, who sent me, while it is day; for night is coming, when
5 no one can work. As long as I am in the world, I am a
6 light to the world. When he had said this, he spat on the
ground, and made clay of the spittle, and spread the clay
7 upon the eyes of the blind man; and said unto him: Go
wash thine eyes in the bath of Siloam, [which means sent.] So
he went and washed his eyes, and came back with his sight.
8 Upon this the neighbours, and they, who had seen him before,
when he used to beg, said: Is not this he, that used to sit
9 begging? Some said, It is he; others, It is like him; but he
10 said himself, I am he. Then said they unto him: How were
11 thine eyes opened? He answered and said: A man, called
Jesus, made clay, and anointed mine eyes with it; and said
unto me, Go to the bath of Siloam, and wash thine eyes: so
12 I went; and, after washing them, received sight. Then said
they unto him: Where is that man? He saith: I do not
know.
13 So they bring to the Pharisees him, that had been blind.
14 Now it was a sabbath-day, on which Jesus had made the
15 clay, and opened his eyes. And the Pharisees also were
asking him, how he had received his sight. But he said unto
them: He put clay upon mine eyes, and I washed them and
16 now see. Upon this, some of the Pharisees said: This man
is not from God, because he keepeth not the sabbath-day.
Others said: How can a man, that is a sinner, do such miracles?
And there was a division among them.
17 They say unto the blind man again: What sayest thou of
him, inasmuch as he hath opened thine eyes? And he said:
18 That he is a teacher. But the Jews would not believe, that
he had been blind and received his sight, till they called his
19 parents, and asked them, saying: If this be your son, who,
20 ye say, was born blind; how doth he now see? His parents
answered and said: We know, that this is our son, and that
21 he was born blind; but by what means he now seeth, we
know not: or who opened his eyes, we know not: he is of
22 age; ask him: let him speak for himself. His parents spake
thus, because they feared the Jews: for the Jews had agreed
already, that, if any man confessed Jesus to be the Christ, he
23 should be forbidden the synagogue. Therefore said his par-
ents: He is of age, ask him.
24 Then the Pharisees called a second time the man, who
had been blind; and said unto him: Give God the praise:
25 we know, that this man is a sinner. Then the man answered
and said: Whether he be a sinner, or no, I know not: one
26 thing I know, that I was blind once, but now see. And they
said to him again: What did he be to thee? How did he open
thine eyes? He answered them: I have told you already,
but ye did not regard me. Why do ye wish to hear it again?
Are ye also desirous to become his disciples? Then they re-
viled him, and said: Thou mayest be his disciple: but we
are disciples of Moses. We know that God spake to Moses;
but we do not know, whence this man came. The man an-
swered and said unto them: This one thing is wonderful in-
deed, that ye know not whence he came, though he hath
opened mine eyes. Now we know, that God heareth not
sinners; but heareth the man, who reverenceth him, and
doeth his will. Never was it heard yet, that any one opened
the eyes of a man born blind. If he were not from God, he
could have done no such thing. They answered and said
unto him: Thou wert altogether born in sins, and dost thou
teach us? And they sent him away with contempt. Jesus,
after hearing that they had sent him away with contempt,
met with him, and said unto him: Dost thou believe on the
son of God? He answered and said: Who is he, master, that
I may believe on him? Jesus said unto him: It is he, whom
thou both seest, and hearest talking with thee. Then the
man said: I believe, master! and fell down before him.
Then Jesus said: For punishment am I come into this world;
that they, who see, may become blind, while the blind receive
sight. And some of the Pharisees, who were with him, hear-
ing this, said unto him: Are we then blind? Jesus said unto
them: If ye were blind, ye would have had no sin; but since
ye say, We see; therefore your sin remaineth.

Ch. X. Verily verily, I say unto you, he, who goeth not into the
sheep-fold by the door, but some other way, by climbing up,
the same is a thief and a murderer. But he, who goeth in by
the door, is the shepherd of the sheep. To him the porter
openeth, and the sheep hear his voice; and he calleth his
own sheep by name, and leadeth them out. And when he
hath brought his own sheep out, he goeth before them, and
the sheep follow him, for they know his voice. But a stran-
ger will they not follow, but will flee from him; for they
know not the voice of strangers. This parable Jesus spake
unto them: but they understood not what he was saying.
Then said Jesus unto them again: Verily verily, I say unto you, I am the door of the sheep. All that have come in my name, are thieves and murderers; but the sheep did not hear them. I am the door: through me if any sheep enter, it will be safe; and may come in and go out, and find pasture.

The thief only cometh to steal, and to kill, and to destroy: I am come, that the sheep may have life, and abundance of all good things. I am the good shepherd: the good shepherd exposeth his life for the sheep. But, when he that is not the shepherd, nor the owner of the sheep, but a hireling, seeth the wolf coming, he leaveth the sheep, and fleeth; and the wolf seizeth and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd; and know my sheep and am known by them, as the father knoweth me and I know the father: and I lay down my life for the sheep. And I have other sheep, which are not of this fold: those also must I bring, and they will hear my voice, and both will become one fold under one shepherd. Therefore my father loveth me, because I lay down my life to receive it again. No one taketh it from me; but I lay it down of myself. I have a commission to lay it down, and I have a commission to receive it again. This charge I received from my father.

So there was a division again among the Jews because of these sayings. Then many of them said: He hath a demon, and is mad: why listen ye to him? Others said: These are not the words of a demoniac: can a demon open the eyes of the blind?

Now it was at Jerusalem the festival of dedication; and, the weather being rainy, Jesus was walking about in the temple in Solomon's porch. So the Jews came about him, and said unto him: How long wilt thou kill us with doubt? If thou be the Christ, tell us plainly. Jesus answered them: I have told you, but ye do not believe me. These works, which I am doing in my father's name, bear testimony to me. But ye believe not: for ye are not of my sheep: my sheep, as I told you, hear my voice, and I know them, and they follow me: and I give unto them everlasting life, and they shall never be destroyed, and no one shall tear them from my
29 hand. My father, who gave them to me, is greater than all; and no one is able to pluck them out of my father's hand.
30 I and the father are one thing. Then the Jews took up stones again to throw at him; and Jesus said unto them:
31 Many good works have I shewn you from my father: for which of those works would ye stone me? The Jews answered him and said: We are not stoning thee for a good work, but for a wicked speech; because thou, who art a man, makest thyself God. Jesus answered them: Is it not written in your law, I said ye are gods? If he called them gods, unto whom the word of God came, and this scripture cannot be set aside; do ye say that I, whom the father sanctified for his apostle to the world, speak wickedly, because I called myself a son of God? If I perform not the works of my father, believe me not: but, if I do perform them, though ye believe not me, believe the works; that ye may know and believe the father to be in me, and me in him.
39 Therefore the Jews were seeking again to lay hold on him; but he escaped out of their hand, and went away again to the side of the river Jordan, to the place where John at first was baptizing; and continued there. And many came unto him, and said: John indeed performed no miracle; but all things, spoken by John of this man, were true. And many there believed in him.

Ch. XI. Now one Lazarus of Bethany, the town of Mary and Martha her sister, was sick. This was the same Mary, that anointed the Lord with perfumes, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore these sisters sent unto Jesus, saying: Master, behold! thy friend is sick. When Jesus heard this, he said: This sickness is unto death only for the glory of God, that the son of God may be glorified thereby. Now Jesus loved Martha and her sister and Lazarus; and remained, after hearing of the sickness of Lazarus, in the place where he was, two days: and afterwards said to his disciples: Let us go again into Judea. His disciples say unto him: Master, the Jews were seeking just now to stone thee; and art thou going thither again? Jesus answered: Are not there twelve hours in the day? If a man walk by day, he stumbleth not, because he seeth the light of 23

"Mary and her sister Martha," with v. 5, "Jesus loved Martha and her sister."

23
this world: but, if he walk by night, he doth stumble, because
the light is not in the world. After speaking thus, he saith
further to his disciples: Our friend Lazarus is asleep; but I
am going to awaken him. Then said his disciples: Master,
if he be asleep, he will do well. Jesus meant that he was
dead; but they supposed him to be speaking of customary
sleep. Then said Jesus unto them plainly: Lazarus is dead;
and I am glad, that I was not there, for your sakes, that ye may
believe. But let us go to him. Then said Thomas, who was
called Didymus, to his fellow-disciples: Must we also go,
and expose ourselves to destruction with him?

So Jesus went, and found that Lazarus had been already
four days in the tomb. Now Bethany was nigh unto Jerusa-
lem, about fifteen furlongs off: and many of the Jews had
come to Martha and Mary, to comfort them concerning their
brother. As soon then as Martha heard, that Jesus was
coming, she went to meet him; but Mary continued in the
house. Then said Martha to Jesus: Master, if thou hadst
been here, my brother had not died: but I know, that even
now, whatsoever thou shalt ask of God, God will give it thee.
Jesus saith unto her: Thy brother will rise up again. Mar-
tha saith unto him: I know, that he will rise up again at the
resurrection in the last day. Jesus said unto her: I am the
resurrection unto life. He, who believeth on me, though he
be dead, will live: and no man living, who believeth on me,
will die for ever. Dost thou believe this? She saith unto
him: Yea, master: I believe, that thou art the Christ, the
son of God; that thou art he, who was to come into the
world. And, when she had said this, she went away, and
called her sister Mary, saying to her secretly: The teacher
is come, and asketh for thee. As soon as she heard this,
she riseth up quickly, and goeth to him. Now Jesus was
not yet come to the village, but was at the place, where
Martha met him. So, when the Jews, who were with Mary
in the house, comforting her, saw how hastily she rose up and
went out, they followed her; saying: She is going to the
tomb, to weep there. But, as soon as Mary was come where
Jesus was, and saw him, she fell at his feet, and said unto
him: Master, if thou hadst been here, my brother would not
have died. When Jesus, therefore, beheld her weeping, and
the Jews, who had come with her, weeping also; he earnestly
constrained himself, and struggled with his feelings, and
said: Where have ye laid him? They say unto him: Master,
come and see. Jesus wept. Then said the Jews: Behold!
how he loved him! But some of them said: Could not this
man, who opened the eyes of the blind man, have also hin-
dered this man’s death? Then Jesus, endeavouring again to
restrain himself, cometh to the tomb; which was a cave;
and a stone was lying against it. Jesus saith: Take away
the stone. Martha, the sister of the dead man, saith unto
him: Master, by this time he stinketh: for this is his fourth
day. Jesus saith unto her: Did I not tell thee, that, if thou
wilt believe, thou shalt see the glory of God? So they took
away the stone from the place, where the dead man was laid.
Then Jesus lifted up his eyes to heaven, and said: Father, I
thank thee for hearing me: and I knew, that thou always
hearest me: but, because of this multitude about me, I said
this; that they may believe, that thou hast sent me. And,
when he had thus spoken, he cried with a loud voice: Laza-
rus, come forth! And the dead man came forth, bound hand
and foot with burial-clothes; and his face was bound about
with a napkin. Jesus saith unto them: Set him free, and let
him go.

Upon this, many of those Jews, who had come to Mary,
and saw what Jesus had done, believed on him. But some
of them went to the Pharisees, and told them what Jesus had
done. Then the chief priests and the Pharisees assembled a
council, and said: What are we about? for this man is doing
many miracles. If we let him alone thus, all will believe on
him; and the Romans will come and destroy both this place
and our nation. But one of them, named Caiaphas, who was
high-priest that year, said unto them: Are ye so entirely
without understanding, as not to consider, that it is better for
one to die for this people, than for the whole nation to be
destroyed? And this he said not of his own accord; but,
being high-priest that year, he prophesied, that Jesus would
die for that nation: and not for that nation only, but that he
might gather together the children of God also, which were
53 scattered abroad, into one place. So from that day they
54 consulted how they might kill Jesus. Jesus, therefore, walk-
ed no more openly among the Jews; but departed thence
unto a country near the wilderness, to a city called Ephraim;
and continued there with his disciples.

55 Now, when the passover of the Jews was at hand, many
went up to Jerusalem out of that country before the passover,
56 to purify themselves. So the people were seeking Jesus, and
saying to each other as they stood in the temple: What think
57 ye? that he will not come to this festival? Now both the chief
priests and the Pharisees had given orders, that, if any one
knew where Jesus was, he should discover him, that they might
lay hold on him.

Matt xxvi. 5-13.
Mark xiv. 7-9.

Ch. XII. Then Jesus, six days before the passover, came to
Bethany, where Lazarus was; whom he had raised from the
dead. Now there they made him a supper; and Martha
3 was waiting, and Lazarus sitting at table with him: when
Mary took a pound of perfumed ointment, pure and very
 costly; and anointed the feet of Jesus, and wiped his feet
with her hair: and the house was filled with the scent of the
4 perfume. Upon this, one of his disciples, Judas Iscariot,
5 Simon's son, who afterwards delivered him up, said: Why
was not this ointment, worth three hundred pence, sold and
6 given to the poor? Now he said this, not because he cared
for the poor, but because he was a thief, and kept the purse,
and used to steal what was put therein. Then said Jesus;
8 Let her alone: she kept it for this day, to embalm me. For
the poor ye have always with you, but me ye have not al-
ways.

9 Now the Jews, knowing that Jesus was there, came in great
numbers; not because of Jesus only, but to see Lazarus,
10 whom he had raised from the dead. But the chief priests had
determined to kill Lazarus also: for many of the Jews
were constantly withdrawing because of him, and believing
on Jesus.

12 On the next day, a great multitude, which had come to the
festival, hearing that Jesus was coming towards Jerusalem,
took branches of palm-trees, and went out to meet him; and
kept crying, Hosanna! Blessed be he, who cometh in the

v. 2-8. Remark the difference among the Evangelists.
v. 5. Note the elliptical construction common to all the
Evangelists.
v. 8. The reference of y'w ay to what is implied
not expressed, it is not to be rendered, as "for" in English,
requires a more obvious reference.
14 name of the Lord! the king of Israel! And Jesus, having
15 procured a young ass, sat upon it; as it is written: Fear not,
daughter of Siou! behold! thy king is coming, sitting on an
16 ass's colt. Now of these things his disciples were not aware at
first; but, after Jesus was glorified, they called to mind, that
these things were written of him, and had been done
unto him.
17 Now the multitude, which was with Jesus there, had been
constantly testifying, that he called Lazarus out of the tomb,
18 and raised him from the dead. For this cause also the
multitude went to meet him, having heard that he had done
19 this miracle. Then the Pharisees said among themselves:
Do ye see, that we avail nothing? Lo! the world is gone
after him.
20 And there were some Greeks among those, that had come
21 up to worship at the festival: these accordingly came up to
Philip, who was of Bethsaida in Galilee, and asked him, say-
ing: Sir, we wish to see Jesus. Philip cometh and telleth An-
drew; and again Andrew and Philip tell Jesus. And Jesus
answered them, and said: The hour is come for the son of
24 man to be glorified. Verily verily, I say unto you, unless
this grain of wheat die, when it hath fallen into the ground, it
remaineth but a single grain: but, if it die, it bringeth forth
25 much fruit. He, who loveth his life, will lose it: but he, who
hatheth his life in this world, will keep it unto life eter-
nal. If any one will serve me, let him follow me; and,
where I am, there also let my servant be: and, if any one
27 serve me, my father will reward him. Now is my soul
troubled: yet how shall I say, Father! save me from this
hour! when for this cause I am come; for the sake of this
28 very hour? Therefore, O! father, glorify thy name. Upon
this, there came a voice from heaven: I have both glorified
29 it, and will glorify it again. Now, when the multitude, that
was there, heard it; some said, It thundered: others said;
30 An angel spake to him. Jesus said: This voice came not
31 because of me, but for your sakes. Now will this world pass
sentence; now will the ruler of this world be scornfully re-
32 jected: and, after I have been lifted up from the ground, I
33 shall draw all men to myself: (now hereby he meant 'to signi-
34 fy the death, by which he was going to die.) The multitude answered him: We have heard out of the law, that the Christ continueth for ever: why dost thou say then, that the son of man must be lifted up? Who is this son of man? Then Jesus said unto them: But a little time longer the light is with you: whilst ye have the light, walk in it, lest darkness come upon you; for he, who walketh in darkness, knoweth not whither he is going. Whilst ye have this light, trust in this light, that ye may be sons of light.

After Jesus had spoken these things, he went away, and shewed himself in public no more unto them. But, though he had done so many miracles in their sight, they did not believe on him; (so that these words of Esaias the prophet were fulfilled: Lord, who believed our report? and to whom was the arm of the Lord made manifest? And of their unwillingness to believe, Esaias had spoken in another place: He blinded their eyes, and darkened their heart; so that they saw not with their eyes, nor understood with their heart, nor turned, that I might heal them. These things said Esaias, when he saw the glory of God, and spake of him) though indeed many even of the rulers believed on him; but, because of the Pharisees, did not acknowledge him, that they might not be removed from the synagogue: for they loved the praise of these men better than the praise of God.

Then Jesus cried out, and said: He, who believeth on me, believeth not so much on me, as on him, who sent me: and he, who seeth me, seeth him who sent me. I am come a light into the world; that, whosoever believeth on me, he may not continue in darkness. And, if any one listen not to these words of mine, nor believe them, I judge him not; (for I came not to judge the world, but to save the world) inasmuch as he, who rejecteth me, and receiveth not these words of mine, already hath one to judge him; for this doctrine, which I have spoken, will judge him in the last day: because I spake not from myself; but the father, who sent me, gave me instruction what I should command, and what I should teach.

And I know that this instruction is everlasting life: whatsoever, therefore, I speak, I speak it according to the commandment, which my father gave me.

v. 44. The word ἐκφέρεται is here used, as in many similar cases; the meaning being best expressed in English by rendering it as if it were a perfect. 44. In the beginning of this verse I do not render καί (and), because the English particle "and" waits imply a relationship between the words following it and the preceding ones, whereas καί does not exist for such a purpose in Luke 17.
John XIII. Now Jesus knew before the festival of the passover, that the hour of his departure from this world to the father was come; and, having loved his own, who were with him in the world, he shewed his love for them at the last. So Jesus, when supper-time was come, (the devil having already entered the heart of Judas Iscariot, that he might deliver Jesus up) knowing that the father had given all things into his hands, and that, as he came from God, he was going away to God; arose from supper, and laid aside his upper garment, and took a towel, and girded himself with it. After this, he poureth water into the bason; and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he had girded himself. Now, when he cometh to Simon Peter, Simon saith unto him: Master, art thou going to wash my feet? Jesus answered and said unto him: Thou knowest not, what I am doing, now; but thou wilt know, when I have done. Peter saith unto him: Thou shalt never wash my feet. Jesus answered him: If I do not wash thee, thou hast no part with me. Simon Peter saith unto him: Master, not my feet only, but my hands also and my head. Jesus saith unto him: As he, who hath bathed himself, needeth only to wash his feet, because he is clean all over; so are ye clean, but not all of you. For he knew, who was going to deliver him up; therefore he said: Ye are not all clean. So, after washing their feet and putting on his garment, he sat down again, and said unto them: Consider what I have been doing for you. Ye say unto me: O! teacher; and, O! master; and ye say well; for so I am. If I then, your master and teacher, have washed your feet, ye ought also to wash one another's feet: for I have given you an example, that ye may do as I have done to you. Verily verily, I say unto you, a servant is not greater than his master; nor an apostle greater than he, who sent him. If ye know these things, happy are ye, if ye do them. I speak not of you all; I know whom I chose for myself; but hereby is the scripture fulfilled: He, that is eating of the same (John xiv. 26). Loaf with me, hath lifted up his heel against me. I tell you before this cometh to pass, that, when it is come to pass, ye may believe that I am he. Verily verily, I say unto you, who so receiveth him, whom I send, he receiveth me; and, who so receiveth me, he receiveth him, who sent me.

v. 18. See a similar ellipsis Ch. vi. 9. xvi. 28. Mark xiv. 44.
Note the great variation from the Septuagint in the quotation.
21 After Jesus had said these things, he was troubled within himself, and declared, saying: Verily verily, I say unto you, one of you will deliver me up. Then the disciples kept looking at each other, doubting whom he meant. Now that disciple, whom Jesus used to love, had placed himself at the breast of Jesus: to him therefore Simon Peter beckoned, that he should ask Jesus whom he meant. Then he, who was placed at the breast of Jesus, saith unto him: Master, which is it? Jesus answereth: It is he, to whom I shall give the piece that I am going to dip. Then he dipped in the piece, and gave it to Judas Iscariot, the son of Simon. And, after receiving the piece, Satan went into him. Then saith Jesus unto him: What thou meanest to do, do immediately. (Now no one at the table knew for what he said this unto him. Some thought, that, as Judas kept the purse, Jesus had said to him, Buy what we want for the festival: or had told him to give something to the poor.) Accordingly, as soon as he received the piece, he went out: and it was night.

31 So, when he was gone out, Jesus saith: Now hath the son of man been glorified, and God been glorified in him. Since God hath been glorified in him, he will also receive glory of himself from God, and will immediately receive it. Little children, but a little time longer shall I be with you. Ye will seek me; and, as I told the Jews, I tell you also, whither I am going, ye cannot come. Now I give a new commandment to you about loving one another; That, as I loved you, ye also love one another. By this will all men know, that ye are my disciples, if ye have this love one to another. Simon Peter saith unto him: Lord, Whither art thou going? Jesus answereth him: Whither I am going, thou canst not accompany me now, but thou wilt follow me afterwards. Peter saith unto him: Master, why cannot I go with thee now? I will lay down my life for thy sake. Jesus answereth him: Wilt thou lay down thy life for my sake? Verily verily, I say unto thee, the cock will not crow, till thou hast denied me thrice.

Ch. XIV. Let not your heart be troubled. Put your trust in God; put your trust also in me. In my father's house are many mansions: behold! I tell you; I am going to prepare

\[v.29\] Note the use of ἄλλος αὐτῷ to denote what was supposed to be said by implication, not expressly.
a place for you; and, when I have been to prepare a place
for you, I will come again, and receive you to myself; that,
where I am, ye may be also. And, whither I am going, ye
know, and the way ye know. Thomas saith unto him: Mas-
ter, we know not whither thou art going; and how can we
know the way? Jesus saith unto him: I am the way of truth
and life: no one cometh to the father but through me. If ye
had known me, ye would have known my father also: and
ye very soon will know him, and see him. Philip saith unto
him: Master, shew us the father, and we will be satisfied.
Jesus saith unto him: Do ye not know me, when I have been
with you so long a time? He, who seeth me, Philip, seeth the
father: why then dost thou say, Shew us the father? Believet
est thou not, that I am in the father, and the father in me?
These words, which I am speaking to you, I speak not from
myself, but my father speaketh them: these works also the
father, who is in me, doeth. Believe me, when I say, that I am in the father, and the father in me: if not, believe me for
the sake of these very works. Verily verily, I say unto you,
he, who believeth on me, will not only do these works, which
I am doing, but will do greater works than these, because I
am going to my father; and; whatsoever ye shall ask in my
name, that I will do. Whatsoever I say, ye shall ask in my
name, so that the father may be glorified in the son, I will do
it. If ye love me, keep my commandments; and I will ask
the father, and he will give you another advocate, to contin-
ue with you for ever; even the spirit of the truth: whom the
world will not receive, because the world can neither discern
nor know him; but ye will know him, because he will abide
with you, and be in you. I will not leave you orphans: I
am coming to you in a little time; and, though the world will
no longer discern me, ye will discern, that I live, and that
ye will live also. In that day ye will be convinced, that I
am in my father, and ye in me, and I in you. Whose holdeth
and keepeth my commandments, he it is, who loveth me: and
he, who loveth me, will be loved by my father; and I will
love him, and manifest myself unto him. Judas (not Iscario)
saith unto him: Master, whence cometh it, that thou wilt
manifest thyself unto us, and not unto the world? Jesus an-

v. 17. Ære, "now" as in xiii. 19. It is used by John
but in one other passage, v. 52; three times by Matthew, and
but once elsewhere in the N.T., namely in the Apocalypse.

xiv. 13.
v. 16. Note the use of sig xor ascev.
swore and said unto him: If any one love me, he will keep my doctrine; and my father will love him, and we will come unto him, and take up our abode with him. He, who loveth me not, keepeth not my doctrine; though indeed the doctrine, which ye hear, is not mine, but the father's who sent me. Thus far have I spoken to you, whilst I continue with you: but that holy spirit, the advocate, which the father will send in my name, will teach you all things, and remind you of whatsoever I have told you. Peace I leave with you; my peace I give unto you: though I give not unto you such peace as the world giveth, let not your heart be troubled, nor dismayed. Ye heard what I was saying to you: I am going, but I shall come again unto you. If ye loved me, ye would have rejoiced at this, because I am going to the father; for the father is greater than I. And now I tell you before it come to pass, that, when it is come to pass, ye may believe. I will not say much more unto you now; for the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the father, and do as he commanded me. Arise: let us go hence.

Ch. XV. I am the true vine, and my father is the husbandman. Every branch of mine, which beareth no fruit, he will take away; but every branch, which beareth fruit, he will prune, that it may bear more fruit. Ye are now like pruned branches, because of the doctrine, which I have spoken unto you: continue therefore in me, and I will continue in you. As the branch cannot bear fruit, unless it continue on the vine; so cannot ye, unless ye continue in me. I am the vine; ye are the branches. He, who continueth in me, and I in him, the same beareth much fruit: but, separated from me, ye can bear no fruit at all. Whosoever continueth not in me, he will be thrown away like the withered branch; and such are gathered together, and cast into a fire to be burned. If ye continue in me, and my declarations continue in you; whatsoever ye shall ask, that will be done for you. This is the will of my father, that ye bear much fruit, and be my disciples. As the father loved me, I also loved you: continue in my love. By keeping my commandments, ye will continue in my love; as I have kept my father's commandments, and
11 thereby continue in his love. These things have I spoken unto you, that the joy, which I have of you, may continue; 12 and that your joy may be complete. This is that commandment of mine; That ye love one another, as I loved you. 13 No one can shew his love more, than by laying down his life for his friends. Ye will be my friends, if ye do what I command you. I no more call you servants; for the servant knoweth not what his master is doing: but I call you friends, because I have made known unto you all that I heard from my father. Ye chose not me, but I chose you; and I placed you on the vine, that ye may go on bearing fruit and this fruit may continue: that, whatsoever ye shall ask the father in my name, he may give it you. These things I again command you, that ye love one another. If the world hateth you, consider, that it hath hated me more than you. If ye had been of the world, the world would have loved its own: so, because ye are not of the world, but I chose you for myself out of the world, therefore the world hateth you. Remember the declaration which I gave you; A servant is not greater than his master. Therefore, since they reviled me, they will revile you also; since they despised my doctrine, they will despise yours also. But all these things will my name bring upon you, because they know not him, who sent me. If I had not come and spoken unto them, they would not have had sin; but now they have no excuse for this sin. 23 He, who hateth me, hateth my father also. If I had not done among them such works as no other ever did, they would not have had sin: but now, though they have seen these works, they hate both me and my father. But thus is fulfilled the saying written in their law: They hated me without a cause. Now, when the advocate is come, whom I will send unto you from the father, even that spirit of truth, which goeth forth from the father; he will be a witness to me: and ye also are witnesses: because ye have been with me from the beginning.

Ch. XVI. These things have I spoken unto you, that ye may not fall off from me. They will drive you from their synagogues: yea, a time is coming, when whosoever killeth you, he will think, that he is offering a religious service unto God. Now
these things will they do unto you, because they know neither
the father nor me. But I have spoken these things unto you,
that, when the time is come, ye may remember, that I told
you of them. But I did not tell you them before, because I
was with you: but now I am going to him who sent me.
Yet none of you asketh me, Whither art thou going? but,
because I say these things unto you, sorrow hath filled your
heart. But (I tell you the truth) it is better for you that I
go away: for, if I go not away, the advocate will not come
unto you; but, if I do go, I will send him to you. And, when
he is come, he will reprove the world concerning sin, and
concerning righteousness, and concerning justice. Concern-
ing sin, because they believe not on me: concerning right-
eousness, because I am going to my father, and ye see me no
more: concerning justice, because the ruler of this world is
condemned. I have yet many things to say unto you, but ye
cannot bear them now: but, when the advocate is come, even
the spirit of truth, he will guide you into all the truth: (for
he will not speak from himself, but will speak what he shall
have heard) the things now coming to pass, he will explain
unto you. (He will glorify me; for he will receive of mine,
and declare it unto you. All, that the father hath, is mine:
therefore said I, He will receive of mine, and declare it unto
you. A little while, and ye see me not: and on the other
hand, a little while, and ye will see me; because I am going
to the father. Upon this, some of his disciples were saying
to each other: What is this, that he is telling us? A little
while, and ye see me not: and, on the other hand, a little
while, and ye will see me: and Because I am going to the
father. Then said they: We know not what this little while,
which he is speaking of, can mean. Upon this, Jesus, know-
ing that they were desirous to ask him, said unto them: Are
ye debating among yourselves about what I said: A little
while, and ye see me not; and, on the other hand, a little while,
and ye will see me? Verily verily, I say unto you, ye will
weep and lament; but the world will rejoice: and ye will be
sorrowful; but this sorrow will be turned into joy. A wo-
man in labour hath sorrow, because her moment is come:
but, when she is delivered of the child, she remembereth no
more the anguish, for joy that a man is born into the world. 
22 And ye likewise have sorrow now; but, when I see you 
again, your heart will rejoice, and this joy no one will take 
from you. And in that day ye will have no need to ask me 
any thing: for, verily verily, I say unto you, whatsoever ye 
shall ask the father in my name, he will give it you. Hither-
to ye have asked nothing in my name: ask, and ye will re-
ceive, so as to have your joy complete. These things have I 
spoken to you in dark speeches; a time, however, is coming, 
when I will no longer speak to you in dark speeches, but will 
tell you plainly of the father. In that day ye will ask in my 
name: and I do not say, that I will ask the father for you; 
27 for the father himself loveth you, because ye love me. and 
28 believe that I came from God. I came forth from the father, 
and am come into the world: on the other hand, I am leaving 
29 the world, and going to the father. His disciples say unto 
him: Lo! now thou speakest plainly, without any dark 
speech at all. Now are we sure that thou knowest all 
things; and there is no need, that any one should ask thee 
again. By this we believe, that thou camest forth from God. 
31 Jesus answered them: Do ye now believe? Behold! a time 
is coming, yea is already come, when ye will each go your 
own way, and leave me alone: though I am not alone, be-
cause the father is with me. These things have I spoken unto 
you, that in me ye may have peace: in the world ye will 
have tribulation; but, be of good courage, I have overcome the 
world.

Ch. XVII. After Jesus had spoken these things, he lifted up his 
eyes to heaven, and said: Father! the hour is come: glorify 
2 thy son, that thy son also may glorify thee, by giving eternal 
life to all, whom thou hast given him; inasmuch as thou hast 
given him authority over all flesh. Now this is that eternal 
life: that they may know to be the only true God, and 
4 Jesus, thy messenger, to be the Christ. I have glorified thee 
upon the earth: I have finished the work, which thou gavest 
me to perform. And therefore, father! do thou glorify me 
with thyself by that glory, thine own glory, which I had be-
6 fore the world was. I have manifested thy name unto the 
men, whom thou gavest me out of the world: they were
thine, and thou gavest them to me, and they have kept thy 7 word. Now they know that all those things, which thou 8 gavest me, did come from thee: for the doctrines, which thou 9 gavest me, I have given them; and they have received them, 10 and know certainly, that I came forth from thee; and they 11 believe, that thou didst send me. I am asking with respect 12 to them: I do not ask with respect to the world, but to them, 13 whom thou gavest me; because they are thine. Indeed all 14 things, that are mine, are thine; and all things, that are 15 thine, are mine: and I am glorified thereby. As I am no 16 longer in the world, but they are in the world, and I am com- 17 ing to thee; preserve them, holy father! whom thou gavest 18 me, in thy name; that they may be one, as we are one. 19 Whilst I was with them in the world, I preserved those, 20 whom thou gavest me, in thy name: I kept them, and not 21 one of them is lost, but the son of mischief; whereby the 22 scripture is fulfilled. And these things I speak in the 23 world; but now I am coming to thee, that these may have 24 their joy in me completed. I have given them thy word, 25 and the world hated them, because they are not of the world, 26 even as I am not of the world. I do not ask thee to take 27 them out of the world, but to preserve them from the evil one. 28 As they are not of the world, even as I am not of the world, 29 prepare them for thy truth. This doctrine of thine is that truth. 30 As thou sentest me into the world, so I send them into the 31 world. And for their sakes do I devote myself to thee, that 32 they may be prepared for the truth. And I ask, not for 33 these only, but for those also, who will believe on me through 34 their word, that they all may be one; as thou, father! art in 35 me, and I in thee, that they also may be one in us: that the 36 world may believe, that thou didst send me, and that thou 37 gavest me the glory, which I gave them: that they may be 38 one, even as we are one; I in them, and thou in me; so as 39 to be perfected in one; for the world to know, that thou 40 sentest me, and lovedst them as thou lovedst me. Father! 41 as to them, whom thou gavest me; my desire is, that they 42 also may be with me, where I am; that they may behold my 43 glory, which thou gavest me, because thou lovedst me, before 44 the foundation of the world, righteous father! And the world
knew thee not, but I knew thee; and these know, that thou
didst send me: and I have made known thy name unto them,
and will make it known; that the love, with which thou lov-
edst me, may be in them, and I in them.

Ch. XVIII. When Jesus had thus spoken, he went forth with
his disciples over the brook Cedron, where there was a gar-
den; into which he and his disciples went. Now Judas also,
who delivered him up, knew the place: because Jesus often
resorted thither with his disciples. Then Judas, taking with
him a band of men, and officers from the chief priests and
Pharisees, cometh thither with lanterns and torches and
weapons. Jesus therefore, knowing all that was coming upon
him, went forth, and said unto them: Whom are ye seeking?
They answered him: Jesus of Nazareth. Jesus saith unto
them: I am he. Now Judas also, who delivered him up,
was with them. As soon, therefore, as Jesus said unto them,
I am he; they went back, and fell upon the ground. So he
asked them again: Whom are ye seeking? And they said:
Jesus of Nazareth. Jesus answered: I told you, that I am he:
if, therefore, ye are seeking me, let these go away: so as to
fulfill this saying, which he had spoken; Of them, whom thou
gavest me, I lost not one. Upon this, Simon Peter drew a
sword, which he had with him, and smote the high priest's
servant, whose name was Malchus; and cut off his right ear.
Then said Jesus unto Peter: Put up that sword of thine into
the sheath. Must I not drink the cup, which the father hath
given me to drink?

So the band and the captains, and the officers of the Jews
together, took Jesus and bound him; and carried him away
to Annas first, father-in-law to Caiaphas the high-priest that
year. Now it was Caiaphas, who had told the Jews in
council, that it was expedient for one man to die for the people.

Now Simon Peter and another disciple were following
Jesus; and that disciple was known to the high-priest, and
went in with Jesus into the palace of the high-priest; but
Peter stood by the door without. Upon this, that other dis-
ciple, who was known to the high-priest, went out, and spake
to her, who kept the door; and brought in Peter. Then the

v. 3. Note the imperfect narration — "the band of
soldiers."
17. Kai is used intensively (see note on Matt. xxvii. 69); and no equivalent to it is required, or can be given, in this intonation.

20. I have spoken. JOHN XVIII. verily, I am come to speak. — in synagogues, verily, in a synagogue.

... who kept the door, saith unto Peter. Art not thou also one of this man's disciples? He saith: I am not. Now the servants and officers had made a fire, for it was cold, and were warming themselves; and Peter was also standing with them, and warming himself.

Then the high-priest asked Jesus about his disciples and his doctrine. Jesus answered him: I spake openly to the world: I taught constantly in the synagogue and in the temple, whither the Jews resort from all quarters: and in secret have I spoken nothing: why then dost thou ask me? ask those, that heard what I spake unto them: behold; they know what I said. Now, when he had said this, one of the officers, who was standing by, struck Jesus on the face, saying: Dost thou answer the high-priest thus? Jesus answered him: If I spake amiss, tell me what it was: but, if well, why dost thou smite me? Now Annas had sent him bound to Caiaphas the high-priest.

But Simon Peter was still warming himself; when some of them said unto him: Art not thou also one of his disciples? He denied, and said: I am not. One of the servants of the high-priest (kinsman to him, whose ear Peter cut off) saith: Did not I see thee in the garden with him? Upon this Peter denied again; and immediately the cock crew.

Then the Jews lead Jesus from Caiaphas to the Praetorium, early in the morning; and they themselves went not into the Praetorium, that they might not be defiled, but be able to eat the passover. Pilate, therefore, went out unto them, and said: What accusation do ye bring against this man? They answered and said unto him: If he were not a malefactor, we should not have delivered him up unto thee. Then said Pilate unto them: Do ye take him, and punish him according to your law. But the Jews said unto him: We are not allowed to put any one to death: so that the saying of Jesus was fulfilled, which signified by what kind of death he was about to die. Then Pilate went again into the Praetorium, and called to Jesus, and said unto him: Art thou the king of the Jews? Jesus answered him: Dost thou say this from thyself, or did others tell it thee of me? Pilate answered: Am I a Jew? Thine own nation and the chief priests deliv...
36 ered thee up unto me. What hast thou done? Jesus answered: My kingdom is not of this world: if my kingdom had been of this world, then would my servants have contended, that I might not be delivered up to the Jews: but my kingdom is not hence. Upon this Pilate said unto him: So thou art a king then? Jesus answered: Thou sayest truly: I am a king. For this end was I born, and for this end I came into the world, that I might bear testimony to this truth. Every one, who is of this truth, listentheth to my voice.

38 Pilate saith unto him: What is truth to me? And, when he had said this, he went out again to the Jews, and said unto them: I find in him no fault at all. As therefore, according to custom, I must release unto you one prisoner at the passover, do ye wish me to release this king of the Jews? Upon which they all cried out again: Not him, but Barabbas. Now Barabbas was a murderer.

Ch. XIX. So Pilate then took Jesus and scourged him. And 2 the soldiers platted a crown of thorns, and put it on his head, and clad him in a purple robe, and kept saying: Hail! king of the Jews! and smiting him with their hands. Then Pilate went out again, and saith unto them: Behold! I am bringing him forth unto you, to let you know, that I find no fault in him. So Jesus came out, wearing the crown of thorns and the purple robe; and Pilate said unto them: Behold! the man. Now, when the chief priests and the officers saw him, they cried out: Crucify him! Crucify him! Pilate saith unto them: Do ye take him, and crucify him: for I find no fault in him. The Jews answered him: We have a law; and by this law he is guilty of death, for making himself a son of God. Now, when Pilate heard this saying, he was the more afraid; and went again into the Praetorium, and saith unto Jesus: Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him: Wilt thou not speak unto me? Dost thou not know, that I have power to crucify thee, 11 and have power to let thee go? Jesus answered: Thou wouldst have had no power over me at all, unless it had been given thee from above: therefore he, who delivered me up unto thee, hath the greater sin. Upon this Pilate was desirous to release him; but the Jews were crying out, If thou
let this man go, thou art not Cæsar's friend: every one, that
setteth himself up for a king, opposeth Cæsar. When Pilate
heard this, he brought Jesus out, and sat down on the judg-
ment-seat in a place called the Pavement, but in Hebrew,
Gabbatha. Now it was the preparation of the paschal-sabbath,
and about the sixth hour; when he said unto the Jews: Be-
hold! your king. But they cried out, Put him to death!
put him to death! crucify him! Pilate saith unto them:
Shall I crucify your king? The chief priests answered: We
have no king but Cæsar. Then Pilate delivered him up unto
them, to be crucified: and they took him with them, and led
him away. So Jesus went forth, carrying his own cross, to a
place called the Place of a Skull; but in Hebrew, Golgotha:
where they fastened him to the cross, and two others with
him; one on each side, and Jesus in the middle. Now Pilate
also wrote a title, and put it on the cross; and this was the
inscription: Jesus of Nazareth, the King of the Jews.
So many of the Jews read this title; for the place, where
Jesus was crucified, was near the city; and the inscription
was in Hebrew, Greek, and Latin. Then said the chief
priests of the Jews to Pilate: Write not, The king of the
Jews; but that he said, I am the king of the Jews. Pilate
answered: What I have written, I have written.
Then the soldiers, after fastening Jesus to the cross, took
his upper garment; which they divided into four parts, one
part for each soldier; and his coat, which was woven with-
out a seam from the top throughout. Then they said unto
each other: Let us not tear it, but cast lots for it, whose it
shall be: whereby this scripture was fulfilled, which saith;
They parted my raiment among them, and cast lots for my
vesture. So these things the soldiers did.
Now the mother of Jesus, and his mother's sister, Mary
the wife of Clopas, and Mary Magdalene, had placed them-
26 selves by the cross of Jesus. Jesus therefore, seeing his
mother, and the disciple, whom he loved, standing by her,
saith unto his mother: Woman, behold! thy son. Then saith
he to that disciple: behold! thy mother. And from that
time this disciple took her to his own home.
After this, Jesus, knowing that all things were now finished,
29 fulfilled the scripture by saying, I thirst. For, upon this, some filled a spunge out of a vessel full of vinegar, that was there; and, after putting a branch of hyssop about it, lifted it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished: and bowed down his head, and expired.

31 Now the Jews, because it was the preparation for the sabbath, that the bodies might not remain on the cross that sabbath, which was a great day, besought Pilate, that they might have their legs broken, and be taken away. Accordingly, the soldiers came, and brake the legs of the first, and of the other, that had been crucified with Jesus; but, when they came to Jesus, and saw that he was dead already, they did not break his legs: but one of the soldiers with a spear pierced his side; and immediately there came out blood and water. And he, who saw this, beareth testimony of it, that ye may believe: and this testimony of his is true; and Jesus himself knoweth, that he speaketh truth. And hereby was that scripture fulfilled: A bone of him will not be broken.

37 And another scripture also saith: They will look on him, whom they had pierced.

38 Now after this, Joseph of Arimathea, a disciple of Jesus, (but secretly, for fear of the Jews) asked leave of Pilate to take away the body of Jesus: and when Pilate had given him leave, went and took away the body of Jesus. And Nicodemus also came, (who went at the first to Jesus by night) and brought with him a mixture of myrrh and aloes, about a hundred pounds' weight. So they took the body of Jesus, and wound it in linen clothes with the spices, according to the custom of embalming among the Jews. Now in the place, where he was crucified, there was a garden; and in that garden, a new tomb, wherein no one had yet been laid.

42 There they laid Jesus therefore, because that tomb was nigh, and that day was the day of preparation to the Jews.

Ch. XX. Now on the first day of the week, Mary Magdalene setteth out early in the morning, while it was yet dark, towards the tomb; and seeth the stone taken away from the tomb. So she comes running to Simon Peter, and to that other disciple, whom Jesus loved; and saith unto them:
They have taken away our master out of the tomb, and we
know not where they have laid him. Then Peter and that
other disciple went out to go to the tomb: and they both
began running together; and that other disciple outran Peter,
and came first to the tomb, and stooped down, and saw the
linen clothes lying; but did not go in. Then cometh Simon
Peter after him, and went into the tomb; and seeth the linen
clothes lying, and the napkin, that had been on the head of
Jesus, not lying with the linen clothes, but wrapped up in a
place by itself. Then that other disciple, who came first to
the tomb, went in also; and saw, and believed: for they did
not yet understand this scripture, that he must rise from the
dead. And these disciples went home again.

Now Mary was standing by the tomb, on the outside,
weeping; and, as she wept, stooped down to look into the
tomb; and seeth two angels in white raiment, one sitting at
the head, and the other at the feet, where the body of Jesus
had lain. And they say unto her: Woman, why dost thou
weep? She saith unto them: Because they have taken away
my master, and I know not where they have laid him. And,
when she had said this, she turned herself back, and saw
Jesus standing by; but knew not, that it was Jesus. Jesus
saith unto her: Woman, why art thou weeping? Whom
seekest thou? She, supposing him to be the gardener, saith
unto him: Sir, if thou have carried him hence, tell me where
thou hast laid him; and I will take him away. Jesus saith
unto her: Mary! She turned herself, and saith unto him:

Rabboni! (which means, my master!) Jesus saith unto her:
Let me alone now, for I am not yet going up unto my father;
but go to my brethren, and say unto them: I am going up to
my father and your father, and my God and your God.

So Mary Magdalene went and told the disciples that
she had seen the Lord; and related what he had said unto
her.

Now, in the evening of that day, which was the first day of the
week; the doors, where the disciples were assembled, being
shut for fear of the Jews; Jesus came and stood in the midst,
and saith unto them: Peace be unto you! And, when he had
said this, he shewed them his hands and his side: and the dis-
21 ciples rejoiced at seeing the Lord. Then said Jesus to them again: Peace be unto you! As the father sent me, so send I you. And, upon saying this, he breathed on them, and saith unto them: Receive ye the holy spirit. Whosoever sins ye forgive, they are forgiven them: whosoever sins ye retain, they are retained.

24 But Thomas, called Didymus, one of the twelve, was not with them when Jesus came. So, when the other disciples said unto him, We have seen our master; he said unto them, Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put this hand into his side, I will not believe. And, eight days after, while the disciples were again in the house, and Thomas with them, Jesus came, when the doors were shut, and stood in the midst, and said: Peace be unto you. Then saith he to Thomas: Bring hither thy finger, and feel my hands: and bring hither thy hand, and put it into my side: and be not so backward to believe, but be convinced. And Thomas answered and said unto him: O! my Lord! and, O! my God! Jesus saith unto him: Because thou seest me, Thomas, dost thou believe? Happy are they, who have not seen me, and yet believe!

30 Now Jesus performed in the presence of his disciples many other miracles, which are not written in this book: but these have been written, that ye may believe Jesus to be the Christ, the son of God; and that, through this belief, ye may have life in his name.

Ch. XXI. After these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and thus did he shew himself. Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples, were together. Simon Peter saith unto them: I will go a-fishing. They say unto him: We also will go with thee. So they departed immediately, and went into the vessel; but caught nothing that night. And, when the morning was now come, Jesus was standing on the shore:

5 but the disciples knew not that it was Jesus. Then saith Jesus unto them: Children, have ye any thing here to eat?

6 They answered him: No. And he said unto them: Cast the
net on the right side of the vessel, and ye will find something. So they cast the net; and now were not able to draw it for the multitude of fishes. Then that disciple, whom Jesus used to love, saith unto Peter: It is our master. When Simon Peter heard that it was their master, he girded around him his upper coat, (for he was naked;) and threw himself into the sea. But the other disciples came in the boat, dragging the net with the fishes; for they were not far from land, about two hundred cubits only. Now, when they had come upon the shore, they saw a fire with a little fish upon it, and a loaf. Jesus saith unto them: Bring some of the fish, which ye have now caught. Simon Peter went into the boat, and drew to land the net full of great fishes, a hundred and fifty-three; and, though they were so many, the net was not torn. Jesus saith unto them: Come and dine. Now none of his disciples ventured to ask him, Who art thou? knowing that it was the Lord. Then cometh Jesus, and taketh the loaf, and giveth it to them, and the fish likewise. This was the third time, that Jesus had already shewn himself to his disciples, after he was raised from the dead.

So, when they had dined, Jesus saith to Simon Peter: Simon, son of Jonas, lovest thou me more than these love me? He saith unto Jesus: Yea, master: thou knowest that I love thee: Jesus saith unto him: Feed my lambs. Again, he saith to him a second time: Simon, son of Jonas, lovest thou me? He saith unto Jesus: Yea, master: thou knowest that I love thee. Jesus saith unto him: Tend my sheep. Jesus saith unto him the third time: Simon, son of Jonas, lovest thou me? Peter was grieved, that he should say the third time, Lovest thou me? and said unto Jesus: Master, thou knowest all things: thou knowest that I love thee.

Jesus saith unto him: Feed my sheep. Verily verily, I say unto thee, when thou wert young, thou wert accustomed to gird thyself, and walk where it pleased thee; but, when thou shalt be old, thou wilt stretch out thy hands, and another will gird thee, and carry thee whither thou choosest not. Now this saying was intended to signify by what death Peter would glorify God. And, after speaking this, Jesus saith unto him: Follow me. Then Peter turned about, and saw
the disciple, whom Jesus used to love, following; (who had also laid himself by the breast of Jesus at supper, and said: 21 Master, which is he, who will deliver thee up?) Peter, seeing him, saith unto Jesus: Master, and what will this man do? Jesus saith unto him: If I wish him to stay till I come, 22 what is that to thee? Do thou follow me. Upon which, it was reported among the brethren, that this disciple would not die: but Jesus did not say, that he would not die; but, If I wish him to stay till I come, what is that to thee? 24 This is that disciple, who is giving his testimony by writing these things; and we know this testimony to be true. Now there are also many other things, which Jesus did; but, if they were written every one, I do not think, that the world even then would receive the books, which should be written. Amen.
THE ACTS
OF
THE APOSTLES.

CHAP. I.

1 The former treatise I made, O! Theophilus, upon all those things, which Jesus both performed and taught, until the day, when he was taken up, after giving his commands to the apostles, whom he had chosen for himself by the holy spirit: to whom also he shewed himself to be alive, after he had suffered death, by many proofs during forty days; being seen by them, and talking with them concerning the kingdom of God. And, during these communications with them, he commanded them not to leave Jerusalem, but to wait for that promise of the father, which ye heard from me, when I said,

5 John indeed baptized in water, but ye will be baptized in a holy spirit; and not many days hence. Then, while they were together, they asked him, saying: Master, art thou going to restore at this time the kingdom to Israel? And he said unto them: It is not for you to know those seasons of time which the father keepeth in his own disposal: but ye will receive power, by the coming of the holy spirit upon you, and will be witnesses unto me, both in Jerusalem and in all Judea and Samaria, and to the extremity of the land. And, when he had spoken these things, as they were looking on him, he was taken up, and a cloud beneath removed him from their eyes. And, while they were steadfastly gazing towards heaven, as he went, behold! two men stood by them in bright raiment, and said: Ye men of Galilee, why stand ye looking towards heaven? This same Jesus, who is taken up from you into heaven, will come in the same manner as ye have seen him go to heaven.
202  THE ACTS I. II.

12 Then they went back to Jerusalem from a mount called the mount of Olives, which is near Jerusalem, at the distance of a sabbath-day's journey. And, when they were come to the city, they went into the upper room, where they usually abode; both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 These all with one mind continued in prayer, with some women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter rose up in the midst of the disciples, whose number then present was about a hundred and twenty, and said: "Brethren, it was necessary for that scripture to be fulfilled, which the holy spirit spake before by the mouth of David concerning Judas, who was guide to them, that seized Jesus: inasmuch as he was numbered with us, and had his part allotted him in this service." (Now this man bought a field with the reward of this iniquity; and afterwards fell flat down and burst, so that all his bowels gushed out. And this was known to all the inhabitants of Jerusalem; so that the field was called in their own tongue, Acedama; that is, a field of blood.) "For it is written in the Book of Psalms: Let his habitation be desolate, and let no one dwell therein: and, Let another take his office. Out of those men, therefore, who have been with us all the time that the Lord Jesus was amongst us; from the time, when he was baptized by John, to the day of his being taken up from us; one should be appointed with us for a witness of his resurrection." So they proposed two, Joseph called Barsabas, whose surname was Justus, and Matthias. And they prayed, saying: Thou, Lord! who knowest the hearts of all men, appoint one of these two, whom thou hast chosen for thyself, to take the lot of this service of an apostleship, which Judas left to go to his own place. So they gave in their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Ch. II. And, when the day of pentecost was come, the apostles were all with one mind in the same place: when suddenly there was a noise from heaven like the rushing of a mighty wind, which filled all the room where they were sitting. And
THE ACTS II.

they saw as it were tongues of fire, distributing themselves,
and settling upon each of them. And they were all filled
with a holy spirit, and began to speak with other languages,
as that spirit gave them utterance.

Now there were dwelling at that time in Jerusalem devout
Jews of every nation under heaven. And, upon this noise,
the multitude came together in a confused manner; because
every one heard the apostles speaking in their language: so
that all were confounded with astonishment, saying one to
another: Behold! are not these, who are speaking, Galileans?

How then do we every one hear them in our own tongue,
wherein we were born? We Parthians, and Medes, and
Elamites, and the inhabitants of Mesopotamia, of Judea and
Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia,
of Egypt and the parts of Libya about Cyrene; and, both
Jews and Proselytes, strangers from Rome; Cretans and
Arabians; we all hear them speaking in our own languages
the wonderful works of God. So they were all amazed, and
were doubting and saying to each other, What can this mean?

But others, making a jest of it, said: They are full of new
wine. Then Peter with the eleven stood up; and raised his
voice, and said unto the people: Ye Jews, and all who dwell
in Jerusalem, consider this, and hearken unto my words:

Now these men are not drunken, as ye suppose; for it is but
the third hour of the day: but this is what was spoken by the
prophet Joel: And in the last days, saith God, I will pour
out my spirit upon all flesh; and your sons and daughters
will become prophets, and your young men will see visions,
and your old men will dream dreams. And even on my man-
servants and on my maid-servants in those days will I pour
out some of my spirit, and they will become prophets. And I
will shew wonders in the heaven above, and signs on the earth
beneath; blood, and fire, and vapour of smoke. The sun will
be turned into darkness, and the moon into blood, before that
great and notable day of the Lord come. And, whosoever shall
acknowledge the name of the Lord, he will be preserved. Ye
men of Israel, hear these words. Jesus of Nazareth, proved
unto you to be a man from God by miracles and wonders and
signs, which God did by him in the midst of you, as ye your-
23 selves also know: him, delivered up by the determined will and foreknowledge of God, ye took; and, when ye had mock-ed, slew by the hands of ungodly men. Him hath God raised to life by giving birth to the pains of death; for it was not possible, that he should be holden thereby. For David saith concerning him: *I knew the Lord to be with me every where on my right hand, that I might not be moved. Therefore, my heart was glad, and my tongue rejoiced greatly; and moreover my body also will dwell in hope, that thou wilt not utterly leave my life in the grave, nor allow thy holy one to see corruption. Thou hast made known to me the ways of life: thou wilt make me full of joy with thy countenance.* Brethren, I may tell you plainly of the patriarch David, that he both died and was buried, and his tomb is amongst us to this very day.

30 He, therefore, being a prophet, and knowing God to have sworn unto him, that of the fruit of his loins he would set upon his throne; from his foreknowledge of the resurrection of the Christ, said, that *his life was not left in the grave, and that his body did not see corruption.* This very Christ, even Jesus, hath God restored to life; of which we are all witnesses. Therefore, being exalted at the right hand of God, and having received the promise of the holy spirit from the father, he hath poured it out; the very thing, which we now see and hear. For David did not go up into the heavens, but saith himself: *The Lord said unto my Lord, Sit thou on my right hand, until I have made thine enemies thy foot-stool.*

36 Therefore, let all the house of Israel know assuredly, that God hath made him Lord and Christ; even that very Jesus, whom ye crucified.

37 Now, when they heard this, they were pricked to the heart; and said to Peter and the rest of the apostles: What must we do, brethren? And Peter said unto them: Repent, and let every one of you be baptized in the name of Jesus Christ, for a remission of sins; and ye will receive the gift of the holy spirit. For this promise belongeth to you and your children and all your furthermost posterity, whomssoever the Lord our God shall call unto himself. And with many other words he continued testifying unto them and exhorting them, saying: 41 Deliver yourselves from this untoward race. Then they, who
gladly received this exhortation, were baptized; and about
32 three thousand souls were added on that day. Now they
were constantly attending to the doctrine of the apostles, and
to the communication of their substance, and to the breaking
33 of bread, and to prayers. And fear came on every soul; for
34 many wonders and signs were done by the apostles. And all
the believers continued together and had all things common;
35 and were selling their possessions and goods, and distributing
36 them to all, as each had need. And they continued daily
with one mind in the temple; and, at home, breaking bread,
37 partook of food with gladness and singleness of heart; praising
God, and having favour with all the people. And the
Lord was daily bringing together those, who accepted salvation, into the church.

Ch. III. Now Peter and John were going up to the temple at
2 that hour of prayer, which is the ninth hour: and a certain
man, lame from his birth, was carried along at the same
time, who was placed daily at that door of the temple, which
is called Beautiful, to ask alms of such as were going into the
3 temple: who, seeing Peter and John about to go into the
4 temple, asked an alms. Then, as they both fastened their
5 eyes upon him, Peter said: Look towards us. And he gave
heed unto them, expecting to receive something from them.
6 But Peter said: Silver and gold have I none; but what I
have, that I give thee: In the name of Jesus Christ of Nazare-
7 th, rise up and walk! And he took the man by his right
hand, and raised him up; and immediately his feet and ankle-
8 bones were strengthened: and he gave a leap forwards, and
stood upright, and began to walk about, and went with them
into the temple, walking about and leaping and praising God.
9 And all the people saw him walking and praising God; and
10 recollected, that it was he, who used to sit for alms at the
Beautiful door of the temple: and they were filled with won-
der and amazement at what had happened unto him. Now,
as he kept hold of Peter and John, all the people ran together
unto them in the porch, called Solomon's, with great astonish-
ment. Then Peter, seeing this, said unto the people: Ye
men of Israel, why wonder ye at this? and why do ye keep
gazing at us, as if by our own power or ability we had made
13 this man to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his servant Jesus, whom ye delivered up, and rejected in the presence of Pilate, who had determined to let him go: but ye rejected that holy and righteous man, and asked a murderer to be granted unto you; and slew the author of life; him, whom God raised from the dead; of which we are witnesses: and by faith in his name hath he given strength to this man, whom ye see and know; that name, I say, and that faith therein, hath given him this perfect soundness in the sight of you all. But indeed, brethren, I know, that ye did it without consideration; as did also your rulers: but God hath so fulfilled what he formerly declared by the mouth of all his prophets, That the Christ would suffer death. Repent therefore, and turn, for your sins to be blotted out; that times of refreshment may come unto you from the presence of the Lord, and that he may send forth the same Jesus Christ, who was of old appointed for you; whom the heaven must receive till those times of restoration of all things, concerning which God spake by the mouth of all his holy prophets from the first. For Moses truly said unto the fathers, A prophet will the Lord your God raise up for you from among your brethren, as he raised me: him obey in all that he shall speak unto you. And every soul, who will not listen to this prophet, shall be utterly destroyed from among the people. Yea, and all the prophets, Samuel and the rest, that have spoken to you, have also foretold these days. Ye are sons of those prophecies and of that covenant, which God made with our fathers; saying unto Abraham, And in thy race will all the families of the earth be blessed. For you first God appointed his servant Jesus, and sent him for a blessing to you, by turning away every one of you from your iniquities.

Ch. IV. Now, while Peter and John were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them; being vexed at their teaching of the people, and their declaring in Jesus the resurrection from the dead. And they laid hands on the apostles, and put them in hold against the morrow; as it was now evening. For many, who
had heard this doctrine, believed it: and the number of these men was about five thousand.

5 Now, on the morrow, when the rulers and elders and scribes in Jerusalem were assembled, with Annas the high-priest and Caiaphas and John and Alexander, and all of the race of the high-priesthood; they set Peter and John in the midst, and asked, By what power, or in what name, did ye this? Then Peter, filled with a holy spirit, said unto them:

9 Ye rulers of the people and elders of Israel, if we are now examined about the welfare of the infirm man, by what he is become well; be it known to you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead; by him, I say, doth this man stand restored before you. This Jesus is that stone, which was despised by you the builders, but is become the head of the corner. And by no other is this restoration to soundness: neither is there any other name under heaven given among men, by which we can be saved.

13 Now, when they saw this freedom of speech in Peter and John, and discovered them to be unlearned and common men, they wondered; and recollected that they had been with Jesus: and, beholding the man, who had been healed, standing with them, they had nothing to say against them. So they ordered the apostles to go out of the council, and conferred among themselves, saying, What can we do with these men? for indeed, that a public miracle hath been wrought by them, is known to all the inhabitants of Jerusalem; and we cannot deny it. But, that this matter spread itself no further among the people, let us strictly threaten them, that they speak henceforth of this name to no man. So they called the apostles, and charged them not to speak nor teach at all about the name of Jesus. But Peter and John answered: Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot prevail upon ourselves not to declare what we saw and heard. So, after further threatening, they let the apostles go; not being able to punish them in any way, because of the people, who were all glorifying God for what had been done. For the man, on
whom that miracle of healing had been wrought, was above forty years old.

23 Then the apostles, being thus at liberty, went away, and came to their own friends, and reported all that the chief priests and the elders had said unto them. Now, upon hearing this, the company lifted up their voice with one mind unto God, and said: Sovereign master! thou God, the maker of the heaven and the earth and the sea and all things that are in them! who by the mouth of thy servant David hast said,

26 Why did nations rage, and people attempt vain things? the kings of the land came up, and the rulers gathered themselves together, against the Lord and against his anointed: (for truly against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and people of Israel, gathered themselves together to perform what thy hand and thy will had before appointed to be done;) now, therefore, Lord! look upon these their threats, and give us thy servants to declare with all freedom of speech this doctrine of thine; by stretching out thy hand for healing, and by the performance of signs and wonders through the name of thy holy servant Jesus.

31 And, when they had done praying, the place was shaken, in which they were assembled; and they were all filled with a holy spirit, and declared that doctrine of God with freedom of speech. And the heart and the soul of the multitude of the believers was one: and none regarded any of his goods to be his own, but all things were common among them. And the apostles were constantly delivering with great power the testimony of the resurrection of the Lord Jesus; and there was great favour towards them all. Nor was any one among them in want: for as many as were possessors of lands, or houses, were constantly selling them, and bringing the value of what was sold, and laying it at the feet of the apostles: so a distribution was made to every one according to his wants. Now Joses, surnamed by the apostles Barnabas, (which means a son of comfort) a Levite, a Cyprian by birth, sold a farm, which he had, and brought the money, and laid it at the feet of the apostles.
Cv. V. But a certain man, named Ananias, with Sapphira his
wife, sold a possession, and kept to himself some of the price,
his wife also being privy to it; and brought a part only, and
laid it at the feet of the apostles. Then said Peter: Anani-
as, why hath Satan filled thy heart to deceive the holy spirit,
and to keep to thyself part of the price of the land? 'As it
was, was it not thine own? and, when sold, was it not in thine
own power? Why didst thou determine this thing in thy
heart? Thou hast not lied unto men, but unto God.
Now, when Ananias heard these words, he fell down, and
expired: and great fear came upon all, that heard these
things. Then the younger disciples arose, and wound him
up, and carried him out, and buried him. And about three
hours after, his wife also, not knowing what had happened,
came in; and Peter said unto her: Tell me, did ye sell the
land for no more? And she said: Indeed for no more.
Then Peter said unto her: Why have ye agreed to try the
spirit of the Lord? Behold! the feet of them, who have
buried thy husband, are at the door, and will carry thee out.
So she fell down immediately at his feet, and expired: and,
when the young men came in, they found her dead, and car-
ried her out, and buried her with her husband. And great
fear came upon all the church, and upon all, that heard these
things.
Moreover, they were all with one mind in Solomon's porch.
And after this no one dared to meddle with them; but the
people greatly esteemed them, and believers in the Lord were
continually added more and more, multitudes of both men
and women. And by the hands of the apostles were many
signs and wonders wrought among the people; so that, in
every street, they brought forth the sick, and laid them on
couches and beds, that even the shadow of Peter, as he went
along, might fall upon some of them. And the numerous
inhabitants of the neighbouring cities were flocking also to
Jerusalem, bringing sick people, and those vexed with unclean
spirits; all of whom were perpetually healed.
Then the high-priest rose up, and all his company, (being
the sect of Sadducees) full of spite and envy; and laid hands
on the apostles, and put them in a common prison. But an
angel of the Lord in the night opened the doors of the prison; and when he had brought them out, said: Go, present yourselves in the temple, and declare unto the people all this doctrine of eternal life. So, upon hearing this, they went into the temple early in the morning, and continued teaching. But, when the high-priest and his company had come, and called together the council and all the elders of the children of Israel, they sent to the prison for the apostles to be brought. So the officers came, but did not find them in the prison: then they went back, and reported, saying: We found indeed the prison shut with all safety, and the keepers standing on the outside before the doors; but, on opening them, we found no one within. Now, upon hearing these words, the captain of the temple and the chief priests were doubting thereupon, how this matter could be. Then one came up, and told them, saying: Behold! the men, whom ye put in prison, are in the temple, teaching the people. Upon which the captain with the officers went, and brought them, but without violence; for they were afraid of being stoned by the people: and set them before the council. Then the high-priest asked them, saying: Did we not strictly forbid you to teach about this name? And behold! ye have filled Jerusalem with your doctrine, and wish to bring upon us the blood of this man. Upon this, Peter and the apostles answered: We ought to obey God rather than men. That Jesus, raised up by the God of our fathers, whom your hands slew by hanging on a cross; that same Jesus hath God exalted as an author of salvation at his right hand, to give repentance unto Israel, and remission of sins. And we are his witnesses of these things; as that holy spirit also is, which God hath given to them who obey him. Now, when they heard this, they kept gnashing their teeth, and consulting how to destroy the apostles. But there stood up one in the council, a Pharisee, named Gama-liel, a teacher of the law, of great reputation with all the people; who bade the apostles to stay without a little while, and said unto the council: Ye men of Israel, take care of what ye are going to do against these men. For not long ago Theudas rose up, pretending to be some great person; to whom about four hundred men joined themselves: but he was
THE ACTS V. VI.

37 slain, and all, that had been persuaded by him, were scatter-
ed abroad, and 'came to nothing.' After this man, rose up Judas of Galilee, in the days of the registering; and drew aside much people after him: he also perished; and all, that 38 had been persuaded by him, were dispersed. And, I advise you on this occasion, have nothing to do with these men, but let them alone: for if the contrivance of this business be of 39 men, it will be destroyed; but, if it be of God, ye will be unable to destroy it, and may be found also to be fighters against God. 'So they followed his advice; and, after calling the apostles up, and 'beating them, charged them not to speak 40 about the name of Jesus; and let them go. And they went accordingly from the presence of the council, glad to have been counted worthy of suffering shame for the name of Jesus: 42 and ceased not every day, in the temple and at home, teaching this gospel, that Jesus is the Christ.

Ch. VI. Now, in those days, as the disciples multiplied, the Grecians complained against the Hebrews, that their widows 2 were neglected in the daily distribution of alms. Upon this, the twelve called to them the whole company of the disciples, and said: It is not proper that we should leave the word of 3 God to serve tables. Wherefore, brethren, look out for your-
telves seven men from among you, testified to be full of a 4 spirit of wisdom, whom we may set over this business: but we will give ourselves continually to prayer, and to the min-
esty of the word. And this advice pleased the whole multi-
tude; and they chose out Stephen, a man full of faith and of a holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: 6 these they presented before the apostles; who prayed, and 7 put their hands upon them. And the word of God continued to thrive, and the number of the disciples to multiply in Jerusalem exceedingly; and a great multitude of the other Jews were constantly becoming obedient to the faith.

8 Now Stephen, full of favour and power, was performing 9 great wonders and signs among the people. And some of the synagogue of the Libertines and Cyrenians and Alexandrians, and they of Cilicia and Asia, rose up to dispute with Stephen. 10 But they were not able to withstand the wisdom of that
11 spirit, which was speaking in him. Then they suborned men
to say, We have heard him speak wicked words against
12 Moses and God. And they stirred up the people at the
same time, and the elders, and the scribes; and came upon
him, and seized him in a body, and brought him to the council,
13 and set up false witnesses, who said: This man ceaseth not
to speak wicked words against this holy place and the law.
14 For we have heard him say, that this Jesus of Nazareth will
destroy this very place, and change the customs, which Moses
15 delivered to us. And all, who were sitting in the council,
looked steadfastly at him, and saw his face like the face of an
angel.

Ch. VII. Then spake the high-priest: Are these things so?
2 And Stephen said: Brethren and fathers, hearken. The God
of glory appeared unto our father Abraham, when he was in
3 Mesopotamia, before he dwelt in Charran; and said unto him:
Go from thine own country and from thine own kindred, and
4 come into a land, which I will shew thee. So he left the land
of the Chaldeans, and dwelt in Charran: whence also, after
his father's death, God removed him into this very land,
5 wherein ye now dwell; but gave him no inheritance in it,
not even so much as to set his foot on: yet he promised the
possession of it to him and to his posterity, though he had no
6 child. Now God spake thus unto him: Thy posterity will
sojourn in a strange land, under bondage and ill treatment,
7 four hundred years: but the nation, to which they will be in
bondage, will I punish, said God; and after that they shall
come forth, and pay religious service to me in this place.
8 And God gave him a covenant of circumcision: and accord-
ingly Abraham begat Isaac, and circumcised him on the eighth
day; and Isaac begat Jacob, and Jacob begat the twelve
9 patriarchs. And the patriarchs, through envy, sold Joseph
10 into Egypt: but God was with him, and delivered him out of
all his troubles, and gave him the gift of wisdom in the sight
of Pharaoh king of Egypt; who made him governor of
11 Egypt and of all his own family. Now there came a famine
over all the land of Egypt and Canaan, and great distress; so
12 that our fathers could find no sustenance. But Jacob, hear-
ing that there was corn in Egypt, sent out our fathers first;
and, on their second journey, Joseph made himself known unto his brethren, and the family of Joseph became known to Pharaoh. Then Joseph sent to fetch his father Jacob, and all his race, three score and fifteen souls. So Jacob and our fathers went down to Egypt, and died there; and were carried to Sychem, and laid in the tomb, which Abraham bought for a sum of money of the sons of Emnor the father of Sychem.

Now, as the time of the promise, which God sware unto Abraham, was drawing nigh, the people thew and multiplied in Egypt; till at last another king arose, who had not known Joseph. He dealt unjustly with our race, and ill-treated our fathers, by making them cast out their young children, that they might not be kept alive. During which time Moses was born, divinely beautiful; and was brought up for three months in his father’s house: and Pharaoh’s daughter took him up after he had been cast out, and brought him up for her own son. So Moses was taught all the wisdom of the Egyptians; and he became mighty in words and actions.

Now, when he was forty years old, a concern for his brethren the children of Israel came into his heart; and, seeing one of them suffer wrong, he assisted him, and avenged him when he was overpowered, by smiting the Egyptian. Now he supposed his brethren to perceive that by his hand God was giving them deliverance: but they did not perceive it. So, on the next day, he met with two of his brethren fighting, and endeavoured to reconcile them; saying, Sirs! ye are brethren: why do ye hurt each other? But he, who was in the wrong, pushed him away, saying: Who made thee a ruler and a judge over us? Dost thou mean to kill me, as thou killedst the Egyptian yesterday? So Moses fled because of this matter; and sojourned in the land of Madian, where he begat two sons.

And, after forty years, an angel of the Lord appeared unto him in the wilderness of mount Sina, in a flame of a bramble on fire. Now Moses was astonished at this appearance; and, as he was going up to consider it, a voice came unto him from the Lord: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then,
as Moses was trembling, and durst not consider it; the Lord said unto him: Take thy shoes from thy feet; for the place, on which thou standest, is holy ground. I have carefully observed the ill treatment of my people in Egypt, and heard their groaning, and am come down to deliver them: come now, therefore, I will send thee into Egypt. So this very Moses, whom they rejected, saying, Who made thee a ruler and a judge over us? God sent forth as a ruler and a deliverer by the hand of an angel, that appeared to him in the bramble. This very man brought out the people, and performed wonders and signs in the land of Egypt and in the red sea, and in the wilderness, forty years. This is that Moses, who said unto the children of Israel, A prophet will the Lord your God raise up for you from among your brethren, as he raised me. Hearken unto him. This very man was amidst the church in the wilderness, with the angel, who spake unto him in the mount Sina, and with our fathers; and received from God the doctrines of life to give unto us: whom our fathers refused to obey, and rejected, and turned back in their hearts to Egypt, saying unto Aaron: Make us gods to go before us; for as to this Moses, who brought us out of the land of Egypt, we know not what is become of him. So they made a calf in those days, and offered a sacrifice to the image, and feasted themselves before the works of their own hands. Upon this God gave them up again to pay religious service to the host of heaven, as it is written in the book of the prophets, Have ye offered to me, O! house of Israel, slain beasts and sacrifices these forty years in the wilderness? But ye took up the tent of Moloch and the star of your god Rephan; images, which ye made to worship them: so I will carry you away beyond Babylon.

The tabernacle of the testimony was among our fathers in the wilderness, according to the appointment of God, who bade Moses make it after the fashion of what he had seen: which also our fathers received, and brought in with Joshua, when he possessed those nations, which God drove out before the face of our fathers, unto the days of David; who found favour in the sight of God, and desired to provide a habitation for the God of Jacob; but it was Solomon, who built God a
THE ACTS VII. VIII.

48 house. Though indeed the most high dwelleth not in temples
49 made with hands, as the prophet saith: Heaven is my throne,
and the earth my footstool; what house will ye build for me,
50 saith the Lord? and which is the place of mine abode? Did
not my hand make all these things?

51 Ye stiff-necked men, of uncircumcised heart and ear! ye
are always opposing the holy spirit: as your fathers did, so
52 ye do. Which of those prophets who foretold the coming of
that righteous man, whom ye have betrayed and murdered,
did not your fathers pursue and slay? Fe, who received the
54 law by the ministration of angels, but kept it not. Now,
when they heard these things, they were exceedingly enraged
55 in their hearts, and gnashed their teeth against him. But he,
being full of a holy spirit, looked steadfastly towards heaven,
and saw a divine brightness, and Jesus at the right hand of
56 God; and said: Behold! I see the heavens opened, and the
57 son of man at the right hand of God. And, as he cried out
with a loud voice, they stopped their ears, and rushed with one
58 accord upon him, and cast him out of the city to stone him:
and the witnesses put off their upper garments at the feet of
59 a young man named Saul. And, as they stoned Stephen, he
continued appealing to them, and saying: Lord Jesus! re-
60 ceive my spirit! And he kneeled down, and cried out with
a loud voice: Lord! lay not this sin to their charge! And,
Ch. VIII. when he had said this, he fell asleep. Now Saul was
gladly consenting to his death.

And they of the church were grievously harassed in Jerusa-
lem on that day, and were all scattered abroad through the
countries of Judea and Samaria, except the apostles only.

2 Now some devout men prepared Stephen for his burial, and
made great lamentation over him.

3 But as for Saul, he made havock of the church, going into
every house, haling both men and women, and delivering
4 them up into prison. So the disciples were scattered abroad
hereupon, and went through the country, declaring the doc-
trine of the gospel. Now Philip went down to a city of Sa-
6 maria, and continued preaching to them the Christ. And the
multitudes were attentive with one mind to the words of
Philip, from hearing the nature of his doctrine, and seeing the
7 miracles, which he was constantly performing. For unclean
spirits, crying out with a loud voice, came out of many, who
had them: and many with palsies, and many lame people
were healed. And there was great joy in that city.
8 Now a certain man, named Simon, had been some time in
that city, astonishing the nation of Samaria with his magic,
pretending that he was some great person: to whom they all
gave heed, from the least to the greatest, saying: This is that
great and powerful messenger of God. So they gave heed to
him, because he had for a long time astonished them with his
magic. But, when they believed the gospel of Philip con-
cerning the kingdom of God and the name of Jesus Christ,
they were constantly coming to be baptized, both men and
women. Now Simon himself believed also, and, after his
baptism, kept close to Philip; and was astonished at seeing
signs and great miracles performed.
14 Now, when the apostles at Jerusalem heard, that Samaria
had received the word of God, they sent unto the Samaritans
Peter and John, who went down and prayed for them, that
they might receive a holy spirit: for it had not yet fallen
upon any of them: they had only been baptized in the name
of the Lord Jesus. Then the apostles continued to lay their
hands on them, and they to receive a holy spirit.
18 Now, when Simon saw, that this holy spirit was given by
the laying on of the hands of the apostles, he offered them
money, saying: Give me also this power, that, on whomsoever
I lay hands, he may receive a holy spirit. But Peter said
unto him: Away with thee and thy money! Thou hast
neither part nor lot in this doctrine, for thinking to procure
this gift of God with money: for thy heart is not right in the
sight of God. Repent, therefore, of this thy wickedness;
and beg of God, that this deceitfulness of thy heart may
thereby be forgiven thee: for I perceive thee to be in the gall
of bitterness and in the bond of iniquity. Then Simon an-
swered and said: Do ye pray unto the Lord for me, that
nothing of what ye have said may come upon me.
25 Upon this, the apostles, after an earnest appeal and a dec-
laration of the word of God, went back to Jerusalem, and
preached the gospel in many villages of the Samaritans. Now
an angel of the Lord spake unto Philip, saying: Arise, and go towards the south, to the lonely road that leadeth down from Jerusalem to Gaza. And he arose, and went: when behold! an eunuch of 
\( \text{AEthiopia, of great authority under Candace queen of the AEthiopians, and entrusted with all her treasure, who had been to worship at Jerusalem, was on his way home, and was sitting in his chariot, reading the prophet} \)

Esaiah. Then the spirit said unto Philip: Go up to that chariot. So Philip ran up, and heard him reading the prophet Esaiah, and said \( \text{unto him} \): Dost thou understand then what thou art reading? But he answered: How can I, except some one guide me? And he desired Philip to get up and sit with him. Now the part of scripture, which he was reading, was this: \( \text{He was carried, like a sheep, to be slain; and as a lamb before the butcher is dumb, so he opened not his mouth. In his humiliation his justice was taken away: and, who will testify to his conduct? for his life is taken from the earth.} \) Then the eunuch said unto Philip: I pray thee, of whom doth the prophet say this? of himself, or of some other man? Upon this Philip opened his mouth, and began from this scripture to preach unto him Jesus. Now, as they were going along the road, they came to some water; and the eunuch saith: See, \text{here is water. Why may not I be baptized?} \) Then Philip said: If thou believe with all thy heart, thou mayest. And he answered and said: I believe that Jesus Christ is the son of God. Upon which he ordered the chariot to stop; and Philip and the eunuch both went down into the water; and Philip baptized him. Now, after they came up out of the water, a spirit of the Lord took away Philip; and the eunuch saw him no more, but continued his way rejoicing. So Philip came to Azotus; and preached the gospel to all the cities, which he passed through, till he came to Cæsarea.

Ch. IX. Now Saul, still breathing out threatening and slaughter against the disciples of the Lord, went to the high-priest, and desired of him letters to the synagogues of Damascus; that, if he found any of this doctrine, he might bring them bound, both men and women, to Jerusalem. And, as he was on the road, near unto Damascus, a light from heaven suddenly
flashed round him; and he fell on the earth, and heard a
voice saying unto him, Saul, Saul, why art thou molesting me?
Then Saul said: Sir, who art thou? And the voice answered: I am Jesus, whom thou art persecuting. It is dangerous
for thee to kick against a goad. Then he, trembling and
astonished, said: Sir, what dost thou wish me to do? And
the Lord said unto him: Arise, and go into the city; and it
will be told thee what thou must do. Now his fellow-travel-
ners continued speechless; hearing the sound, but seeing no
one. Then Saul arose from the earth, and opened his eyes,
but could see nothing: and his companions led him by the
hand to Damascus. And he continued sightless three days,
and without meat and drink.
Now there was a certain disciple in Damascus, named An-
anias, unto whom the Lord had said in a vision, Ananias!
And he said: Behold! here am I, Lord. Then the Lord
said unto him: Arise, and go into the street called Straight,
and inquire at the house of Judas for one Saul of Tarsus; for
behold! whilst he was praying, he saw in a vision a man,
named Ananias, come in, and put his hand upon him to
restore his sight. And Ananias answered: Lord, I have
heard from many about this man, how much evil he hath done
to thy saints in Jerusalem: and he is here with authority from
the chief priests to bind all, that call themselves by thy name.
But the Lord said unto him: Go; for he is unto me a chosen
vessel, to bear my name before nations, and kings, and sons
of Israel: for I will give an example in him of what may be
endured for my name's sake.
So Ananias went away, and entered the house; and put
his hands on Saul, and said: Brother Saul, the Lord, even
Jesus, who appeared to thee on the road as thou camest hither,
hath sent me, that thou mayest receive thy sight, and be filled
with a holy spirit. And immediately something like scales
fell from his eyes, and he recovered his sight that moment,
and arose, and was baptized; and strengthened himself by
taking nourishment.
Now, as soon as Saul had been in Damascus with the
disciples some days, he was constantly declaring in the syn-
agogues: Jesus is the son of God! At which all, who heard
him; were greatly amazed, and said: Is not this he, who made havoc at Jerusalem of those, that call themselves by this name? and lo! he is come hither for the purpose of carrying them bound to the chief priests! But Saul was gaining confidence more and more, and confounding the Jews, who dwelt at Damascus, by asserting, This is the Christ!

Now, after a good many days, the Jews were contriving to kill him; and kept watching the gates both day and night for this purpose. But their design was known to Saul: so the disciples took him, and let him down the side of the wall by night in a basket. So, when Saul was come to Jerusalem, he tried to join himself to the disciples; but they were all afraid of him, not believing him to be a disciple. Then Barnabas took him, and brought him to the apostles; and related to them, how he had seen the Lord on the road; who had spoken to him: and how boldly he had preached at Damascus in the name of Jesus. So he continued in the company of the apostles at Jerusalem, using great freedom of speech in the name of the Lord Jesus, and talking and disputing with the Grecians; who were constantly endeavouring to slay him. Now, when the brethren knew this, they brought him down to Cæsarea, and sent him on to Tarsus.

Then had the churches peace throughout all Judea and Galilee and Samaria, and went on multiplying and prospering in the fear of the Lord and in the support of the holy spirit.

Now, as Peter was passing through all the country, he came down also to the saints, that dwelt at Lydda: where he met with a certain man named Aëneas, who had kept his bed eight years with a palsy. And Peter said unto him: Aëneas, Jesus Christ maketh thee well. Arise, and make thine own bed. And he arose immediately: and all the inhabitants of Lydda and Saron, who had turned to the Lord, saw him.

Moreover, there was among the disciples at Joppa, a woman named Tabitha, who was always doing good works and giving alms. And it came to pass, at this time, that she fell sick and died: and they washed her, and laid her in an upper chamber. Now, Lydda being nigh to Joppa, the disciples heard that Peter was there; and sent two men unto him.
desiring him not to think much at coming over to them. So Peter arose, and went with them: and, when he was come, they carried him up into the chamber; and all the widows stood weeping by him, and shewing some coats and garments, which Tabitha was making, when she died. Then Peter put all the people out, and kneeled down and prayed; and, turning to the body, said: Tabitha, arise! So she opened her eyes; and, upon seeing Peter, sat up. Then he gave her his hand, and raised her up; and called the saints and the widows, and presented her alive. Now this was known throughout all Joppa; and many believed on the Lord. And Peter staid a good many days in Joppa, at the house of one Simon a tanner.

Ch. X. Now there was a certain man in Caesarea, named Cornelius, a centurion, of the band called Italian, a devout man, and a worshipper of God with all his family; a giver of much alms to the people, and praying unto God continually. He saw plainly in a vision, about the ninth hour of the day, an angel of God coming in unto him, and saying, Cornelius! But he, looking steadfastly at the angel, and affrighted, said: What is the matter, Sir? And the angel said unto him: Thy prayers and thine alms have come up for a memorial before God. Now, therefore, send some men to Joppa, to fetch Simon, surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea. He will tell thee what thou art to do. So Cornelius, when the angel who had spoken to him was gone, called two of his household-servants, and a devout soldier of those, that attended him: and, after telling them the whole matter, sent them to Joppa.

Now, on the morrow, whilst they were on the road, and were coming near the city, Peter went upon the house-top to pray, about the sixth hour. And he was hungry, and wished to eat; but, while they were making ready, he fell into a trance, and saw heaven opened, and a kind of vessel, like a large sheet, let down, by strings at the four corners, to the earth: in which was every four-footed creature of the earth, and wild beasts, and creeping things, and fowls of heaven. And a voice said unto him: Rise, Peter! slay and eat. But Peter said: Not so, Sir: for I have never eaten any
15 thing unclean. And a voice, in answer to this, said a second time unto him: That, which God hath purified, esteem not thon unclean. Then, after this had been thrice done, the vessel was taken up again into heaven.

17 Now, as Peter was doubting, after he had come to himself what could be the meaning of this vision, which he had seen; behold! the messengers of Cornelius had inquired out Simon’s house, and were come up to the porch, and asking, 19 If Simon, surnamed Peter, lodged here? So, while Peter was thinking on the vision, the spirit said unto him: Behold! three men are asking for thee. Arise therefore, get thee down, and go with them, without scruple; for I sent them. 21 Then Peter went down to the men, and said, Behold! I am he, whom ye are seeking: for what cause are ye come? And they said: Cornelius, a centurion, a righteous man, a worshipper of God, and well spoken of by all the nation of the Jews, was warned from God by a holy angel to send for thee to his house, that he may hear what thou hast to say. Then Peter called them in, and lodged them: and, on the morrow, went with them; and some of the brethren at Joppa accompanied him. And the next day they came into Caesarea; and Cornelius was expecting them, and had called together to his house his kinsmen and near friends. Now, when Peter entered, Cornelius met him, and fell at his feet, and paid him homage. But Peter raised him up, and said: Rise up! for I myself am but a man. And he went in, talking with Cornelius, and found much company there; and said unto them: Ye know that it is unlawful for a Jew to keep company with, or to come near a stranger: God, however, hath directed me to esteem no one unholy or unclean. And therefore I came, when I was sent for, without gainsaying; and wish to know on what account ye sent for me. And Cornelius said: Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house; when behold! a man stood before me in white raiment, and said: Cornelius, thy prayer is heard, and thine alms are remembered in the sight of God. Send therefore unto Joppa to fetch Simon, whose surname is Peter; who lodgeth in a house by the sea belonging to Simon a tanner; that he may come, and talk with thee. So I sent
to thee immediately; and it is well that thou art come: now, therefore, we are all present before God, to hear all the direc-
tions, which God hath given thee. Then Peter opened his
mouth, and said: Of a truth I perceive, that God is no res-
pecter of persons; but in every nation, he, who feareth him
and worketh righteousness, is accepted by him. That doc-
trine, which God sent to the children of Israel, when he
delivered to them a gospel of peace by Jesus Christ, belongeth
equally to all. For ye know that affair of Jesus of Nazareth,
which took place throughout all Judea, beginning from Galilee
after the baptism, which John proclaimed; how God anoint-
ed this Jesus with a holy spirit and with power; and how he
went through the country doing good, and healing all, that
were oppressed by the devil; for God was with him. And
we are witnesses of all those things, which he did both in the
land of the Jews and in Jerusalem. Him indeed they slew
by hanging on a cross; but this very man God raised up to
life: on the third day, and appointed to shew himself, not to
all the people, but to witnesses chosen before by God, even to
us, who ate and drank with him after his resurrection from
the dead: and he commanded us to preach and give earnest
assurance to the people, that it is he, who is ordained by God
a judge of the living and the dead. To him all the prophets
bear this testimony, that every believer in him would receive
a remission of sins in his name.

While Peter was yet speaking these words, the holy spirit
fell upon all, who were listening to his doctrine: and the
believers of the circumcision, who had come with Peter, were
astonished, that this gift of the holy spirit was poured out on
the Gentiles also: for they heard them speaking in different
languages, and magnifying God. Then said Peter: Can any
one forbid water, that these, who have received the holy
spirit, should not be baptized as well as we? So he directed
them to be baptized in the name of the Lord. Then they
asked him to stay some days more.

Ch. XI. Now the apostles and the brethren in Judea heard, that
the Gentiles also had received the word of God. So, when
Peter went up to Jerusalem, they of the circumcision ques-
tioned him, saying: Didst thou go then into the houses of
THE ACTS XI.

4 uncircumcised men, and eat with them? Then Peter began, 5 and laid the matter before them in order, saying: Whilst I was praying in the city of Joppa, during a trance I saw a vision, a kind of vessel coming from heaven, let down by 6 four strings, and reaching to me. And I looked earnestly upon it, and saw the four-footed creatures of the earth, and wild beasts, and creeping things, and the fowls of heaven: 7 and I heard a voice, saying, Arise, Peter! slay and eat. But 8 I said: Not so, Sir: for nothing common or unclean hath 9 ever come into my mouth. Then the voice in answer said a second time from heaven: What God hath purified, esteem 10 thou not unclean. Now, when this had been done three times, 11 every thing was drawn up again into heaven. And behold! immediately three men, sent from Caesarea unto me, came up 12 to the house where I was. So the spirit bade me go with them without scruple: and these six brethren also accom- 13 panied me; and we went into the man's house. And he related to us, how he saw the angel in his house, saying unto him, Send men unto Joppa to fetch Simon, whose surname 14 is Peter: he will declare a doctrine to thee, by which thou 15 and thy family may be saved. And, after I had begun to speak, 16 the holy spirit fell upon them, as upon us at first. Then I called to mind this saying of the Lord: John indeed baptized in water, but ye will be baptized with a holy spirit. Forasmuch then as God hath given unto them, upon believing on the Lord Jesus Christ, the same gift as unto us; was I able to 18 hinder God? And, upon hearing these things, they were satisfied, and glorified God, saying: Hath God then given to the Gentiles also repentance unto life?

19 Moreover, they who had been scattered abroad upon the persecution occasioned by Stephen, went forwards as far as Phoenice and Cyprus and Antioch, declaring the word to 20 Jews only. But some of them, Cyprians and Cyreneans, went to Antioch, and preached the gospel of the Lord Jesus to the 21 Greeks. And the hand of the Lord was with them; so that a great number of people believed, and turned to the Lord. 22 Now these tidings reached the ears of the church in Jerusa- 23 lem; and they sent Barnabas thence to Antioch: who, when he was come, and saw this kindness of God, was glad; and
constantly exhorted all to continue close unto the Lord with
the same determination of heart; for he was a good man, and
full of the holy spirit, and of faith. And a great number was
added to the Lord.

25 Now Barnabas went away for Tarsus to seek Saul;
26 and, when he had found him, brought him to Antioch: and
for a whole year they came together in that church, and
taught a great multitude: and the disciples were first called
Christians at Antioch. Now, in those days, some teachers
came down from Jerusalem to Antioch; one of whom, named
Agabus, arose, and signified by the spirit, that there was going
to be a great famine throughout all the world: which came to
pass accordingly under Claudius Caesar. Then every one
of the disciples, after his ability, determined to send relief to
their brethren of Judea: which they did accordingly; and
sent it to the elders by the hands of Barnabas and Saul.

Ch. XII. Now about that time Herod the king put forth his
hands to hurt some of the church: so he slew James, the
3 brother of John, with the sword: and, when he saw it pleased
the Jews, he proceeded to seize Peter also. Then were the
4 days of unleavened bread. Accordingly, he apprehended
Peter, and put him in prison, and set a guard of sixteen sol-
diers over him; intending to bring him out, after the passo-
ver, to the people. Peter, therefore, was kept in prison; but
earnest prayer was made by the church unto God for him.

6 Now, the very night before Herod intended to bring him
forth, as Peter was asleep between two soldiers, bound with
two chains, and the keepers before the door were watching
the prison; behold! an angel of the Lord presented himself,
and a light shone in the room: and the angel smote Peter
on the side, and awakened him, saying, Rise up quickly!
8 And the chains fell off his hands. And the angel said unto
him: Gird thy coat about thee, and tie on thy sandals. And
he did so. Then saith the angel to him: Cast thine upper
garment about thee and follow me. And Peter went out after
him, but knew not what was done by the angel to be true; for
he was thinking, that he saw a vision. Now, when they had
passed the first and second ward, they came to the iron gate,
which leadeth into the city: and this opened to them of its
own accord: so they went out of the prison; and, as soon as
they had gone through one street, the angel left him. Upon
this, Peter came to himself, and said: Now I know certainly,
that the Lord hath sent out this messenger of his, to deliver
me from the hand of Herod, and from all this expectation of
the people of the Jews. And, after some consideration, he
went to the house of Mary the mother of John, surnamed
Mark; where a good many were gathered together, and pray-
ing. Now, when Peter had knocked at the door of the porch, a
maid-servant, named Rhode, came up to listen; but, knowing
Peter's voice again, did not stay to open the door for gladness;
but ran in and told them, that Peter was standing before the
porch. And they said unto her: Thou art mad. But she
kept positively affirming, that it was so. Then said they:
It is his angel. But Peter continued knocking: so they
opened the door; and, on seeing him, were greatly astonished.
But he waved his hand for them to be silent, and related to
them, how the Lord had brought him out of the prison: and
he said: Tell these things from me to James and the brethren.
Then he left them, and went out on his way to another
place.

Now, as soon as it was day, there was no small disturbance
among the soldiers, what was become of Peter. But Herod,
after seeking him in vain, and examining the keepers, ordered
them to be carried away for execution; and went down from
Judea, and continued in Cæsarea.

Now Herod had a quarrel with the Tyrians and Sidonians;
and they came to him with one accord; and, having made
Blastus, the king's chamberlain, their friend, desired peace;
because their country was nourished by the king's country.

So, on a day appointed, Herod, in his royal robes, and seated
on the throne, was making his harangue unto the people; who
kept crying out thereupon, The voice of a god, and not of a
man! when immediately an angel of the Lord smote Herod,
because he gave not God the glory: and he expired, eaten up
by worms.

Now the word of the Lord continued thriving and abound-
ing: and Barnabas and Saul returned from Jerusalem, after
fully performing their service; and took with them John, whose surname was Mark.

Ch. XIII. Now there were in the church at Antioch certain prophets and teachers; as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch; and Saul. And, whilst they were ministering to the Lord, and fasting, the holy spirit said: Separate for me Barnabas and Saul for the office, unto which I have called them. So the church, after fasting and praying, and laying hands on them, sent them away: and they, having been thus sent forth by the holy spirit, went down to Seleucia, and thence took ship for Cyprus: and, when they had reached Salamis, they continued to declare the word of God in the synagogues of the Jews; and had John for their assistant. Now, after passing over the island of Cyprus as far as Paphos, they found a certain magician, a false teacher, a Jew, named Barjesus, in the train of the deputy-governour Sergius Paulus, a man of understanding, who called to him Barnabas and Saul, and desired to hear the word of God. But the magician, otherwise called Elymas, opposed them, endeavouring to turn aside the governour from the faith. Then Saul, who was called Paul also, filled with a holy spirit, set his eyes upon him, and said: O! full of all guile and of all craftiness: son of the devil! enemy of all righteousness! wilt thou not cease making crooked the straight ways of the Lord? Behold! therefore, the hand of the Lord is now against thee; and thou wilt be blind, without seeing the sun, for a season: when immediately a mist and a darkness fell upon him; and he was going about in search of a guide. Then the governour, upon seeing that, believed; in astonishment at this doctrine of the Lord.

Now Paul and his companions bore away from Paphos, and came to Perga in Pamphylia; except John, who left them, and returned to Jerusalem. So they went on from Perga, and came to Antioch; where they entered the synagogue on the sabbath-day, and sat down. And, after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying: Brethren, speak; if ye have any subject of exhortation to the people. Then Paul stood up, and waved
THE ACTS XIII.

17 his hand, and said: Ye men of Israel, and ye worshippers of God! hearken unto me. The God of this people Israel chose our fathers for himself, and prospered this people during their pilgrimage in the land of Egypt, and brought them out thence with an uplifted arm, and for the space of forty years fed them in the wilderness; and divided among them the country of seven nations, whom he destroyed, in the land of Canaan. 20 And, after these things, during four hundred and fifty years, he gave them judges, until Samuel the prophet. And afterward they desired a king; and God gave them Saul the son of Cis, a man of the tribe of Benjamin, for forty years: and, after removing him, raised up for them David to be their king: to whom also he gave this testimony: I have found David, the son of Jesse, a man after my own heart; who will perform all my will. Out of this man's race hath God, according to promise, raised unto Israel Jesus for a saviour; before whose appearance, John first preached a baptism of repentance to all the people of Israel. Now John, as he was finishing his course, said: I am not he, whom ye suppose me to be: but behold! one is coming after me, the shoe of whose feet I am not worthy to untie.

26 Brethren, sons of the race of Abraham, and ye worshippers of God among you! unto you was the doctrine of this salvation sent. For the inhabitants of Jerusalem and their rulers, not attending to this doctrine, nor to the declarations of the prophets, which are read every sabbath-day, fulfilled them by condemning Jesus. And, though they found no just cause of death in him, desired Pilate, that he might be slain. So, after accomplishing all that had been written of him, they took him down from the cross, and laid him in a tomb: but God raised him up from the dead. And he was seen several days by those, who had come up with him from Galilee to Jerusalem; and are witnesses for him unto the people. And we are declaring unto you the glad tidings of the promise made unto the fathers; how God hath performed this for their children, by sending Jesus to us; as indeed it is written in the second psalm: Thou art my son; this day have I be-

34 gotten thee. Now, that he raised him up from the dead to return no more to corruption, the scripture hath thus declared:
35 I will give unto you the sure mercies of David. Wherefore, 
it saith also in another place: Thou wilt not suffer thy holy 
one to see corruption. For David indeed, after serving, during 
his own life, the will of God, fell asleep, and was laid with 
his fathers; but God raised up Jesus, so that he saw no cor-
ruption. Be it known, therefore, unto you, brethren, that 
through him a remission of sins is declared unto you; and to 
every believer in him, an acquittal from all those sins, from 
which ye could not be acquitted under the law of Moses.
39 Take care then, that this declaration of the prophets come 
not upon you: Behold! ye despisers! and be astonished, and 
hide yourselves: for I am performing a work in your days; a 
work, which ye will in no wise believe, though a man plainly 
declare it unto you.
42 Now, as they went out of the synagogue, the Gentiles were 
desiring, that the same doctrine might be delivered to them 
on the next sabbath-day. And, after the synagogue broke up, 
many of the Jews and the devout proselytes went with Paul 
and Barnabas, who were constantly talking with them, and 
persuading them to continue in this gracious dispensation of 
God.
44 Now, on the next sabbath, almost the whole city was got 
together to hear the word of God. When the Jews, however, 
saw such multitudes, they were filled with envy, and contin-
ued contradicting what was said by Paul; adding also wicked 
speeches to their contradiction. But Paul and Barnabas, 
with great presence of mind, said unto them: It was neces-
sary, that this word of God should be first spoken unto you; 
but, since ye thrust it from you, and do not think proper to 
accept this offer of everlasting life, we turn ourselves to the 
Gentiles: for thus hath the Lord commanded us, saying, I 
have set thee as a light to the Gentiles, to be a salvation to the 
extremity of the land. Now, when the Gentiles heard this, 
they were rejoicing and glorifying God; and, as many as 
were so disposed, believed unto eternal life. And the word 
of the Lord continued to spread itself through all that coun-
try. But the Jews stirred up the devout women of high rank 
and the chief men of the city, and raised an uproar against 
51 Paul and Barnabas, and drove them out of their borders: but
they shook off the dust of their feet against them, and went
52 towards Iconium. And the disciples continued full of joy
and a holy spirit.

CH. XIV. Now at Iconium, Paul and Barnabas went together
53 into the synagogue of the Jews, and spake in such a manner,
that a great multitude both of the Jews and Greeks believed.
54 But the unbelieving stirred up the Gentiles, and made their
3 minds ill affected to the brethren. The apostles abode, how-
55 ever, a long time there, speaking boldly about the Lord; who
6 bore testimony to his gracious doctrine by granting signs and
7 wonders to be performed by their hands. So the multitude
of the city was divided; and part held with the Jews, and
8 part with the apostles. But, when both the Gentiles and
9 Jews with their rulers had a design to assault and stone them,
10 they were aware of it, and escaped to Lystra and Derbe, the
11 cities of Lycaonia, and to the neighbouring country; and
12 continued preaching the gospel there.

8 And there was a man in the neighbourhood of Lystra, who
9 had no use of his feet, having been lame from his birth and
10 never walked: he was listening to the speech of Paul: who
11 looked steadfastly at the man; and, perceiving that he had
12 faith to be healed, said with a loud voice, Stand upright on
13 thy feet. And he rose up with a leap, and began to walk
14 about. Now, when the multitudes saw what Paul had done,
15 they lifted up their voices, saying in the language of Lycaonia:
16 The Gods are come down to us in the likeness of men. And
17 they called Barnabas, Jupiter; and Paul, Mercury; because
18 he was the chief speaker. Then the priest of Jupiter, the guar-
19 dian-god of the city, brought oxen and garlands to the gates;
20 and, together with the multitudes, was going to sacrifice them.
21 But, when the apostles Barnabas and Paul heard of this, they
22 rent their clothes, and rushed in among the multitudes, cry-
23 ing out, and saying, Sirs, why are ye doing thus? We too are
24 but men, of like weakness with yourselves; declaring unto
25 you glad tidings, that ye may turn from these vanities unto
26 God, the living God; who made the heaven and the earth
27 and the sea, and all things that are therein: who, in the ages
28 past, suffered all the Gentiles to walk in their own ways;
29 though indeed he by no means left himself without testimony,
THE ACTS XIV XV.

inasmuch as he did us good from heaven, by giving rains and fruitful seasons, and filling our hearts with food and good cheer. And by these words they could hardly restrain the multitudes from sacrificing to them.

19 Then some Jews of Antioch and Iconium came thither; and, having gained over the multitudes, stoned Paul, and dragged him out of the city, supposing him to be dead. But, while the disciples were standing round him, he arose and went into the city; and, the next day, departed with Barnabas to Derbe; and, after preaching the gospel in that city, and making a good many disciples, they went back to Lystra and Iconium and Antioch; confirming the minds of the disciples, exhorting them to continue in the faith, because through many afflictions we must come into the kingdom of God.

23 Then, after appointing elders in the church for them, and praying, and fasting, they commended them to that Lord, on whom they had believed. So they passed through Pisidia, and came to Pamphylia; and, after preaching the word at Perga, they came down to Attalia; and thence sailed away for Antioch, from which place they had been recommended to the favour of God for the work, which they had performed.

27 Now, after they had got thither, and gathered the church together, they related what God had done by their means, and that he had opened a door of faith to the Gentiles: and they continued there a good while with the disciples.

CH. XV. Now some, who came down from Judea, were teaching the brethren, Except ye circumcise yourselves after the manner of Moses, ye cannot be saved. As, therefore, Paul and Barnabas differed with them much in opinion, and could not settle the dispute; the brethren determined, that Paul and Barnabas with some other of their number should go up to Jerusalem to the apostles and elders about this question.

3 They, therefore, being thus sent by the church, declared fully, as they passed through Phoenicia and Samaria, the conversion of the Gentiles; and caused great joy to all the brethren. Now, when they were come to Jerusalem, they were received with approbation by the church and the apostles and the elders, and related what God had done by their means, and how certain believers of the sect of the Pharisees had risen up, and
said, that it was proper to circumcise the Gentiles, and to command them to keep the law of Moses.

Accordingly, the apostles and the elders met together to consider this matter: and, after much debate, Peter rose up, and said unto them: Brethren, ye know, that a good while since God made choice of us, that the Gentiles by my mouth might hear the word of the gospel, and believe. And God, who knoweth the heart, bare testimony to them, by giving unto them the holy spirit, even as he had given it also unto us: and made no difference between us and them, having purified their hearts by faith. Now, therefore, why would ye try God, by putting a yoke upon the neck of these disciples, which neither our fathers nor we have been able to bear? But I believe, as well as these men, that the Gentiles are saved through the favour of the Lord Jesus Christ.

Then all the multitude listened in silence to Barnabas and Paul, while they related what signs and wonders God had wrought by them among the Gentiles. Now, when they had done speaking, James answered: Brethren, hearken unto me. Simeon hath related, how God, some time ago, shewed kindness to the Gentiles, by taking out of them a people for his name. And with this agree the words of the prophets, as it is written, After these things, I will again build up afresh the tabernacle of David, which had fallen down; and will restore its ruins, and set it up: that the rest of mankind may diligently seek the Lord, and all the Gentiles, who are called by my name, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.

Wherefore, my opinion is, that we give no improper trouble to those Gentiles, who turn to God; but charge them by letter to abstain from eating the sacrifices to idols, and from fornication, and from things strangled, and from blood. For Moses hath of old his preachers in every city, and is read on every sabbath in the synagogues.

Upon this, it seemed good to the apostles and the elders and all the church, to choose out of themselves these men to go to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas; leading men among the brethren: by whom they sent this letter.
The apostles and the elders and the brethren wish health unto their brethren of the Gentiles in Antioch, and Syria, and Cilicia! Forasmuch as we have heard, that some, who went out from us, have troubled you with doctrines, and unsettled your minds, by enjoining circumcision and the keeping of the law; to whom we gave no such commission: we have all agreed to send chosen men unto you, with our beloved brethren Barnabas and Paul; men, who have delivered up their lives for the name of our Lord Jesus Christ. Accordingly, we have sent Judas and Silas with them, who will also tell you the same things that we have written. For it seemeth good to the holy spirit and to us, to lay upon you no other burden than these necessary things; to abstain from eating sacrifices to idols, and from blood, and from things strangled, and from fornication: from which if ye wholly keep yourselves, ye will do right. Fare ye well!

So the messengers went away, and came to Antioch, and delivered the letter to all the brethren assembled together: who read it, and rejoiced at this encouragement. Then Judas and Silas, who were themselves also teachers, in a long discourse exorted the brethren and confirmed them: and, after staying some time, they went in peace from the brethren to the apostles; except Silas, who thought proper to continue there. Moreover, Paul and Barnabas also stayed at Antioch; teaching and preaching, with many others also, the glad tidings of the word of the Lord.

Now, some days after, Paul said to Barnabas: Let us go back and see how the brethren go on in every city, where we preached the word of the Lord. And Barnabas determined to take with them John called Mark; but Paul did not think fit to take with him a man, who had left them in Pamphylia, and not gone with them upon that business. The dispute, therefore, was so sharp between them, that they parted from each other; and so Barnabas took Mark with him, and sailed away for Cyprus: but Paul chose Silas, and departed also; after he had been commended to the favour of God by the brethren: and passed through Syria and Cilicia, confirming the churches.
THE ACTS XVI.

Ch. XVI. Now when Paul came to Derbe and Lystra, behold! he found there a certain disciple, named Timothy, (son of a woman who was a Jewess and a believer, but his father was a Greek) well spoken of by the brethren about Lystra and in Iconium. This man Paul wished to go forth with him: so he took and circumcised him, because of the Jews, who were in those parts: for they all knew that his father was a Greek.

4 Now, as Paul and Silas passed through the cities, they recommended to them all to keep the decrees, that had been agreed upon by the apostles and the elders at Jerusalem,

5 So the churches were constantly strengthening in the faith, and increasing in number every day.

6 Now, when they had passed through Phrygia and the country of Galatia, being hindered by the holy spirit from publishing the word in the lesser Asia, they came to Mysia, and attempted to go along Bithynia; but the spirit of Jesus suffered them not: so they went by Mysia and came down to Troas. And Paul saw a vision in the night; a man of Macedonia standing by him, and entreating him in these words: Cross over into Macedonia, and help us. So, as soon as he had seen this vision, we were desirous of departing for Macedonia: assuring ourselves that God had called us to preach the gospel to them. We bore away accordingly for Troas, and came straight to Samothrace, and the next day to Neapolis, and thence to Philippi, by which city there is an entrance into that part of Macedonia, a colony: and we continued some days in that city.

13 And, on the sabbath-day, we went out at the city-gate by a river’s side, where prayer was usually made; and were sitting in discourse with some women, who had assembled there; when one, named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, was listening to us: and the Lord so opened her heart, that she received the doctrines of Paul, and was baptized with all her family. Then she besought us, saying: If ye think me faithful to the Lord, come and stay in my house. And she pressed us to compliance.

16 Now, as we were going to prayer, there met us a maid-
servant, who had a spirit of Python, and brought much gain
17 to her masters by divination. She kept following Paul and
us, and crying out, These men are servants of the most high
18 God, and proclaim unto us a way of salvation. And she
continued to do this for many days; so that Paul was wearied
out, and turned, and said to the spirit: I charge thee, in the
name of Jesus Christ, to come out of her. And it came out
19 that moment. But, when her masters saw that this hope of
their gain was gone out of her, they seized Paul and Silas,
20 and dragged them into the market-place, and brought them
before the magistrates, saying: These men, these Jews, are
21 grievously disturbing our city, and teaching practices, which
22 it is not lawful for us Romans to receive, or observe. And the
multitude rose up in a body upon them; and the magistrates
tore off their clothes, and commanded them to be beaten with
23 rods. So they laid many stripes on the apostles, and threw
them into prison, with orders to the gaoler to keep them
24 safely: and he, according to these orders, threw them into
25 the inner prison, and fastened their feet in the stocks. Now,
at midnight, as Paul and Silas were praying, and singing
26 hymns to God, and the prisoners listening to them; on a
sudden there was a great shaking, so that the prison rocked
from its foundations, and the doors opened instantly, and the
27 chains of all the prisoners fell off. Then the gaoler, being
roused from sleep, and seeing the doors of the prison opened,
drew a sword, and was going to destroy himself; supposing
28 that the prisoners had escaped. But Paul cried out with a
29 loud voice, Do thyself no harm; for we are all here. Then
the gaoler called for a light, and sprang in, and fell down
30 trembling before Paul and Silas, and led them out, and said:
31 Sirs, what must I do to be safe? And they said: Believe on
the Lord Jesus Christ, and thou and all thy family will be
32 safe. Then they spake the word of the Lord unto him, and
33 unto all, who were in his family. And he took Paul and
Silas that very hour of the night, and washed them from
34 their stripes; and was baptized immediately with all his
family: and brought the apostles up into his house, and set
victuals before them; and he rejoiced exceedingly, with all
his family, upon believing in God.
Now, when it was day, the magistrates sent the officers, saying, Let those men go. And the gaoler told Paul of this order. The magistrates have sent to discharge you: now, therefore, come out, and depart in peace. But Paul said unto them: They have beaten us, who are Romans, publicly, without any trial, and thrown us into prison; and now they are for sending us away privately. Not so indeed: but let them come themselves and conduct us out. Now the officers related these words to the magistrates; who were affrighted, when they heard that Paul and Silas were Romans. So they came out and besought them, and conducted them out, and desired them to leave the city. Upon this, Paul and Silas came out of the prison, and went to the house of Lydia: and after seeing the brethren and exhorting them, departed.

Ch. XVII. Then Paul and Silas travelled through Amphipolis and Apollonia, and came to Thessalonica, where there was a synagogue of the Jews. Now Paul, as his custom was, went in among them: and, for three sabbath-days, continued reading with them from the scriptures; explaining the scriptures, and proving thereby, that it was necessary for the Christ to suffer death, and to rise from the dead; and that the same Jesus, whom I am declaring unto you, is this Christ.

Hereupon some of them were convinced, and joined themselves to Paul and Silas; and of the devout Greeks a great multitude, and of women of the first rank not a few. But the unbelieving Jews, moved with envy and vexation, taking with them a disorderly rabble, and raising a mob, kept rioting through the city; and came up to the house of Jason, with a design of bringing Paul and Silas out to the people. But, not finding them there, they dragged Jason and some of the brethren before the magistrates, crying out. These men, that have turned the world upside down, are come hither also, and Jason hath entertained them, though they all act in opposition to the decrees of Caesar, by affirming, that there is another king, one Jesus. And the magistrates, as well as the common people, were alarmed upon hearing this: so they took security of Jason and the rest, and let them go.

Then the brethren immediately sent away Paul and Silas in the night to Berea; who, on their arrival there, went into
11 the synagogue of the Jews. Now these Bereans were more noble than the Jews of Thessalonica, inasmuch as they received the word with the utmost willingness, inquiring daily of the scriptures, if these things were so. And accordingly many of them believed; and of the Grecian women of high rank, and of men, not a few.

13 But as soon as the Jews of Thessalonica knew that the word of God was preached by Paul in Berea, they came there also, raising a disturbance among the multitudes. Upon this the brethren sent away Paul immediately, as if on his way to the sea, but Silas and Timothy staid behind at Berea.

15 Then they, who had the conduct of Paul, brought him as far as Athens; and, after receiving an order from him to Silas and Timothy, to come to him as soon as possible, went away.

16 Now while Paul was waiting for them at Athens, his mind was provoked within him, at seeing the city so full of images.

17 Moreover, he was constantly reasoning with the Jews and with the Gentile proselytes in the synagogue, and every day in the market-place with such as came in his way. And some of the Epicurean and the Stoic philosophers happened to meet with him, some of whom said, What doth this babbler mean to say? And others: He seemeth to be a strange publisher of new daemons! because he was preaching to them Jesus and the Resurrection. So they took him, and brought him to the court of Areopagus, saying: We cannot understand what this new doctrine, which is proposed by thee, is:

20 for thou bringest some strange things to our ears. We wish, therefore, to know what these things can mean. (For all the Athenians and the strangers, that came among them, were constantly employed in nothing else but in telling, or in hearing, something new.) Then Paul, placing himself in the midst of the Areopagus, spake thus:

Ye men of Athens! I perceive you altogether much given to religious worship. For as I was going about and taking notice of your deities, I found, among other things, an altar with this inscription, To an unknown God. Whom, therefore, ye reverence without knowing him, the same do I now make known unto you. That God, the creator of this world
THE ACTS XVII. XVIII.

and of all things, which it containeth; that God, the Lord of heaven and earth, dwelleth not in temples made with hands: 25 nor doth he require service at men's hands to supply his wants; since he is the giver of life and breath unto all mankind. And he made of one blood every nation of men, to dwell over the whole earth, having fixed from the first the appointed times and boundaries of their habitation; that they might seek for God, inasmuch as they would find him by feeling after him: for indeed he is not far from every one of us, in him we live, and move, and have our being. And to this purpose some of your poets also have spoken: For we are indeed his offspring. Since then we are God's offspring, we ought not to think this divine being like unto any golden or silver or stone image, a curious workmanship of man's fancy. God, however, condemning such ignorance in these times, now chargeth all men every where to reform themselves; because he hath settled a day, on which he is going to judge the world according to justice, by a man, whom he hath appointed; of whose appointment he hath given proof to all by raising him from the dead.

32 Now, when they heard of a resurrection of the dead, some began to laugh; but others said, We will hear thee again of this matter. Upon this, Paul went away from among them.

34 Some, however, kept with him, and believed; among whom was even Dionysius, a judge of the Areopagus, and a woman named Damaris; and others besides them.

Ch. XVIII. Now, after this Paul left Athens, and went to 2 Corinth: and, finding there a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife because of an order from Claudius that all Jews should depart from Rome; he applied himself to them; and, as he was of the same trade, he continued with them, working at it: for they were tent-makers by trade. And he constantly reasoned in the synagogue every sabbath; and endeavoured to convince Jews and Greeks.

5 But, when Silas and Timothy were come down from Macedonia, the mind of Paul was violently disturbed by the opposition and wicked speeches of the Jews, whilst he was earnestly assuring them that Jesus was the Christ; so that
he shook his upper garment, and said unto them: Your blood is upon your own head! From this moment I am clean there
from: I will go unto the Gentiles. So he departed thence, and went to the house of a man named Justus, a worshipper
of God, whose house was very near the synagogue. Now, Crispus, the ruler of the synagogue, believed in the Lord with all his family: and many of the Corinthians, upon hearing the word, were constantly believing it, and receiving baptism.

9 Then the Lord said to Paul in a vision by night: Fear not; for I am with thee, and no one shall come upon thee to hurt thee: but speak and be not silent; because I have much people in this very city. And he staid among them a year and six months, teaching the word of God.

12 But, when Gallio was governor of Achaia, the Jews rose up with one mind against Paul, and brought him to the judgment-seat, saying, This man is persuading our people to worship God contrary to the law. So, when Paul was going to open his mouth, Gallio said unto the Jews: If this were a matter of injustice, or villany, or mischief, O ye Jews, it would be reasonable for me to bear with you: but, if it be a question about words and names and your law, look to it yourselves; for I will be no judge of these matters. And he drave them from the judgment-seat. Then all the Greeks took Soethenes, the ruler of the synagogue, and were beating him before the judgment-seat: and Gallio did not regard them.

18 But Paul, after staying there a good many days longer, left the brethren, and was sailing away towards Syria, in company with Priscilla and Aquila, who had shorn his head in Cenchrea, having made a vow. These Paul left at Ephesus; where, on his arrival, he had gone into the synagogue, and reasoned with the Jews. Now, when they desired him to stay longer with them, he consented not; but parted from them, saying, I must by all means keep this next festival at Jerusalem: but I will come again unto you, if God be willing. So he went away from Ephesus; and, after reaching Cesarea, and going up, and saluting the church, he went down to Antioch: and, when he had staid some time there, he passed
through the country of Galatia and Phrygia in order, confirming all the disciples.

24 Now a certain Jew, named Apollos, an Alexandrine by birth, a well-informed man, mighty in the scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being of a zealous disposition, was constantly speaking and teaching concerning the Lord; and exactly, for one, who knew only the baptism of John. Accordingly, he began to speak with freedom in the synagogue; but, when Aquila and Priscilla heard him, they took him to them, and laid before him the way of God more exactly. Now as he was disposed to go forwards into Achaia, the brethren, after exhorting him, wrote to the disciples to receive him courteously: and, when he was come among them, he contributed much to the believers by his gift: for he was constantly urging against the Jews, with great power, publicly, by proofs from the scriptures, that Jesus is the Christ.

Ch. XIX. Now, while Apollos was at Corinth, Paul, having passed through the upper parts of the country, came to Ephesus;

2 where he found certain disciples, and said unto them: Did ye receive a holy spirit when ye believed? And they said unto him: We have not even so much as heard, whether there be a holy spirit. Then said he unto them: Unto what then were ye baptized? And they said: Unto John's baptism. Then Paul said: John indeed baptized with a baptism of repentance, telling the people to believe on one, who was coming after him; meaning Jesus. So, when they heard this, they were baptized in the name of the Lord Jesus. And, after Paul had laid on them his hands, the holy spirit came upon them; and they continued speaking in different languages, and teaching.

7 And the men were twelve in all.

8 Now Paul went into the synagogue, and was speaking with great freedom for three months; disputing and persuading concerning the kingdom of God. But, as some continued hardened and unconvincing, reviling this doctrine before the multitude, he left them, and took away the disciples; disputing daily in the school of one Tyrannus. And this he did for two years; so that all the inhabitants of this part of Asia heard the doctrine of the Lord Jesus, both Jews and Greeks:
and God was performing no common miracles by the hands of Paul; so that, when handkerchiefs or aprons were brought from his body to the sick, the diseases left them, and the evil spirits went out of them.

Then some of the vagabond Jews, exorcists, took upon them to name over those, who had these evil spirits, the name of the Lord Jesus, saying: We adjure you by that Jesus, whom Paul preacheth. Now the seven sons of Sceva, a chief priest of the Jews, were among those who did this. Then the evil spirit answered and said: I know Jesus and am acquainted with Paul: but who are ye? Then the man, in whom the evil spirit was, leaped on them, and overpowered them so much, as to make them flee from that house naked and wounded.

Now this became known to all, both Jews and Greeks, inhabitants of Ephesus: and fear fell upon them all; and the name of the Lord Jesus was magnified. And many believers continued coming with a confession and declaration of their practices: and a good many magicians brought together their books, and burnt them in public; and the value of them altogether was reckoned to be fifty thousand pieces of silver: in such a manner did the word of God continue thriving mightily and growing strong!

Now after these things were completely settled, Paul resolved in his mind, when he had passed through Macedonia and Achaia, to go to Jerusalem; saying, After I have been there, I must see Rome also. So he sent into Macedonia two of his ministers, Timothy and Erastus; whilst he himself stayed a while in that part of Asia.

Now at this very time there was no small disturbance about this doctrine. For one Demetrius by name, a silversmith, by making silver models of the temple of Diana, used to furnish no small employment to the workmen. These, and all employed in this business, he got together and said: Sirs, ye know that our prosperity ariseth from this employment: and ye see and hear, that this Paul by his persuasions hath turned aside a considerable multitude not only of Ephesus, but of almost all Asia; affirming, that these, which were made with hands, are no gods: so that not only this concern of ours is in danger of detection, but this temple also of the great goddess
THE ACTS XIX. XX. 241

Diana, of being despised, and her magnificence destroyed; 28 whom all Asia and the whole world doth reverence. When they heard this, they were full of wrath, and kept crying out, 29 Great is Diana of the Ephesians! And the whole city was filled with confusion: and they rushed with one accord into the theatre, after seizing in a body Gaius and Aristarchus, both of Macedonia, the fellow-travellers of Paul. Then Paul was desirous of going in among the populace; but the disciples 31 would not suffer him. And some also of the governours of Asia, who were his friends, were sending to him, and entreat- 32 ing him not to expose himself to the theatre. Now some of the populace were crying one thing, and some another; for the assembly was in confusion, and the greater part knew not for what purpose they were come together. So the multitude encouraged Alexander, the Jews also putting him forward: and he waved his hand, and was desirous of making a defence 34 to the people. But, when they knew him to be a Jew, they all kept crying out, for about two hours, with one voice, Great is Diana of the Ephesians! Now, when the town-clerk had appeased the multitude, he said: Ye men of Ephesus, where then is the man, who doth not know, that the city of the Ephesians is the guardian of the temple of the great goddess Diana, and of the image that fell down from Jupiter? Since then these things cannot be gainsaid, ye ought to be quiet, and do 37 nothing rashly. For ye have brought these men, who have neither been guilty of profaneness, nor of speaking evil against your goddess. Wherefore, if Demetrius and the workmen, that are with him, have an accusation against any one, it is sessions-time, and the governour is here: let them bring their charges against each other: but, if ye want any thing else of another kind, it shall be determined in this assembly, when lawfully met together. For indeed we are in danger of being called in question for this day's meeting; there being no reason for it: nor shall we be able to give an account of this riotous company. And, when he had thus spoken, he dismis- 31 sed the assembly.

Ch. XX. Now, when this uproar had ceased, Paul called unto him the disciples, saluted them, and went away to go into Macedonia. So, after passing through those parts, and
giving much exhortation to the brethren, he came into Greece: 3 and, when he had staid there three months, he was going to bear away for Syria; but, upon a plot being laid for him by the Jews, he purposed to return through Macedonia. Now, Sopater of Berea accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra, and Tychicus and Trophimus of Asia, went before, and waited for us at Troas. So we sailed away from Philippi after the days of unleavened bread, and came unto them at Troas in five days; where we staid seven days.

7 And, upon the first day of the week, when the disciples were got together to break bread, Paul was discoursing with them, intending to depart on the morrow; and lengthened out the discourse till midnight: for there were a good many lights in the upper room, where they were assembled. Now a certain young man, named Eutychus, sitting in the window, as Paul discoursed so long, was seized with a deep sleep; and having fallen backwards as he was sleeping, tumbled from the third story to the bottom, and was taken up dead. Then Paul went down, and fell upon him; and, as he closely embraced him, said: Do not disturb yourselves; for his life is in him. So Paul went up again, and brake bread, and ate; and then, after conversing a good while, till break of day, departed. And they brought away the young man alive; and were not a little comforted.

13 Then we went forwards to the vessel, and bore away for Assos, meaning to take up Paul there; for so he had appoint-ed, intending himself to go by land. So he met with us at Assos; where we took him up, and came to Mitylene. And, sailing thence, on the next day we reached over against Chios; but the day after, fell in with Samos: and, after staying in Trogyllium, we came, on the second day, to Miletus. For Paul had determined to sail by Ephesus, that he might not lose time in that part of Asia: for he was hastening to be at Jerusalem, if it were possible for him, by the day of Pentecost.

17 Now from Miletus Paul sent to Ephesus, and called to him the elders of that church; and, when they were with him, he said unto them: Ye know how, from the first day of my
THE ACTS XX. 243

coming into Asia, I have behaved among you all this time;
19 serving the Lord with all lowliness of mind, and in many
fears, and trials, which befel me from the contrivances of the
20 Jews: and how I forbore to declare unto you and to teach
21 you nothing, that was profitable; earnestly maintaining, pub-
lickly and in private, both to Jews and Greeks, repentance
22 toward God, and faith toward our Lord Jesus Christ. And
now behold! I feel myself forced in my mind to go unto
Jerusalem, though I know not what will befall me there;
23 save that the holy spirit in every city pronounceth, saying:
24 Bonds and afflictions await thee. But I make no account of
any such thing, nor do I regard even my life of any value to
myself, in comparison with finishing this race of mine with
joy, and this ministry, which I received from the Lord Jesus,
that I should earnestly declare these glad tidings of the
25 favour of God. And now behold! I know that ye all, among
whom I have passed preaching the kingdom of God, will see
26 my face no more. Wherefore, I declare unto you this very
day, that I am pure from the blood of you all; for I forbore
28 not to tell you the whole will of God. As for yourselves,
therefore, and all that flock, of which the holy spirit made you
overseers, take care to tend the church of God, which he
29 gained for himself by his own son. For I know this, that,
after my departure, grievous wolves will come in upon you,
30 not sparing the flock: and from among yourselves will men
rise up, speaking perverse things, to draw away the disciples
31 after them. Therefore, be watchful; and remember, that,
for three years, I ceased not, night and day, to warn every
32 one of you, with tears. And now, brethren, I commend you
unto God and his gracious doctrine, which is able to build you
up, and to give you an inheritance among all the saints. I have
34 coveted no one's silver, or gold, or apparel: yea, ye yourselves
know that these very hands wholly supplied my own wants
35 and those of my companions. I have given you an example
how, even by labouring in this manner, ye ought to assist the
weak; and to remember this saying of the Lord Jesus: It is
more happy to give than to receive.
36 And when he had thus spoken, he knelt down and prayed
37 with them all. So they all wept much; and fell upon Paul’s
38 neck, and fondly kissed him; sorrowing most at his declaration, That they would see his face no more. And they accompanied him to the ship.

Ch. XXI. Now, when we had separated from them and were at sea, we came by a straight course unto Coos, and on the next day to Rhodes, and thence to Patara: and, finding a vessel, that was passing over to Phoenicia, we went aboard, and bore away, and made Cyprus, and left it on the left, keeping our course towards Syria; and landed at Tyre, for there the vessel was to leave her lading. Here we staid seven days upon finding some disciples, who were telling Paul through the spirit, not to go up to Jerusalem. Now, when these days were ended, we departed on our way; all of them, with wives and children, accompanying us beyond the city: and we knelt down on the shore and prayed; and, after taking leave of each other, we went on board the vessel, and they returned home. But we, to finish our voyage, from Tyre came to Ptolemais; where we saluted the brethren, and staid with them one day. And, the next day, Paul and we departed thence, and went on board for Caesarea; where we entered the house of Philip the Evangelist, one of the seven; and abode with him: and he had four daughters, virgins, who were teachers.

10 Now, as we continued there several days, a teacher, named Agabus, came down from Judea to us; and, after taking Paul's girdle, and binding his own hands and feet with it, said: Thus declareth the holy spirit; After this manner will the Jews bind at Jerusalem the man, that owneth this girdle; and will deliver him up into the hands of the Gentiles. When we heard these things, both we, and they of that place, continued beseeching Paul not to go up to Jerusalem. But he answered: What are ye about, weeping, and breaking my heart? for I am ready, not only to be bound, but even to suffer death at Jerusalem, for the name of the Lord Jesus. So, when he would not be persuaded, we were quiet, saying: The will of the Lord be done!

15 Now, after those days, we made ourselves ready, and went up towards Jerusalem: and some of the disciples of Caesarea went also with us, bringing one Mnason a Cyprian, an old disciple, with whom we were to lodge.
17 So, when we were come to Jerusalem, the brethren received us gladly. And, on the day following, Paul went with us to the house of James, where all the elders were already come: whom Paul saluted, and began to relate fully every particular of what God had done among the Gentiles by his ministry. 

20 Now, when they heard these things, they glorified God, and said unto Paul: Thou seest, brother, how many thousands of Jewish believers there are, all zealous for the law. But they have been told concerning thee, that thou teachest all the Jews, who live among the Gentiles, to forsake Moses; commanding them not to circumcise their children, nor to walk in the customs of the law. What then is to be done? A multitude will certainly get together; for they will hear that thou art come. Do this, therefore, which we advise thee. There are among us four men, who have a vow on them. 

24 Take these with thee, and purify thyself with them, and bear the charges for them, that they may shave their heads, and all may know that there is nothing in what they have been told about thee; since thou also walkest in obedience to the law. 

25 But, concerning the Gentile believers, we have sent by letter our judgment, that they should observe no such thing, save only to abstain from the sacrifices unto idols, and from blood, and from what hath been strangled, and from fornication. 

26 Upon this Paul took the men with him; and, on the next day, he purified himself, and went into the temple with them: signifying the accomplishment of the days of purification, till the offering should be made for every one of them. Now, when the seven days were almost ended, the Jews of Asia, seeing him in the temple, set all the multitude in an uproar, and laid hands on him, crying out; Men of Israel, help! This is the man, who is teaching every body every where against this people and the law and this place: and besides hath brought Greeks also into the temple, and hath polluted this holy place: (for they had seen before in the city with him Trophimus, the Ephesian: whom they supposed that Paul had brought into the temple.) And the whole city was in motion: and the people ran together, and seized Paul, and dragged him out of the temple: and immediately the doors,
wore shut. Now, as they were about to kill him, tidings
 came up to the captain of the guard, that all Jerusalem was
 in confusion: so he took with him immediately soldiers and
centurions, and ran down upon them; and when they saw
the captain and the soldiers, they left off beating Paul. Then
the captain drew near, and laid hold on him, and ordered him
to be bound with two chains; and was inquiring who he was,
and what he had done. But, as some kept crying one thing,
and some another, among the multitude, the captain was
unable to know the certainty because of the uproar; and
therefore, ordered him to be carried into the castle. Now,
when Paul was upon the stairs, it so happened that he was
borne away by the soldiers, because of the violence of the
crowd; for the multitude of the people were following, and
crying out, Kill him! And, when Paul was brought to the
entrance of the castle, he said unto the captain: May I be
allowed to say something to thee? The captain said: Thou
canst speak Greek then! What? art thou not that Egyptian,
who, some time ago, stirred up and led off into the wilderness
those four thousand ruffians? But Paul said: I am a Jew, of
Tarsus in Cilicia; a citizen of no mean city: and, I beseech
thee, suffer me to speak unto the people.

Then Paul, when leave was given, stood upon the stairs,
and waved with his hand unto the people; and, a great
silence taking place, he addressed them in the Hebrew tongue,
Ch. XXII. saying: Brethren and fathers, hear my defence unto
you at this time. Now, when they heard him speaking to
them in the Hebrew tongue, they were the more silent: and
he went on, saying: I indeed am a Jew, born at Tarsus in
Cilicia, but brought up in this very city, instructed, after the
strictness of the law of our fathers, at the feet of Gamaliel;
and zealous in the service of God, as ye all are this day.
And I harassed this doctrine unto death, binding and deliver-
ing up into prisons both men and women: as even the high-
priest, and all the elders, can bear me witness; from whom
also I received letters to the brethren, and went unto Damas-
cus, that I might bring those, which were there also, bound
unto Jerusalem to be punished. But it came to pass, as I
was on the road, near Damascus, about noon, that a great
THE ACTS XXII.

7 light from heaven suddenly flashed round me: and I fell to
the ground, and heard a voice saying unto me, Saul! Saul!
8 why art thou molesting me? But I answered: Who art thou,
Sir? And he said unto me: I am Jesus of Nazareth, whom thou
9 art persecuting. Now they, who were with me, saw indeed
the light, but understood not the voice of him, who was speak-
ing to me. And I said: What must I do, Sir? And the
Lord said unto me: Arise, go to Damascus; and there thou
11 wilt be told of all that is appointed for thee to do. But, as I
was unable to see because of the excessive brightness of that
light, I was led by the hands of my companions to Damascus.
12 Now one Ananias, a devout man according to the law, well
spoken of by all the Jews who dwelt there, came unto me,
and said, as he was standing by me: Brother Saul, receive
thy sight. And I looked upon him that very moment. Then
he said: The God of our fathers hath specially chosen thee
for himself, to know his will, and to see the righteous Jesus,
15 and to hear a voice from his mouth: for thou wilt be a wit-
ness for him unto all men, of what thou hast seen and heard.
16 And therefore why dost thou delay? Arise; get thyself
baptized, and wash away thy sins, taking upon thyself his
name.
17 Now, after my return to Jerusalem, as I was praying in the
18 temple, I fell into a trance, and saw Jesus saying to me:
Make haste, and get thee quickly out of Jerusalem; for they
19 will not receive thy testimony concerning me. And I said:
Lord, they know that I have been accustomed to imprison and
beat throughout the synagogues them who believe on thee:
20 and, while the blood of Stephen thy witness was shedding, I
stood by, gladly consenting to his death, and taking care of
the upper garments of his murderers. But he said unto
me, Go: for I will send thee away far off unto the Gen-
tiles.
22 Now they continued listening to him thus far; but, at this
word, lifted up their voices, saying: Away with such a fellow
from the earth: for it is not fit that he should live. And, as
they were crying out, and shaking their upper garments, and
24 throwing dust into the air; the captain ordered him to be
brought into the castle, and examined by scourging, that he
might know for what cause they were crying out so against him. And, when they had stretched him out with cords, Paul said to the centurion, who was standing by. Is it lawful for you to scourge a Roman, and uncondemned? Now, when the centurion had heard this, he went up, and told the captain, saying, Take care what thou art about: for this man is a Roman. Then the captain came up, and said unto Paul:

Tell me, art thou a Roman? And he said: Yes. Then the captain answered: With a great sum did I buy the freedom of that city. And Paul said: But I was even born free.

Upon this, they, who were going to examine him, kept from him; and the captain was alarmed, when they heard him to be a Roman. Now, on the morrow, wishing to know from the Jews the certainty of what he was accused, he loosed Paul from his bonds, and ordered the chief priests and all their council to meet; and brought Paul down, and set him before them.

Ch. XXIII. Then Paul, looking steadfastly upon the council, said thus: Brethren, I have behaved myself altogether before God with a good conscience to this very day. Upon this Ananias the high-priest commanded the standers-by to smite him on the face. Then said Paul unto him: God is going to smite thee, thou whitened wall! Art thou then sitting to judge me according to the law, and dost thou command me to be smitten contrary to law? And the standers-by said: Dost thou revile God's high-priest? And Paul said: I did not consider, brethren, that he is the high-priest; for it is written, Thou shalt not revile a ruler of thy people. Then Paul, perceiving one part to be Sadducees and the other Pharisees, cried out in the council: Brethren, I am a Pharisee, son of a Pharisee; concerning the hope of a resurrection of the dead I am now judged. Now, when he had said this, there was a dissension between the Pharisees and the Sadducees; and the multitude was divided. For Sadducees maintain, that there is no resurrection, and no angel, or spirit; but Pharisees allow both these. And there was a great shouting: and the scribes on the part of the Pharisees rose up, and strove earnestly, saying: We find nothing amiss in this man; and, if a spirit, or an angel, have spoken to him, let us not fight against God.
10 So, a great dissension taking place, the captain, through fear that Paul would be torn in pieces by them, ordered the soldiers to go down and snatch him from among them, and bring him into the castle.

11 Now, the night following, the Lord stood by him, and said: Take courage, Paul! for as thou hast testified of me in Jerusalem, so must thou testify also at Rome. And, when it was day, some of the Jews got together, and bound themselves by an oath neither to eat nor drink, till they had slain Paul.

12 And more than forty had taken this oath together: and they went up to the chief priests and the elders, saying, We have bound ourselves by a great curse to taste nothing till we have slain Paul. So, therefore, do ye and the council signify to the captain, that he bring Paul down unto you to-morrow, as if ye were going to determine more exactly about him; and we are prepared to kill him before he can get to you. Now Paul’s sister’s son heard of this plot: and came up, and went into the castle, and told Paul of it. Upon which Paul called to him one of the centurions, and said: Take this young man to the captain; for he hath something to tell him. Accordingly the centurion brought him to the captain, and saith: Paul the prisoner called me to him, and desired me to bring this young man, who hath something to tell thee. So the captain took the young man by the hand; and, going aside privately, asked him, What hast thou to tell me? And he said: The Jews have agreed to ask thee to bring Paul down into the council to-morrow, as if they were going to inquire more exactly concerning him: but do not thou be persuaded by them; for more than forty of them, who have bound themselves by an oath neither to eat nor drink till they have slain him, are lying in wait for that purpose; and are now in readiness, expecting this promise from thee. Then the captain sent away the young man, after charging him, Tell no one what thou hast signified to me: and called to him two centurions, and said: Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night; and provide beasts to carry Paul safe through to Felix the governor. And he wrote a letter to this purpose:
Claudius Lysias to the most excellent governour Felix
sendeth health. This man, who had been seized by the Jews in a body, and was on the point of being killed by them, I rescued by coming up with the soldiers; and have since learned that he is a Roman. Now, being desirous of knowing their charge against him, I brought him down into their coun-
cil; but I found him accused only upon some questions of
their law, and nothing laid to his charge worthy of death or
of bonds. But, having been informed of a plot laid against the
man by the Jews, I sent him immediately to thee; and have
given notice to his accusers also to bring their charges against
him before thee. Farewell!

So upon this, the soldiers, according to their orders, took
away Paul, and conveyed him by night to Antipatris: and,
on the morrow, leaving the horsemen to go with him, they
went back to the castle. But the horsemen came to Cæsarea,
delivered the letter to the governour, and presented Paul
also to him. Now, when the governour had read the letter,
he asked of what province Paul was; and, understanding
that he was of Cilicia, I will give thee a full hearing, said he,
when thine accusers also are come. And he commanded him
to be kept in Herod's judgment-hall.

Ch. XXIV. Now, five days after, Ananias the high-priest and
the elders came down, with one Tertullus an orator, and laid
an information before the governour against Paul, who was
called up; when Tertullus began the accusation, saying:
That we enjoy through thee great peace and much prosperity,
 ARISING to this nation, at all times and in every place, through
thy prudent administration; we acknowledge, most excellent
Felix, with all thankfulness. That I may not be, however,
further tedious unto thee, I beseech thee to hear me of thy
goodness a few words. Finding then this man to be a pest,
and a mover of sedition among all the Jews throughout the
world, and a ringleader of the sect of the Nazarenes, and one,
who presumed also to profane the temple; we laid hold on
him, and would have judged him according to our law: but
Lysias the captain came up with great violence, and took him
away out of our hands, commanding his accusers to come to
thee; whereby thou wilt be able, from examining him thyself, to
THE ACTS XXIV.

9 Now the Jews also assented, declaring that these things were so.

10 Then Paul, after the governour bade him by a nod to speak, thus answered: As I know thee to have been a judge unto this nation for many years, I the more cheerfully enter on my defence. Now thou must know, that it is not more than twelve days, since I went up to worship at Jerusalem; and they neither found me in the temple disputing with any one, nor bringing the multitudes together either in the synagogues or about the city; nor can they prove before thee what they now accuse me of. This indeed I confess unto thee, that according to that doctrine, which they call a heresy, so pay I religious service to the God of my fathers; believing all that is written throughout the law and in the prophets: having a hope in God, which they also entertain; that there will be a resurrection from death both of righteous and unrighteous men. And this is my endeavour, to have always a conscience without offence towards God and men. Now, after several years, I came to Jerusalem to bring alms unto my nation, and offerings: at which time some Jews of Asia found me purified in the temple; but with no crowd, and without disturbance; who ought to have been here before thee, and accuse me, if they had any charge against me. But, as it is, let these very people here speak, if they found any injustice in me before the council, or with respect to this single declaration, which I spake loudly among them, Concerning a resurrection of the dead I am this day judged before you.

22 Now Felix, upon hearing these things, put them off, by saying, When Lysias the captain is come down, after I have gained a more exact knowledge of this doctrine, I will inquire fully into your business. Then he gave orders to the centurion to have Paul in custody, but without confinement; and to hinder none of his friends from serving him or coming to him.

24 Now, after some days, Felix came thither with his wife Drusilla, a Jewess; and sent for Paul, and heard him concerning the faith in Christ. And, whilst he was discoursing of righteousness and temperance and a judgment to come,
Felix was alarmed, and said: Go thy way for the present; and, when I find an opportunity, I will send for thee. Now he was in hopes also that money would have been given him by Paul for his liberty; and, for this reason, he used to send for him oftener, and converse with him. But after two years, Felix was succeeded by Porcius Festus; and Felix, wishing to gratify the Jews, left Paul bound.

Ch. XXV. Festus came accordingly into the province; and, after three days, went up from Cæsarea to Jerusalem; where the high-priests and the rulers of the Jews laid information against Paul before him, and were entreating him to favour them by sending for Paul to Jerusalem; intending to lie in wait on the road to kill him. But Festus answered, That Paul was in custody at Cæsarea, and that himself was going thither from Jerusalem very soon. Therefore, said he, let those of you, who are able to bring any charge against this man, go down with me to accuse him. So, after a stay of eight or ten days longer, he went down to Cæsarea; and, the very next day, sat on the judgment-seat, and commanded Paul to be brought; and, on his appearance, the Jews of Jerusalem, who had come down, stood round, and brought many and heavy charges against Paul, which they could not prove; whilst he answered for himself, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I done any wrong. But Festus, wishing to gratify the Jews, answered Paul, and said: Art thou willing to go up to Jerusalem, and there be tried for these things before me?

But Paul said: I am now standing at the judgment-seat of Cæsar, where I ought to be tried. To the Jews have I done no wrong, as thou also knowest very well. For, if I were an offender, and had done any thing worthy of death, I should not think much to die: but, if there be nothing in what they accuse me, no one can gratify them at my expense: I appeal unto Cæsar. Then Festus, after a conference with the council, answered: Thou hast appealed unto Cæsar; unto Cæsar shalt thou go.

Now, in the course of some days, king Agrippa and Bernice came to Cæsarea, to pay their respects to Festus; and, as they continued there several days, Festus laid Paul's case
before the king, saying: There is a man, left in prison by
15 Felix, against whom, when I was at Jerusalem, the chief
priests and the elders of the Jews laid an information, re-
squiring his condemnation. To whom I answered, That it
is not a custom with the Romans to gratify any man with the
condemnation of another; but that the accused must have
the accusers face to face, and be allowed an opportunity of
17 defence from the charge. Accordingly, they all came hither;
and, the day after, without loss of time, I sat on the judg-
ment-seat, and ordered the man to be brought: against whom
his accusers, on their appearance, brought no capital charge,
as I expected; but had against him some questions concern-
ing their own religion, and concerning one Jesus, who had
died, but was affirmed by Paul to be alive. Now, because I
was at a loss on such a question, I asked, if he were willing
to go to Jerusalem, and there be tried for these things.
21 But, as Paul appealed to be reserved for the determination
of Augustus, I commanded him to be kept, till I could send
22 him to Caesar. Then Agrippa said to Festus: I also could
have liked to hear this man myself. To-morrow, said he,
thou shalt hear him.

23 Accordingly, on the morrow, Agrippa and Bernice came
with great pomp, and entered the judgment-hall with the
captains and principal men of the city; when Festus gave
orders for Paul to be brought. And Festus said: King
Agrippa! and all ye that are here present! behold this man
against whom the whole multitude of the Jews applied to me
both at Jerusalem and in this place, crying out again and
again, that he ought to live no longer. But, when I found
that he had done nothing worthy of death, and he himself
appealed to Augustus, I determined to send him thither:
26 and, as I have nothing certain to write unto my Lord, I have
brought him forth before you, and chiefly before thee, king
Agrippa! that, after this examination, I may have something
27 to write. For I think it foolish to send a prisoner, without
signifying also the charges laid against him.

Ch. XXVI. So Agrippa said unto Paul: Thou hast leave to
speak for thyself. Then Paul stretched forth his hand, and
began his defence.
2 I think myself happy, king Agrippa! in making my defence before thee this day against all the accusations of the Jews; especially as thou art acquainted with all the customs and questions among the Jews: wherefore I beseech thee to hear me patiently. Now, as to my life since my youth, which I spent from the first among mine own nation at Jerusalem, all these Jews, who were acquainted with me many years ago, know, if they would own it, that, after the strictest sect of our religion, I lived a Pharisee. And now I stand to be judged for a hope of that promise, made by God unto our fathers; which our twelve tribes, earnestly paying religious service to God night and day, hope to obtain. On account of this hope, king Agrippa! I am accused by the Jews.

8 What? It is thought then by you to be incredible, that God should raise up the dead! And I indeed was of opinion once that I ought to make great opposition to the name of Jesus of Nazareth: and so I did in Jerusalem; and, after procuring the authority of the chief priests, I shut up many of the saints in prisons, and gave my vote against those, who were put to death; and, by continually punishing them through all the synagogues, I often compelled them to revile the name of Jesus; and, through excessive rage against them, even to madness, I was pursuing them to foreign cities also. As I was going to Damascus too upon this business, with the authority and permission of the chief priests, at mid-day, as I was on the road, I saw, O! king, a light from heaven, above the brightness of the sun, shine round me and my fellow-travellers. Now, after we had all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul! Saul! why art thou molesting me? It is dan-

15 gerous for thee to kick against a goad. Then I said: Who art thou, Sir? And he said: I am Jesus, whom thou art persecuting. But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of what thou hast seen, and of what I will shew thee; and I will deliver thee from this people and from the Gentiles, unto whom I am now sending thee, to open their eyes, that they may turn from darkness unto light, and from the power of Satan unto God, to receive
THE ACTS XXVI. XXVII.

a remission of sins, and a lot among the saints, by faith in
me. On which account, king Agrippa! I was not disobedient
to this heavenly vision; but was constantly declaring to
them of Damascus and in Jerusalem, and through all the
country of Judea, first, and then to the Gentiles, that they
should repent and turn to God, by doing works worthy of
this repentance. Because of these things, the Jews in a
body seized me in the temple, and were preparing to kill
me: but, having obtained help from God, I continue till this
very day testifying both to small and great, saying nothing
but what the prophets and Moses declared was about to come
to pass; that the Christ would suffer death, and would be
the first to proclaim salvation to this people and to the Gen-
tiles by a resurrection from the dead.

Now, whilst he was in this part of his defence, Festus
said with a loud voice: Paul, thou art beside thyself: much
learning hath made thee mad. But Paul said: I am not
mad, most excellent Festus; but am uttering words of truth
and of a sound mind. For these things are well understood
by the king; before whom, for this reason, I speak with
confidence; and I persuade myself that none of these things
are unknown to him; for this affair hath not been done in a
corner. King Agrippa, believest thou the prophets? I know
that thou believest them. Then Agrippa said unto Paul:
Thou almost persuadest me to become a Christian. And
Paul said: I would to God, that not only thou, but all like-
wise, who hear me this day, were both almost and altogether
such as I also am, except these bonds.

And, when Paul had thus spoken, the king, and the gov-
ernour, and Bernice, and those who were sitting with them,
rose up, and went aside, and were conferring with each
other, saying: This man is doing nothing worthy of death
or of bonds. Then Agrippa said unto Festus: This man
might have been set at liberty, if he had not appealed unto
Caesar.

Ch. XXVII. So, when it was determined, that we should sail
into Italy, they delivered up both Paul and some other pris-
oners to a centurion, named Julius, of the augst band: and,
having gone on board a vessel of Adramyttium, with a view
of coasting by Asia, we bore away, with Aristarchus, a Macedonian of Thessalonica, in our company. And, the next day, we reached Sidon; and Julius treated Paul with much kindness, and gave him leave to go to his friends for refreshment. And we bore away thence, and sailed under Cyprus, because the winds were contrary: and, after sailing across the sea by Cilicia and Pamphylia, we came to Myra in Lycia; and the centurion, finding there an Alexandrine vessel bound for Italy, put us on board. Now, after sailing slowly for a good many days, and hardly making Cnidus, as the wind opposed us, we sailed under Crete by Salmone; and, having passed by with difficulty, we came to a place called Fairhavens, near which was a city named Lasca. Now, as much time had been spent, and sailing was become dangerous at this season, (for the Jewish fast had now come); Paul advised them, saying: Sirs, I perceive, that this voyage will be attended with damage and great loss, not only to the lading and the vessel, but even of our lives. But the centurion paid more regard to the pilot and the master of the vessel, than to the advice of Paul. Now, this harbour being unfit to winter in, the greater part advised to bear away thence also, if by any means they might reach Phenix to winter there; a haven of Crete, which looketh towards the south-west and north-west. Accordingly, upon the springing up of a gentle south-wind, supposing themselves to have obtained this purpose, they set sail, and were passing close under Crete. But, not long after, a tempestuous wind, called Euryclydon, beat against them: so, the vessel being forced away with it, and unable to face the wind, we gave up, and were driven along. Now, as we ran under a little island called Claude, we were scarcely able to make ourselves masters of the boat: but at last they took her, and employed all in assisting to undergird the vessel; and, being afraid of striking on the quick-sands, slackened sail, and so were driven. But, on the next day, the storm continuing very violent, we began to throw overboard; and, on the third day, cast out with our own hands the lading of the vessel. Then, as neither sun nor stars had appeared for several days, and no small tempest lay upon us, all hope of safety at length
THE ACTS XXVII.

21 failed us, especially as there was a great scarcity of provisions: on which Paul stood up in the midst of them, and said: Sirs, ye should have followed my advice, and not have loosed from Crete to get this rough treatment and this loss.

22 Now, however, I exhort you to take courage: for there will be no loss of life among you, but of the vessel only. For an angel of that God, to whom I belong and to whom I pay religious service, stood by me this very night, and said: Fear not, Paul! thou wilt be brought before Caesar; and behold! God hath graciously given thee the lives of all that are sailing with thee. Wherefore, Sirs, take courage: for I trust God, that it will so happen as I was told. Moreover, we must be cast on a certain island.

27 So, on the fourteenth night, as we were driven backwards and forwards in the Adriatic, about midnight, the sailors began to suspect, that they were drawing near to some land; and, upon sounding, found twenty fathoms; and, sounding again soon after, found fifteen fathoms. Upon this, afraid of falling upon rocks, they cast four anchors astern, and were wishing for the day. Now, the sailors being desirous to quit the vessel, and letting down the boat into the sea, under a pretence of carrying out anchors from the fore-castle; Paul said to the centurion and to the soldiers: Unless these stay in the vessel, ye cannot be saved. Then the soldiers cut asunder the ropes of the boat, and let her go from the vessel.

33 Now, while the day was coming on, Paul continued exhorting them all to take some nourishment; saying: It is the fourteenth day of the storm, that ye are remaining in suspense without food. Wherefore I advise you to take some nourishment, for this concerns your safety; and not a hair will fall from the head of any one of you. So, when he had thus spoken, he took a loaf, and gave thanks to God in the presence of them all; and brake it, and began to eat. Then they were all encouraged, and took nourishment themselves. Now we were in the vessel two hundred, three score, and sixteen souls in all. And, when they had satisfied themselves with food, they began to lighten the vessel, by casting out the corn into the sea. And, when it was day, they knew not the land; but observed a bay with an even shore: in which they resolv-
ed, if possible, to save the vessel. So they cut away the
anchors, and left them in the sea; and, loosing the rudder-
bands at the same time, and hoisting up the main sail to the
wind, they held on towards the shore. But, falling into a
place, where two currents met, they ran the vessel aground;
and the fore-castle stuck fast, and remained immovable; but
the stern was falling in pieces with the violence of the waves.
Now it was the advice of the soldiers to kill the prisoners,
lest any of them should swim away, and escape; but the
centurion, desirous of saving Paul, hindered their design;
and ordered those, who could swim, to throw themselves first
from the vessel, and get to land: and the rest to place
themselves, some on planks, and some on things belonging to
the vessel. And thus they all contrived to get entirely safe
to land.

CH. XXVIII. After they had thus escaped, they knew that the
island was called Melita. And the barbarians shewed us no
common humanity; for they entertained us all, after kindling
a fire, because of the rain at that time, and because of
the cold. And, when Paul had gathered a bundle of sticks,
and laid it on the fire, a viper, driven out by the heat, fastened
on his hand. Now, when the barbarians saw the viper hanging
from his hand, they said to each other: No doubt this
man is a murderer; and, though he hath escaped from the
sea, vengeance will not suffer him to live. But he shook off
the viper into the fire, and felt no harm: while they were
expecting, that he was going to swell, or to fall down dead
suddenly. After waiting, however, a good while, and seeing
nothing amiss befall him, they changed their minds, and said
that he was a god.

And near this part were the lands of the chief man of the
island, whose name was Publius: he entertained and lodged
us kindly three days. Now it happened, that the father of
Publius lay sick of a fever and a bloody flux: into whose
house Paul went and prayed, and laid his hand on him, and
healed him. And, upon this, others also in the island, who
had diseases, continued coming to Paul, and were healed.
And they shewed us great respect; and, when we set sail, put
us necessaries on board.
11 Now, after three months, we put to sea in a vessel of Alexandria, that had wintered in this island; the sign of which vessel was the sons of Jupiter. So we landed at Syracuse,
12 and staid there three days. And thence we went round and reached Rhegium: and, a day after, a south wind sprang up,
13 and we came on the second day to Puteoli; where we found some brethren, and were prevailed by their entreaties to tarry seven days; and then set out for Rome: whence the brethren, hearing of us, came forth to meet us as far as Appii-forum and Three-taverns: at the sight of whom Paul thanked God,
14 and took courage. And, when we were come to Rome, the centurion delivered up the prisoners to the chief captain; but Paul was suffered to continue with a soldier, who guarded him.
15 Three days after, Paul called the principal men of the Jews together unto him; and, when they were assembled, he said to them; Brethren, though I have done nothing against this people, or the customs of our fathers, yet was I delivered a prisoner from Jerusalem into the hands of the Romans; who, after an examination, wished to let me go, as there was no cause of death in me. But the Jews opposed this, so that I was forced to appeal unto Cæsar, not that I had aught of which to accuse my nation. On this account, therefore, I have called you hither, that I might see and talk with you; for because of the hope of Israel I am compassed with this chain. Then they said unto him: Neither any letters, that we have received from Judea concerning thee, nor any of the brethren, who came hither, have related or spoken any harm of thee. But we desire to hear from thee what thou thinkest; for, as to this sect, we know that it is every where spoken against.
17 Accordingly, on a day, which they had appointed with him, a good many came unto him at his lodgings; to whom he expounded, with much earnestness of declaration, the kingdom of God: endeavouring to convince them concerning Jesus, both by the law of Moses and the prophets, from the dawn of day till evening. And some were convinced by his words, but others continued to disbelieve. Thus, disagreeing with each other, they began to go away, after Paul had spoken
one word more: Well did the holy spirit speak by Esaiah the
26 prophet concerning your fathers, saying: Go to this very
people, and say; Ye will hear plainly, but not understand;
27 and see clearly, but not perceive. For the heart of this people
is become gross, and their ears are dull of hearing, and their
eyes have they closed; so as not to see with their eyes, nor
hear with their ears, and understand with their heart, and
28 turn, that I may heal them. Be it known, therefore, unto you,
that this salvation of God was sent for the Gentiles; and they
29 will listen to it. And, when he had thus spoken, the Jews
went away, debating much among themselves.
30 Now Paul continued two whole years in his own hired place,
and gladly received always every one, that came unto him:
31 preaching the kingdom of God, and teaching with all confi-
dence concerning the Lord Jesus Christ, without hindrance.
THE

EPISTLE OF SAINT PAUL

to

THE ROMANS.

---

CHAP. I.

PAUL, a servant of Jesus Christ, called to be an apostle, sep-
2 arated for the gospel of God, which he promised aforetime by
3 his prophets in holy writ, concerning his son, who was of the
4 race of David by the flesh, and was proved to be a son of God,
by the holy spirit, through a miraculous resurrection from the
5 dead, even Jesus Christ our Lord; from whom I received the
favour of an apostleship, that all the Gentiles might receive a
6 belief in his name; among which ye also have been called
7 unto Jesus Christ: to all the beloved brethren in Rome called
and made holy of God; favour be unto you and peace from
God our father and our Lord Jesus Christ!
8 In the first place, I thank my God through Jesus Christ on
account of you all, that your faith is proclaimed in all the
9 world. For God, to whom my mind payeth its religious ser-
vice in this gospel of his son, is my witness, how I make
10 mention of you without ceasing in my prayers; requesting
that I may by some means at length, through the will of God,
11 enjoy an opportunity of coming to you. For I long to see
you, that I may impart unto you some spiritual gift for your
12 establishment, and for our mutual comfort among you from
13 the faith of each other; even from your faith and mine. Now,
I wish you to know, brethren, that I have been hindered hith-
erto, when I had often purposed to come unto you, that I
might reap some fruit among you also, as among the other
14 Gentiles. I am a debtor both to Greeks and Barbarians, both
15 to the learned and unlearned: so that I am ready to preach
the gospel to you at Rome also. For I am not ashamed of
this gospel; because it is a divine power for the salvation of
every one that believeth it; to the Jew first, and also to the
17 Greek. For thereby a pardon from God is proclaimed to a
reliance upon faith; as it is written, He, who trusteth to faith
18 for pardon, will save his life. And severe punishment is
denounced from heaven against all ungodliness and unright-
eousness of men, who hinder the truth by their wickedness:
19 and shew not in their conduct, that knowledge of God, which
is displayed to them by God himself.
20 For his invisible properties, even his eternal power and
godhead, when considered in his works, are clearly manifest,
ever since the creation of the world; so that men are without
21 excuse, since they knew God, for not glorifying and thanking
him as God; and for their vain reasonings, and their dark
22 and stupid heart. Pretending to be wise, they were but fools,
in changing the glory of the incorruptible God into images
of corruptible man, and of birds and beasts and creeping
24 things. Therefore God, in his turn, delivered them up, in
the lusts of their hearts, unto uncleanness, to dishonour their
25 bodies with each other; because they changed the true into
a false God, and paid religious reverence and service to the
creature and not to the creator, who is blessed for evermore!
Amen.
26 On this account God gave them up to such vile passions;
for even their women changed the natural use for that against
27 nature: and the men likewise left the natural use of the
woman, and burnt with appetite for each other, practising
mutual abominations, and receiving the due recompense of
28 their sin. Accordingly, as they did not inquire after a
knowledge of God, God gave them up to an undiscerning
29 mind, so that they committed these crimes, and abounded
in all unrighteousness, wickedness, extortion, malice; and
were full of envy, murder, strife, deceit, malignity: whisper-
ers, slanderers, haters of God, injurious, proud, boastful,
31 devisers of mischief, disobedient to parents, senseless, morose,
32 without natural affection, implacable, without pity: who,
knowing the righteous appointment of God, that they, who
commit such things, are worthy of death, not only commit
them, but approve them in others also.
Ch. II. Therefore, thou art inexcusable, O! man, whosoever thou be, who judgest: for, by judging the other, thou condemnest thyself; because thou, who judgest, committest the same things. Now we know, that the punishment of God will be without distinction upon them, who commit such things. And dost thou suppose, O! man, who judgest them that commit such things, and doest them thyself, that thou wilt escape this punishment of God? Or dost thou despise him for his abundant gentleness and patience and forbearance; not considering that this gentleness of God is leading thee to repentance? And layest thou up in store for thyself, through thy hard and unrepenting heart, punishment against the day of punishment and of the display of the righteous sentence of God? who will render to every one according to his works: to them, who, by a patient continuance in well-doing, are seeking glory and honour and incorruption, an eternal life; but to them, that oppose and disobey the truth, and devote themselves to error, indignation and punishment, tribulation and distress, upon every soul of man that continueth to do evil, whether Jew or Greek; but glory and honour and peace to every one that doeth good, whether Jew or Greek: for there is no respect of persons with God. For, whosoever have sinned in defiance of all law, they will also without scruple be sentenced to death; and, whosoever have sinned under a law, they will be condemned by a law, in the day when God will judge the secrets of men by Jesus Christ, according to my gospel. For it is not the hearers of any law that will be righteous before God, but the practisers of this law will be acquitted. For, when nations, born without a law, perform the commandments of the law; though they have no law, they are a law unto themselves, as they shew the efficacy of the law to be written on their hearts; their conscience also bearing testimony, and their reasonings amongst each other in their accusations and defences.

Behold! thou callest thyself a Jew, and reposest thyself on the law, and gloriest in God, and knowest his will, and art taught to distinguish the excellencies of the law; and takest upon thyself to be a guide of the blind, a light to them that are in darkness, an instructor of the ignorant, a teacher
of babes; as possessing the characters of knowledge and truth
21 in the law: dost thou then, who teachest another, neglect to
22 teach thyself? Dost thou, who preachest against stealing,
steal thyself? Dost thou, who forbiddest adultery, commit
adultery? Dost thou abhor idols, and yet profanely rob the
temple? Dost thou glory in a law, and, by the transgression
24 of this very law, dishonour God? for the name of God is evil-
spoken of through you among the Gentiles, as it is written.
25 For truly circumcision is of use, if thou perform the law; but,
if thou be a transgressor of the law, thy circumcision is no
26 better than uncircumcision. If, therefore, the uncircumcised
man keep the righteous precepts of the law, will not his uncir-
cumcision be regarded as circumcision? And will not he,
who is born to uncircumcision, if he fulfil the law, condemn
thee, who hast a written rule of circumcision, and yet trans-
gressest thy law? For he is not a Jew, who is one outwardly;
29 neither is that circumcision, which is outward, in the flesh: but
he is a Jew, who is one inwardly; and that is circumcision,
which is a circumcision of the heart, in the mind, not in
precept: whose praise is not from men, but from God.

Ch. III. What then is the advantage of the Jew? and what the
2 benefit of this circumcision? Much, every way: and chiefly
because the oracles of God were confirmed unto them by
3 proof. For what, if some were not convinced, shall their
4 unbelief destroy the credibility of God? by no means: rather
let God be true, and every man a liar: as it is written: That
thou mayest be justified in thy words: and prevail, when
5 thou art called to account. But what shall we say, if our
unrighteousness display the righteousness of God? Is not
God then unjust for inflicting punishment? I speak freely as
6 with a man. By no means: for then how shall God judge
7 the world? But, thou wilt say, If the truth of God receive
more abundant glory through my falsehood, why am I then
8 condemned as a sinner? And why dost thou not then say,
as some maliciously affirm that we say, We should do
evil that good may come? Whose condemnation is just.
9 Well then; we are better than they. Not in every
respect: for we have before brought a charge of sin against
10 all, both Jews and Greeks; as it is written: There is none
11 righteous, no not one; there is none that hath understanding.
12 there is none that diligently seeketh God. They have all
turned aside; they are altogether become unprofitable: there
is none that doeth good, no not one. Their throat is an open
sepulchre; they have deceived with their tongues: poison of
14 asps is under their lips; their mouth is full of cursing and
16 bitterness: their feet are swift to shed blood. Straightness
and distress are in their ways; and the way of peace have
18 they not known. There is no fear of God before their eyes.

19 Now we know that the words of the law are spoken to them,
who are under the law; so that every mouth must be stopped,
and all the world be subject to the judgment of God; for by
the works of any law will no man be acquitted in his sight:
for by a law is a conviction of sin.

21 But now, independently of law, is made known an acquittal
before God, declared by the law and the prophets, even an
acquittal before God through faith in Jesus Christ, to all
believers; (for there is no distinction, inasmuch as all have
sinned, and come short of the glory of God) who are freely
pardoned by his favour, through the deliverance in Jesus
Christ: whom God hath set forth to be a mercy-seat through
faith in his blood, for the remission of former sins, in the
forbearance of God, to shew his mercy at this time, by the
gracious acquittal of the believer in Jesus.

27 Where then is that boasting of the Jew? It is excluded.
By what law? a law of works? Nay; but by a law of faith.
28 We reckon, therefore, that man is acquitted by faith, inde-
pendently of any works of law. For doth God belong to
Jews only? Doth he not also belong to Gentiles? Yes; to
29 Gentiles also: inasmuch as one is the God of all, who will
acquit the circumcised after faith, and the uncircumcised
31 through the same faith. Do we then destroy law by this faith?
By no means: we rather establish law.

Ch. IV. What advantage then shall we say that Abraham our
2 father had as to the flesh? For, if Abraham were justified by
3 works, he may boast. But he cannot boast before God: for
what saith the scripture? Abraham believed God, and it was
4 reckoned unto him for righteousness. Now the pay of the
5 workman is not reckoned a favour, but a debt: but to this
man, who had done no work, but believed only on him, who acquitted the ungodly, was this belief reckoned for righteousness: in the same manner as David also declareth the happiness of that man, unto whom God imputeth righteousness independent of works: Happy they, whose iniquities have been forgiven, and whose sins blotted out! Happy the man, unto whom the Lord will not impute sin! Doth this happiness then belong to circumcision, or to uncircumcision also? for we affirm, that his faith was reckoned unto Abraham for righteousness. How was it then reckoned to him? after circumcision, or whilst he was uncircumcised? Not after circumcision, but whilst he was uncircumcised. And he received circumcision as a sign and a seal of that acquittal by faith, granted to him when uncircumcised, that he might be a father of all uncircumcised believers, so that this acquittal might be allowed to them also: and a father after circumcision, not to those only, who received circumcision, but to those also, who walk in the steps of that faith of our father Abraham, which he had before his circumcision. For the promise, that Abraham should be heir of the world, was not made to him, or his race, under any law, but under an acquittal through faith. For if the professors of a law are heirs, this faith is become void, and that promise of none effect: because every law produceth punishment; so that, where no law is, there can be no transgression. Therefore, the promise was through faith, that it might be of favour, and be performed to all the race of Abraham; not those under the law only, but those also, who imitated his faith, who is father to us all (as it is written, I have made thee father of many nations) in the sight of that God, in whom he trusted: who raiseth the dead to life, and calleth the things that are not, as though they were. For Abraham, at a time when there was no room for hope, trusted to a hope of being father to many nations; according to that declaration, Thus will thy race be. Nor was his confidence so weak as to regard scrupulously his own body, now become dead, (for he was a hundred years old) nor the deadness of Sarah's womb: nor was he in doubt about this promise of God through mistrust: but was strong in confidence, giving up his opinion unto God, and fully satisfied
that God was able to perform his promise. And therefore righteousness was imputed to him.

Now this was not written on his account only, but on ours also; to whom this righteousness will be imputed, for believing on him, who raised Jesus our Lord from the dead: that Jesus, who was given up for our sins, and raised again for our deliverance.

Ch. V. Therefore, being justified by faith, we are at peace with God through our Lord Jesus Christ: through whom also we have received this access to God, by confiding in that kindness, on which we stand; and we boast in our hope of the glory of God. And not only so, but we boast also in these afflictions; knowing, that affliction at last produceth patience; and patience, proof; and proof, hope. Now this hope will not disappoint us; for the love of God hath been poured out into our hearts by a holy spirit, which is given us. For, whilst we were yet without strength, Christ died at an appointed time for the ungodly. Now scarcely will any one die for a righteous man; (though indeed some possibly may venture even to die for a good man) but God displayeth his love for us, in that Christ died for us, while we were yet sinners. Much more then, after we have been now acquitted by his blood, shall we be saved through him from punishment. For if, when we were enemies, we were reconciled to God by the death of his son; how much more, after reconciliation, shall we be saved by his life?

Moreover, we boast also in God, through our Lord Jesus Christ, by whose means we have now received this reconciliation.

So then, as through one man sin came into the world, and death through sin, thus also death passed over to all mankind, because all sinned. (For sin was in the world all the time before the law: and, though sin is not charged, when there is no law, yet death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression; who is a pattern of him, that was to come.) But the kindness was not like the sin: for, if by the sin of one all men died; much more hath the gracious gift of God, by the kindness of one man, Jesus Christ, abounded unto all.
16 And this gift was not as in the case of that single sin: for the sentence followed one sin unto condemnation, but the
17 gracious gift followed many sins unto acquittal. For, if death
reigned through the sin of one man, much more will they,
who receive the abundantly gracious gift of this acquittal,
18 reign in life through that one, Jesus Christ. As then by one
sin all men came into condemnation; so also by one kindness
19 all men came into a deliverance of life. For, as by the diso-
bedience of one man all became as sinners; so likewise, by
20 the obedience of one, all will be constituted righteous. Now,
by the coming in of a law, sin abounded; but, where sin
21 abounded, favour did much more abound: that, as sin reigned
in death, so also favour might reign, through pardon, unto
eternal life, through Jesus Christ our Lord.

Ch. VI. What shall we say then? Shall we continue in sin, that
2 favour may abound? By no means: how shall we, who have
3 died to sin, live any longer therein? Do ye not know then, that
as many of us, as were baptized unto Jesus Christ, were
4 baptized unto his death? By this baptism, therefore, unto
his death, we were buried with him; that, as Christ was
raised from the dead by the power of the father, so we too
5 might walk in newness of life. Since then we have confor-
med to the likeness of his death, let us conform to the likeness
6 of his resurrection also; considering this, that our old man
hath been crucified with him, that the sinful body might be
7 destroyed, and we no longer be slaves to sin: for he, that is
8 dead, is set free from sin. But, if we have died with Christ,
9 we are persuaded, that we should also live with him: know-
ing that Christ, being raised from the dead, dieth no more;
10 Death hath no more dominion over him. For, when he died
unto sin, he died once for all; but now he liveth, he liveth
11 unto God. Likewise reckon ye also yourselves to be dead
indeed unto sin, but alive unto God through Christ Jesus our
Lord.

12 Let not sin, therefore, reign in your dead bodies, so as to
13 obey its lusts: neither give up your members unto sin for
instruments of unrighteousness; but give yourselves up unto
God, as alive after being dead; and your members also, for
14 instruments of righteousness, unto God. For sin must not
have dominion over you; since ye are not under a law, but
under favour. What then? Shall we sin, because we are
not under a law, but under favour? By no means. Do ye
not perceive, that to whatsoever ye yield obedience, ye are
so far slaves to what ye obey; whether of sin unto death, or
of obedience unto deliverance? But thanks be unto God,
that, after being slaves of sin, ye are become obedient from
the heart to a form of doctrine, unto which ye were trans-
ferred; and have left the service of sin to become slaves to
righteousness: (I speak in the familiar language of men,
because of the weakness of your flesh) for as ye made your
members slaves of uncleanness to iniquity, so now ye have
made your members slaves of righteousness unto holiness.
For, when ye were slaves of sin, ye performed no service for
righteousness. Now what fruit had ye from those things at
that time, of which ye are now ashamed? for the end of
those things is death. But, now ye have been made free from
the service of sin, and are become slaves to God, ye have
your fruit unto holiness, and the end, everlasting life. For
the wages of sin are death; but the gracious gift of God is
eternal life in Christ Jesus our Lord.

Ch. VII. Know ye not then, brethren, (for I am speaking to men
acquainted with a law) that the law hath power over the man,
as long as it is in force? For the married woman is bound
by law to her husband, while he liveth; but, if the husband
die, she is at liberty from this law of the husband. So then
she will be deemed an adulteress, if she take another husband,
while this husband is alive: but, at the death of this husband,
she is free from that law, so as to be no adulteresses, though she
take another husband. In like manner, my brethren, ye also
are discharged from the law through the body of Christ, so as
to belong to another, who was raised from the dead, that we
might bring forth fruit unto God. For, when we were in the
flesh, the affections of sin during the law were working in
our members, to bring forth fruit unto death. But now we
have been released by death from that law, by which we were
holden, so as to become subject to a new spirit, instead of an
old letter.

What shall we say then? Is the law sin? By no means:
nay, I had not been sensible of sin without some law; for I
had not known the wickedness of desire, unless the law had
said, Thou shalt not covet. But sin, having got an opportu-

nity, produced in me, by this commandment, all manner of
desire: for without a law, sin is dead. For I lived without a
written law once; but, when the commandment came, sin
received fresh life, and I died: and so the commandment of
life became fatal unto me. For sin, having gained an oppor-
tunity, seduced me by the commandment, and slew me there-
by. So then the law is holy, and the commandment is holy,
and just, and good. Did then this good thing come to be
death to me? By no means: but that sin might appear to be
sin from producing death to me by this good thing; that sin
might become exceedingly grievous by the commandment.
For we know that the law is spiritual, but I am carnal, a slave
sold to sin. For I am not aware what I am doing: but, what
approve, I do not; and keep doing what I hate. If then
I disapprove my doings, I allow the law to be good; and
so no longer act thus myself, but sin acteth thus, which
dwelleth in me. For, I know, in me, that is, in my flesh,
dwelleth no good thing: the desire indeed is with me, but
the complete performance of what is good I find not. For
the good, which I wish, I do not; but keep doing the evil,
which I disapprove. But, if I do what I disapprove, I no
longer act thus myself, but sin acteth thus, which dwelleth in
me. I find, therefore, this condition; that, when my mind
wisheth to do good, evil is close to me. For I delight in the
law of God after the inward man, but perceive another law
in my members making war against the law of my mind, and
bringing me into captivity to the law in my members.
Wretched man that I am! who will deliver me from this
deadly body? The favour of God through Jesus Christ our
Lord. So then, in my mind I am subject to a law of God,
but in my flesh, to a law of sin.
CH. VIII. There is, therefore, now no condemnation to them, that
are in Christ Jesus; for the spiritual law of life in Christ Jesus
hath made me free from the law of sin and death. For (what the
law could not do, because it was weak through the flesh) God,
by sending his own son, on account of sin, in the fashion of a
4 sinful body, condemned sin by that body; that the righteous  
5 not after the flesh, but after the spirit. For they of the flesh  
6 of the spirit. For to be carnally minded, is death; but to be  
7 spiritually minded, is life and peace: because the inclinations  
8 themselves to the law of God; nor indeed can they: so that  
9 they of the flesh cannot please God. But ye are not of the  
10 not belong to Christ. But, if Christ be in you, the body may  
11 acquittal. Now, if the spirit of him, who raised Jesus from  
12 So then, brethren, we are not debtors to the flesh, to live  
13 after the flesh: for, if ye live after the flesh, ye will die; but,  
14 For as many, as are led by the spirit, are sons of God. For  
15 ye received not another spirit of slaves, which produceth fear;  
16 O! my father! This very spirit beareth testimony with our  
17 spirit, that we are children of God, but, if children, then  
18 with him, so as to be glorified with him also. Now I look  
19 For the creation is looking out, with an anxious expectation,  
20 for this discovery to the sons of God. For, though the crea-  
21 hope, that this very creation will be set free from this bond-  
22 God. For we know that the whole creation groaneth and is  
23 in labour until now. Nay, not only so, but we too, who have  
24Digitized by Google
24 from the body. For under this hope were we saved: but hope, that is attained, is not hope: for how can a man hope, 25 for what he hath attained? So then, as we can hope only for 26 what we have not attained, let us wait with patience. And accordingly this spirit likewise helpeth our infirmities; for we know not as we ought, what to pray for; but the spirit intercedeth for us with secret groans. Now he, who searcheth the hearts of men, knoweth what the mind of the spirit is, that it maketh intercession for the saints, according to the 28 will of God: and we know that it worketh in all things for good with such as love God; such as have been called ac- 29 cording to his purpose. For those whom he foreknew, he also foreordained to conform to the image of his son; that this son 30 might be a first-born of many brethren. Now, whom he fore- 31 ordained, those he also called; and, whom he called, those he also pardoned; and, whom he pardoned, those he also glor- 32 fied.

31 What shall we say then to these things? If God be for us, 32 who shall be against us? He, who spared not his own son, but gave him up for us all; how, will he not also with him 33 freely give us all things? Shall any one bring an accusation 34 against the chosen of God? God will acquit them. Shall any condemn his chosen? Christ hath died for us, or rather hath been raised again: he is also at the right-hand of God; 35 he manageth our concerns for us. Who shall separate us from the love of Christ? Shall tribulation, or imprisonment, or wrongful usage, or famine, or nakedness, or danger, or the 36 sword? (as it is written, For thy sake are we killed all the 37 day long: we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through him, 38 who loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things 39 present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the love of God in Christ Jesus our Lord.

Ch. IX. I speak truth in Christ, I lie not, my conscience also 2 bearing me testimony in the holy spirit; that I have great 3 grief and continual sorrow of heart, (for I also was once an alien from Christ) on account of my brethren, my kinsmen
4 according to the flesh: who are Israelites; whose was the adoption of sons, and the glory, and the covenants, and the giving of the law, and the religious service, and the promises;
5 whose were the fathers, and of whom was Christ according to the flesh; who is, as God, over all, blessed for evermore! Amen.

6 Not that by any means the word of God hath failed: for all the posterity of Israel are not true Israelites; nor all Abraham’s offspring, children of promise; but, saith the scripture, The posterity of Isaac shall be the children: that is, the children of the flesh are not God’s children; but the children of the promise are counted his children. For this was the word of promise: According to this time will I come, and Sarah shall have a son. And not only so, but it was thus with Rebecca likewise, who had conceived twins by our father Isaac. For, before their birth, when they had done nothing either good or evil, that God’s purpose of choice, (not from works, but from the will of him, who calleth) might remain; it was said unto her: The elder will serve the younger; as it is written: Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? By no means: for he saith unto Moses: I will shew mercy to whom I please; and pity, to whom I please. So then to wish is nothing, and to run is nothing; but to receive mercy from God. For the scripture saith unto Pharaoh: For this very purpose have I raised thee up, that I might shew my power in thee; and that my name might be declared throughout all the earth. So that he hath mercy, where he chooseth; and hardeneth, where he chooseth.

19 Thou wilt say then unto me: Why doth he still find fault? Who hath opposed his will? Nay but, O! man, who art thou that disputest with God? Shall the work say to the workman, Why didst thou make me thus? Hath not then the potter such power over the clay, as to make out of the same lump one vessel for honourable uses, and another for dishonourable? What, if God, for an example of punishment and to display his power, chose to endure with much patience vessels of wrath fitted for destruction; that he might make
known his glorious riches towards vessels of mercy, which he
had before prepared for glory? Whom he also called, even
us; not only from among Jews, but from among Gentiles also.
25 As he saith too in Hosea: I will call that my people, which
was not my people; and her beloved, who was not beloved.
26 And: In the place where it was said unto them, Ye are not
my people: there will they be called sons of a living God.
27 But Isaiah crieth out concerning Israel: Though the number
of the sons of Israel be as the sand of the sea, that remnant
only will be preserved. For a complete and short account
will the Lord make upon the earth. And, as Isaiah foretold;
Unless the Lord of hosts had left us a race, we should have
become as Sodom, and have been like Gomorrah.
30 What shall we say then? Truly, that the Gentiles, who
did not go after righteousness, overtook righteousness, even
righteousness which is of faith: but that Israel, who went
after a law of righteousness, did not reach a law of righte-
ousness. And why? Because they sought it not by faith, but by
works of a law: for they stumbled against that stone; as it
is written: Behold! I lay in Sion a stone to stumble at and
to strike against: and none, who trusteth in it, will be disap-
pointed.

Ch. X. Brethren, the desire of my heart and my prayer to God
in behalf of Israel is indeed for their salvation: and I bear
them testimony, that they have a godly zeal, but not accord-
ing to knowledge. For, not considering the righteousness of
God, and seeking to establish their own righteousness, they
have not submitted themselves to this righteousness from
God. For Christ is the end of law, to justify every believer
in him. Now Moses writeth of the justification by the law,
that the man, who doeth these things, will live by them. But
the justification by faith speaketh thus: Say not in thy heart,
Who shall go up into heaven? for that is the same as to bring
Christ down from heaven. Or: Who shall go down into the
depth below? for that is the same as to set aside the resurrec-
tion of Christ from the dead. But what saith the scripture?
The word is nigh thee, even in thy mouth and thy heart:
meaning that word of faith, which we are preaching. For, if
thou confess with thy mouth, that Jesus is the Lord; and
believe in thy heart, that God raised him from the dead, thou
10 wilt be saved. For by the heart men believe unto justification,
11 and make confession with the mouth unto salvation: and the
scripture saith, No believer on him will be disappointed.
12 For there is no difference between Jew and Greek: all have
the same Lord, abundantly kind to all, who call themselves
13 by his name; according to the scripture, Whosoever taketh
upon himself the name of the Lord, he will be preserved. How
then can they take his name, on whom they have not believ-
ed? And how can they believe on one, whom they never
15 heard? And how can they hear without a preacher? And
how can there be preachers, unless they be sent? as it is writ-
ten, How beautiful are the feet of the joyful preachers of good
16 things! But all did not obey these joyful tidings. For
17 Esaias saith: Lord, who believed our report? So then this
faith cometh from hearing: and this hearing through a mes-
sage from God. But I say, Have they not heard? Yes,
verily; Their voice went forth into all the earth, and their
19 words unto the extremities of the world. I say moreover,
Did not Israel know of this? First Moses saith: I will
raise your jealousy by a people of no account: by a foolish
20 nation will I anger you. But Esaias boldly saith: I was
seen by them, who sought me not: I was found by them, who
21 asked not for me: but concerning Israel he saith: All the
day long did I stretch out my hands towards a disobedient and
gainsaying people.

Ch. XI. I say then, hath God rejected his own people? By no
means: for I also am an Israelite, of Abraham's race, of the
2 tribe of Benjamin: God hath not rejected his own people,
whom he hath known so long. Know ye not then what the
scripture saith concerning Elias? how he appeareth before God
3 with respect to Israel, saying: Lord, they have killed thy
prophets, and digged up thine altars; so that I only am left,
4 and they are seeking my life. But what is the divine answer
to him? I have left myself seven thousand men, who have not
5 bended a knee to Baal. Accordingly, at this present time
6 also, there is a remnant, chosen out by favour: and, if by
favour, not then from works; otherwise this were no longer
a favour. As, on the contrary, if from works, it were not
then a favour: otherwise, these works would no longer be
what they are. How then? What Israel is seeking for, he
hath not attained: the chosen few have attained, but the rest
were blinded; as it is written, God hath given them a spirit
of stultification; eyes without sight, and ears that hear not,
unto this day. And David saith: Let their table become a
snare, and a net, and a stumbling-block, and a recompense
unto them: let their eyes be darkened so as not to see; and do
thou bend down their back always.

11 I say then, have the Israelites stumbled so as to fall?
By no means: but, by their stumbling, salvation, to raise
their jealousy, is come unto the Gentiles. Now, if their stum-
bling be an advantage to the world, and their loss a gain to
the Gentiles; how much more their fulness? For I am
speaking to you, Gentiles: inasmuch as I am an apostle to
the Gentiles, I magnify my ministry; if by any means I may
raise jealousy in my brethren, and save some of them. For,
if rejection of them be reconciliation to the world; what will
the acceptance of them be, but life from the dead? Now, if
the first-fruits be holy, so is the lump: and, if the root be
holy, so are the branches. And, if some of the branches have
been broken off, and thou, a wild olive, hast been grafted on
them, and become a partaker of the root and fatness of the
olive-tree; boast not over these branches: for, though thou
boast over them, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches were broken off, that I
might be grafted on. Well: they were broken off for their
want of faith, and by thy faith thou standest. Be not high-
minded, but afraid. For, if God spared not the natural
branches, perhaps he will not spare thee. Behold, therefore,
the kindness and severity of God: to those, who fell, severi-
ty; but kindness to thee, if thou persevere under that kind-
ness: otherwise, thou also wilt be cut off; as they too, if they
persevere not in unbelief, wilt be grafted on: for God is able
to graft them on again. For, if thou wert cut out of thy nat-
ural wild-olive, and hast been grafted, against thy nature,
into a good olive; how much more may these natural branches
be grafted on their own olive?

25 For I wish you to understand, brethren, this mystery, lest
Romans XI. XII.

ye be wise in your own conceits; that blindness hath befallen part of Israel, until the fulness of the Gentiles be come in; and then all Israel will be saved, as it is written: The deliverer will come out of Sion, and turn away ungodliness from Jacob. And this is my covenant with them, when I take away their sins. So then, as to the gospel, the Israelites are disliked for your sakes; but, as to the choice of God, are beloved for their fathers' sakes; because the kindness of God to them, and their calling by him, are not repented of. For, as ye also were once disobedient to God, but have now obtained mercy during their disobedience; so have they now disobeyed the mercy shown to you, and will hereafter obtain mercy. For God hath shutten all alike under unbelief, that he may have mercy upon all. O! the deep riches of wisdom and knowledge, that are in God! How unsearchable are his determinations, and his ways not to be traced out! For who hath known a purpose of the Lord? Or who hath been his counsellor? And who hath given him first, so as to receive only a recompense in return? For from him, and through him, and unto him, are all things. To him be the glory for ever! Amen.

Ch. XII. I beseech you, therefore, brethren, by these compassion-ate kindnesses of God, to present your bodies for a living sac-riﬁce and holy, well-pleasing unto God; that religious service of reason, which ye owe. And conform not yourselves to the present manners, but transform yourselves by the renewal of your mind; that ye may shew in yourselves what is that good and acceptable and perfect will of God. For, by the au-thority, which hath been graciously given unto me, I charge every one among you not to think more highly than he ought to think, but to think with sobermindedness, according as God hath distributed to each a measure of faith. For, as we have many members in one body, but all these members have not the same office; so we, though many, are but one body in Christ; and each of us severally fellow-members thereof.

And, as we have different gifts according to the favour shewn unto us, if to explain the scriptures, let it be agreeable to the faith; if a ministry, let us attend to this ministry; let the teacher attend to his teaching; he, that exhorteth, to his ex-
hortation: let him, that bestoweth, _bestow_ liberally; him, that ruleth, _rule_ with diligence; him, that sheweth mercy, 
9 _shew_ it with cheerfulness. _Let your_ love be without dis-
10 simulation; abhor evil, _cleave_ to goodness. _Let your_ af-
11 fection for each other be the fondness of a brother: be 
12 more forward than each other in mutual respect: not back-
ward to diligence, of an active mind, serving yourselves 
13 of the opportunity: rejoicing in hope; patient in tribulation;
14 constant in prayer; sharing the necessities of the saints;
15 seeking occasions of hospitality. Give good words to them, 
16 who rail at you; give good words, and curse not. Rejoice 
17 with the joyful, and weep with them that weep; having the 
18 same dispositions towards each other. Set not your minds on 
19 high things, but be guided by humility. Be not wise in your 
20 own conceits. Render no one evil for evil. Attend, if ye 
21 can, to what is honourable in the sight of all men. As much 
22 as lieth in you, be at peace with all men. Beloved, _avenge_
23 not yourselves, but give way to the anger of another; for it 
24 is written: _Vengeance belongeth unto me; I will repay, saith_
25 the _Lord_. Therefore, if thine enemy be hungry, give him 
26 food; if he be thirsty, give him drink: for by doing this, thou 
27 mayest heap coals of fire upon his head. Be not overcome by 
28 evil, but overcome evil with good.

Ch. XIII. _Let every soul submit itself to powers in authority:_ 
for, _as_ there is no power but from God, these powers are ap-
2 pointed by God. Whosoever, therefore, _setteth_ himself 
3 against the power, he opposeth the appointment of God; and 
4 such opposers will bring punishment upon themselves. For 
5 these rulers are not a terror to good, but to wicked, actions. 
6 Dost thou wish then not to be afraid of _their_ power? _Do_
7 _what_ is right, and thou _wilt_ be praised by _it:_ for _it is_ God's 
8 minister for thy good. But, _if_ thou do evil, _be afraid_ : be-
9 cause _this power_ carrieth not the sword in vain; _but is then_ 
10 an avenging minister of God for _the_ punishment of _every_
11 wicked person. Wherefore, it is necessary, that ye submit 
12 yourselves, not only because of punishment, but even for con-
13 science sake. And for the same reason ye _pay_ tribute also; 
14 for they, who attend to this _business_, are public servants of 
15 God.
ROMANS XIII. XIV.

7 Render, therefore, to all their dues: tribute, to whom tribute is due; custom, to whom custom; reverence, to whom reverence; honour, to whom honour. Owe no one any thing but mutual love; for he, who loveth his neighbour, hath fully performed the law: (for these commandments, 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 every other such commandment, is comprehended in this precept, Thou shalt love thy neighbour as thyself: as love then doeth no ill to its neighbour, it is the fulfilling of law) especially considering this season, that it is now time to arise from sleep; for our deliverance is nearer now than when we first believed. The night is far spent, and the day is at hand: let us lay aside, therefore, the works of darkness, and put upon us the garments of light. Let us walk orderly, as in the day-time; not in riotings and drunkennesses, not in lusts and impurities, not in strife and rivalship: but put on yourselves the Lord Jesus Christ, and make no carnal provision for your lusts.

Ch. XIV. Now the weak in faith kindly receive; not unto doubts and reasonings. For one scrupleth not to eat any thing; but another, that is weak, eateth only herbs. Let not him, that eateth, despise him, that eateth not; nor him, that eateth not, judge him, that eateth; for God hath taken him to himself. Who art thou, that judgest another’s servant? To his own master he standeth or falleth: yea, he shall be established; for God is able to set him up. This esteemeth one day above another; that esteemeth every day alike: let each be fully persuaded in his own mind. He, who regardeth the day, regardeth it to a master; and he, who disregards the day, disregards it to a master. He, who eateth, eateth to a master, for he giveth God thanks: and be, who abstaineth from meats, abstaineth to a master; and giveth God thanks. For none of us liveth to himself, and none dieth to himself: for, if we live, we live unto this master; and, if we die, we die unto this master: whether, therefore, we live, or die, we belong unto this master. For to that end Christ both died and rose again to life, that he might be master both of the dead and living. What then dost thou mean by judging thy
brother? or thou, by despising thy brother? for we must all present ourselves before the judgment-seat of Christ; for it is written: As I live, saith the Lord, every knee shall bend to me, and every tongue acknowledge God. So then each of us will give an account of himself to God.

13 Therefore, let us not judge each other any more; but do ye rather determine this, not to put a stumbling-block, or a hindrance, before your brother. I know and am satisfied, that, under the Lord Jesus, no meat is of itself unholy; but to him, who thinketh any meat unholy, it is unholy. Now, if thy brother be made uneasy by thy meat, thou no longer walkest according to love. Destroy not with thy meat him, for whom Christ died. Let not then our privilege be an occasion of reproach. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in a holy mind. 18 He, that is a servant to Christ in these things, is well pleasing to God and approved by men.

19 So then let us strive for peace, and for the improvement of each other. Pull not to pieces the workmanship of God because of meat. All things indeed are pure; but it is bad for that man, who maketh others stumble by what he eateth. It is better neither to eat flesh nor to drink wine, nor to do any thing else, at which thy brother stumbleth. Hast thou confidence in thyself? Have it before God. Happy is he, who condemneth not himself for his own practices. But he, who doubteth, is condemned, if he eat; because it is not done with conviction; for, whatever is without conviction, that is sin.

Ch. XV. We, therefore, who are able, ought to bear the infirmities of the weak, and not to please ourselves. Let each of us then please his neighbour in what is good for mutual improvement. For Christ in like manner did not consider his own gratification; but, as it is written, The reproaches of them, that reviled thee, fell on me. For, whatsoever things were written aforetime for our instruction, they were written, that, through submission to the exhortation of those scriptures, we may have hope. Now the divine author of this submission, and of this exhortation, grant, that ye may be so disposed towards each other after the example of Jesus Christ! that with one mind and one mouth ye may glorify the God and
ROMANS XV.

7 father of our Lord Jesus Christ. Wherefore, kindly receive each other, as Christ also received you, to the glory of God.

8 Now I say, that Jesus Christ was a minister of divine truth from among the circumcision, to confirm the promises unto the fathers; and that the Gentiles were to glorify God for his mercy, according to this scripture: For this cause I will acknowledge thee among the Gentiles, and sing praise unto thy name. And again the scripture saith: Rejoice, ye Gentiles, with his people. And again: Sing unto the Lord, all ye Gentiles; and praise him, all ye people. And again Esaias saith: Out of Jesse will be the root, and he, who riseth up to rule the Gentiles: on whom will the Gentiles hope.

12 Now may the God of this hope fill you with all joy and peace through the faith; that ye may abound in this hope under the power of a holy spirit. And I myself am also persuaded of you, my brethren, that ye are even of yourselves full of goodness, filled with all knowledge, able even to admonish one another. Nevertheless, brethren, by way of reminding you, I have written to you rather freely upon some points, through the authority given to me by God, in making me a public servant of Jesus Christ unto the Gentiles, a ministering priest of this gospel of God; that this oblation of the Gentiles may be acceptable, sanctified by holiness of spirit. I have, therefore, cause of boasting in Christ Jesus towards God. For I will only presume to speak of what Christ hath done through me for the conviction of the Gentiles by word and deed, by mighty signs and wonders, by a powerful display of God's spirit: so that, from Jerusalem and round about even to Illyrium, I have fully preached the gospel of Christ. So ambitious have I been in publishing the gospel! not where the name of Christ had already reached, lest I should build upon the foundation of another; but, as it is written, They, who have not been told of him, shall see; and they, who have not heard, shall understand. Therefore, though I have been often hindered from coming to you, yet now, as I have no further scope in these parts, and have been desirous of coming to you these many years; I will come to you, whenever I go to Spain. For I hope to see you on my
passage thither, and to be set forwards by you on my journey, when I have been in some measure satisfied with you. But now I am going to Jerusalem on a service to the saints: for Macedonia and Achaia have been pleased to make a contribution for the poor saints in Jerusalem. And it is well that they have so pleased; for they are indeed debtors to these Jews: because, if the Gentiles have shared their spiritual gifts, they ought in return to minister unto them these carnal gifts. When, therefore, I have finished this business, and set the seal to this fruit of their liberality; I will pass through you to Spain. Now, I am sure, that, when I come unto you, I shall come with the full blessings of the gospel of Christ.

So I beseech you, brethren! by our Lord Jesus Christ and by the love of the spirit, to strive together with me by prayers to God in my behalf: that I may be delivered from the unbelievers in Judea; and that this service of mine for Jerusalem may be acceptable to the saints: that I may come to you with joy by the will of God, and refresh myself with you. Now the God of peace be with you all! Amen.

Ch. XVI. Now I commend unto you Phoebe our sister, a minister of the church at Cenchrea: that ye may receive her in the Lord in a manner worthy of the saints, and assist her in whatsoever business she may want your help; for she also hath helped many, and me myself. Salute Priscilla and Aquila, my fellow-labourers in Christ Jesus; who have laid down their own necks for my life: unto whom not only I give thanks, but all the churches of the Gentiles also. Salute likewise the church in their house. Salute Epenetus, my beloved friend; who is a first-fruits of Asia in Christ. Salute Mary; who hath laboured much for you. Salute Andronicus and Junia, my kinsmen and my fellow-prisoners; who are of note among the apostles, and acknowledged Christ before me. Salute Amplias, my beloved friend in the Lord.

Salute Urbanus, my fellow-labourer in Christ; and Stachys, my beloved friend. Salute Apelles, the approved in Christ. Salute the family of Aristobulus. Salute Herodion, my kinsman. Salute those of the family of Narcissus, that are in the Lord. Salute Tryphena and Tryphosa, who are labouring in the Lord. Salute the beloved Persis, who hath
13 laboured much in the Lord. Salute Rufus, the chosen in the
14 Lord; and his mother, who is also mine. Salute Asyncritus,
Phlegon, Hermas, Patrobas, Hermes, and the brethren that
15 are with them. Salute Philologus and Julia, Nereus and his
sister, and Olympas, and all the saints that are with them.
16 Salute each other with a holy kiss. All the churches of Christ
salute you.
17 Now I beseech you, brethren, mark them, that are making
these divisions, and laying these stumbling-blocks, contrary
to the doctrine, which ye have learned; and avoid them.
18 For such men are not servants of our Lord Jesus Christ, but
of their own belly; and by kind words and fair speeches are
19 deceiving the hearts of the simple. For your obedience is
come abroad unto all: I rejoice, therefore, in you on this
account; and wish you to be wise unto goodness, and
20 underrupt concerning evil: and the God of peace will quickly
trample Satan under your feet. The favour of our Lord
Jesus Christ be with you! Amen.
21 Timothy, my fellow-labourer, and Lucius and Jason
22 and Sosipater, my kinsmen, salute you. I Tertius, the
23 writer of this epistle, salute you in the Lord. Gaius, my
host and that of the whole church, saluteth you. Eras-
tus, the city-steward, saluteth you; and Quartus, the
brother.
25 Now unto him, who is able to establish you according to
this gospel of Jesus Christ by me proclaimed, wherein a mys-
tery hath been revealed, which was kept secret from the
26 ages of old, but is now made plain by the scriptures of the
prophets, and published to all the Gentiles, according to an
appointment of the everlasting God, for their obedience to the
27 faith: to God, only wise, be the glory, through Jesus Christ,
for ever! Amen.
THE

FIRST EPISTLE OF ST. PAUL
TO THE

CORINTHIANS.

CHAP. I.

PAUL, called to be an apostle of Jesus Christ by a divine appointment, and Sosthenes the brother; to the church of God which is in Corinth, unto them who have been sanctified in Christ Jesus and called to be saints; to all in every place who take upon themselves the name of our Lord Jesus Christ, their Lord indeed as well as ours; favour be unto you and peace from God our father and our Lord Jesus Christ!

I thank my God always concerning you for the favour of God, which hath been shewn you in Christ Jesus; because in him ye are become rich in every thing, in all doctrine and all knowledge, according to the strong proof of Christ among you: so that ye are come short of no gift; whilst ye are waiting for the manifestation of our Lord Jesus Christ. God, by whom ye were called into a communion with his son Jesus Christ our Lord, will keep his word: and will also establish you blameless unto the end, unto that day of our Lord Jesus Christ.

Now I beseech you, brethren! by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be fitted together in the same mind and in the same purpose: for it hath been signified to me concerning you, my brethren, by the family of Chloe, that there are strifes among you. Now I mean this; that each of you saith, I am of Paul; but I, of Apollos; but I, of Cephas; but I, of Christ. Is Christ then divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God, that I baptized none of you, but Crispus...
15 and Gaius: so that no one can say that I baptized unto my
16 own name. But I baptized also the family of Stephanus: and
17 I am not aware that I baptized any one besides. For Christ
sent me not to baptize, but to preach the gospel: not in
wisdom of speech, lest the cross of Christ should be made of
18 none effect. For unto them, that are lost, the doctrine of the
cross is foolishness; but a divine power unto us, that are saved.
19 For it is written: *I will destroy the wisdom of the learned,*
20 *and set aside the understanding of the wise.* To what purpose
*is a wise man? To what purpose is a scribe? To what
purpose is a disputer of the present age?* Hath not God
21 made the wisdom of this world folly? For, since the world
by this wisdom knew not God, it pleased God in his wisdom
to save the believers by this foolishness, which we preach:
22 so that, while Jews are asking for a sign, and Greeks are
23 seeking wisdom, we are preaching a crucified Christ; to Jews
24 a stumbling-block, and to Greeks foolishness: but unto them
that are called, both to Jews and Greeks, a Christ of divine
25 power and divine wisdom: for this foolishness of God is wiser
than men, and this weakness of God is stronger than men.
26 For observe those, that have been called, among you, breth-
27 ren; that not many of them are wise after the flesh, not many
mighty, not many of noble birth: but God hath chosen for
28 himself the folly of the world to put the wise to shame; and
God hath chosen for himself the weakness of the world to
29 shame the strong; and those of mean birth and those of no
30 account hath God chosen for himself, and those who were not,
31 to do away those who were; so that no flesh can boast before
32 him. But of him are ye, both righteousness and holiness and
derivestone in Christ Jesus, who is become unto us wisdom
from God: so that, as it is written, *Let him, who boasteth,*
boast in the Lord.

Ch. II. Accordingly, brethren! when I came unto you, I came
not with an excellency of speech or of wisdom, in declaring
unto you the mystery of God. For, *while* among you, I
judged nothing to be knowledge, but Jesus Christ and him
3 crucified. And I was with you in weakness and in fear and
4 in great trembling: and my conversation and my preaching
was not with persuasive words of man's wisdom, but with a
5 demonstration of a mighty spirit; that your trust might not
6 be in human wisdom, but in divine power. Now we proclaim
a wisdom that is perfect; not a wisdom of this age, nor of the
7 mighty ones of this age, who will come to nought: but we
proclaim a mystery of divine wisdom, preordained by God,
8 but hidden, before the ages, for our glory; a wisdom, which
none of the mighty ones of this time knew; for, if they had
known it, they would not have crucified the Lord of glory.
9 But, as it is written, What eye hath not seen, nor ear heard,
nor the heart of man conceived, God prepared for them, who
10 love him; but revealed unto us by his spirit: for this spirit
11 searcheth all things, even the depths of God. For who among
men knoweth the thoughts of any man, save the spirit of that
man, which is in him? So likewise no one knoweth the
12 thoughts of God, but the spirit of God. Now we have not
received the spirit of the world, but the spirit which is from
13 God; that we may understand the gifts of God: which we
declare also, not in words taught by human wisdom, but
taught by a holy spirit, explaining spiritual things in spiritual
14 words. But a carnal man receiveth not the things of the
spirit of God, for they are foolishness unto him, and he can-
not understand them, because they must be spiritually dis-
cerned. But the spiritual man discerneth every one, and is
16 himself discerned by none. For who hath so known a divine
counsel, as to be able to instruct him? Now we are in pos-
session of a counsel of Christ.

Ch. III. And I, brethren! was not able to speak unto you as
2 unto spiritual men, but as unto carnal. I fed you, as babes in
3 Christ, with milk, and not with meat; because ye were not
then able to bear it, nor indeed are ye now able, since ye are
still carnal. For, whereas rivalry, and strife, and divisions,
are among you, are ye not carnal; and do ye not walk as a
carnal man? For, while one is saying, I am of Paul; and
5 another, I am of Apollos; are ye not carnal? Who then is
Paul, and who is Apollos; but ministers, through whom ye
6 believed? Accordingly, as the Lord gave to each of us, I
set the plant, Apollos watered it; but God made it grow.
7 So then neither is the planter any thing, nor the waterer; but
8 God who giveth growth. Now the planter and the waterer
are one thing; and each will receive his own reward accord-
ing to his own labour. For we are fellow labourers with God:
ye are God's tillage, ye are God's building. According to the
office graciously conferred on me, as a wise master-builder I
have laid a foundation, and another buildeth thereupon: but
let each take heed how he buildeth thereupon. For no one
can lay another foundation instead of that already laid; which
is Jesus the Christ. Now, if any one build upon this foun-
dation, gold, silver, precious stones, wood, hay, stubble; each
man's work will become manifest: for that day, when it is
revealed with fire, will shew it; and that fire will prove what
the work of each man is. If the work of any one, which he
hath builded upon the foundation, remain; it will receive a
reward. But, if the work of any one be burned up, it will be
lost; and he will escape, but so as through a fire.

Know ye not, that ye are a temple of God; and that the
spirit of God dwelleth in you? If any one corrupt this tem-
ple of God, him will God destroy: for this temple of God,
which ye are, is holy. Let no one deceive himself. If any
one among you have the reputation of being wise, let him
become a fool in the wisdom of this age, that he may become
wise indeed. Now the wisdom of this world is folly with
God; for it is written, Who taketh the crafty in their own
cunning: and again, The Lord knoweth the reasonings of the
wise, that they are vain. Therefore, 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 to
come, all are yours; and ye are Christ's, and Christ is God's.

Ch. IV. Let a man so think of us as ministers of Christ, and
stewards of divine mysteries. Now, for the rest, it is requir-
ed of a steward, that he be faithful. But I make no account
at all of being questioned by you, or by man's judgment;
for I do not even call myself to an account, for I am con-
scious to myself of no evil; but he, who calleth me to an
account, is the Lord. Wherefore, judge not any thing before
the time of the Lord's coming; who will both bring to light
the secrets of darkness, and will make manifest the counsels
of all hearts; and then will each have praise from God.

Now these things, brethren! have I applied to myself and
Apollos for your sakes, that ye may learn from us not to think above what is written: and that none may pride him-
self in any one teacher against another. Should any one call thee to an account; what hast thou which thou dost not receive? And, if thou didst but receive, why dost thou boast as if thou didst not receive? Are ye then already full with plenty? Are ye already become rich? Do ye reign as kings without us? I wish indeed ye did reign, that we also might reign with you. For I think, that God hath brought us the apostles last upon the stage, as devoted to destruction: for we are made a spectacle unto the world, to angels and to men. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we despised. To this very hour we continue both hungry and thirsty and naked; we are buffeted, and are driven from place to place: we endure labour, by working with our own hands: when reviled, we give good words; when reproached, we take it patiently; when railed at, we entreat: we are become as off-scourings of the world, a refuse of all things, until now.

I do not write these things, as commanding you; but to admonish you, as my beloved children. For, though ye may have ten thousand guides in Christ, yet ye have not many fathers; for I begat you in Christ Jesus through the gospel. I beseech you, therefore, be ye imitators of me. For this have I sent unto you Timothy, who is my beloved and faithful son in the Lord, and will bring to your remembrance my doctrines in Christ, how I teach every where in every church.

Now some are puffed up, as if I were not coming to you: but I will come unto you soon, if the Lord be willing; and I will discover, not the word of these boasters, but the power. For the kingdom of God is not in word, but in power. Which do ye choose? Shall I come unto you with a rod? or with love, and a spirit of meekness?

Ch. V. Is then fornication certainly reported to be among you; and such fornication, as is not even among the Gentiles, that one should marry his father's wife? And are ye puffed up? and have ye not rather mourned; that he, who hath done this deed, may be removed from among you? For I indeed,
absent in body, but present in spirit, have already determined,
as if I were present, concerning him, that hath so done this.

4 In the name of our Lord Jesus Christ, when ye and I, who am
with you in spirit, are gathered together with the power of
our Lord Jesus Christ; deliver this man unto Satan for a
punishment of the flesh, that the spirit may be saved in the
day of our Lord Jesus.

6 This boasting of yours is not good. Are ye not aware,
that a little leaven leaveneth the whole lump? Purge out,
therefore, the old leaven, that ye may be a new lump, inasmuch
as ye are unleavened; for Christ is the passover, that
was slain for us. Therefore, let us keep a festival; not with
old leaven, nor with a bitter leaven of iniquity; but without
leaven, in purity of mind, and in truth.

9 I wrote to you in that letter not to keep company with
fornicators: but not meaning altogether, the fornicators of
this world, or the extortioners, or rapacious, or worshippers
of images: for then ye must needs go out of the world: but
this is what I write unto you; not to keep company with a
brother, if any such be a fornicator, or an extortioner, or a
worshipper of images, or a raider, or a drunkard, or rapacious:

12 with such an one not even to eat. Now, is it for me to judge
even them that are without? No: but judge ye them that
are within; (for them, that are without, God will judge) and
take away from among you that wicked person.

Ch. VI. Doth any one of you, who hath a dispute with his friend,
dare to go to law before the heathen, and not before the
saints? Know ye not that the saints will judge the world?
But, if the world will be judged by you, these mean tribunals
become you not. Know ye not that we shall judge angels?
how much more the affairs of this life? Therefore, whilst ye
have tribunals for the affairs of this life, do ye make them,
who are of no account in the church, your judges? I speak
to your shame. Is there not then a single wise man among
you, who is able to determine a dispute between his brethren;
but brother goeth to law with brother, even before unbelievers?
Certainly, however, there is some defect among you,
that ye go to law with each other at all. Why do ye not
rather suffer yourselves to be defrauded? Whereas your-
9 selves wrong and defraud even your brethren. Know ye not then, that the unjust will not inherit the kingdom of God? Do not deceive yourselves: neither fornicators, nor worshippers of images, nor adulterers, nor impure abusers of themselves with themselves and men, nor thieves, nor extortioners, nor drunks, nor revilers, nor rapacious, will inherit the kingdom of God. And such were some of you; but ye have washed yourselves, but ye are become holy, but ye are made righteous, by the name of the Lord Jesus and by the spirit of our God. All things are lawful unto me, but all things are not profitable: all things are lawful to me, but I will not be brought under the power of any thing. Meats are for the belly, and the belly for meats; but God will destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. And, as God raised the Lord to life, he will also raise up you by the same power. Are ye not aware, that your bodies are members of Christ? Shall I then take these members of Christ to make them members of a harlot? By no means. And know ye not, that he, who joineth himself unto a harlot, is one body with her? For, saith the scripture, The two will be one flesh.

17 But he, who joineth himself unto the Lord, is one spirit with him.

18 Flee fornication: every other sin, which a man may commit, is without the body; but the fornicator sinneth against his own body. Are ye not then aware, that your body is a temple of the holy spirit within you; of which ye receive from God, and are not your own? for ye were bought with a price. Glorify, therefore, God with your body and with your spirit; for they are God's.

Ch. VII. Now, concerning the things whereof ye wrote unto me, it is better for a man not to take a wife. But, because of fornication, let each man have his own wife, and each woman have her own husband. Let the husband give unto the wife the benevolence that is due; and in like manner also the wife unto the husband. The wife hath not the power over her own body, but the husband; and, in like manner, even the husband hath not the power over his own body, but the wife. Deprive not each other unless by consent for a season;
that ye may be at leisure for fasting and for prayer; and come together again, lest Satan tempt you through the incontinence of your flesh. But this I speak by permission, not by commandment. For I wish all men to be as I myself also am: but each hath his own gift from God; one after this manner, and another after that. But I say to the unmarried and the widows; It is better for them to continue as I also am. But, if they have not continence, let them marry: for it is better to marry than to be on fire.

But those already married I charge: yet not I, but the Lord: Let no wife separate herself from her husband. Now, if she should even separate herself, let her remain unmarried, or be reconciled to her husband: and, Let no husband put away his wife.

But to the rest I am speaking, not the Lord. If any brother have a wife that is an unbeliever, and they mutually agree to dwell together, let him not put her away. And let no wife also, if they mutually agree to dwell together, put away a husband that is an unbeliever. For that unbelieving husband is made holy by his wife; and that unbelieving wife is made holy by her husband: else your children would be unclean; whereas they are holy. And how canst thou tell, O! wife, but thou mayest save thy husband? Or how canst thou tell, O! husband, but thou mayest save thy wife? But, if the unbelieving wife or husband wish to separate themselves, let them separate; no brother, or sister, is a slave in such cases: moreover, God called us to peace. So then, as God hath distributed to each, as the Lord hath called each, so let every one walk; and so enjoin I in all the churches. Was any one called when circumcised? let him not alter his circumcision. Was any one called in uncircumcision? let him not circumcise himself. Circumcision is nothing, and uncircumcision is nothing; but an observance of God's commandments is every thing. Let each continue in the condition, wherein he was called. Wast thou called when a slave? care not for it: yea, even if thou canst be free, continue as thou art. For the slave, that was called in the Lord, is the Lord's free-man: and, in like manner, he who was called when free, is a slave of Christ. Had ye bought your freedom? become not slaves.
23 to men. In that condition, therefore, brethren, wherein each
was called, let him continue with God.
24 Now, concerning young unmarried people, I have no com-
mandment of the Lord; but I will give an opinion, as a man
mercifully favoured with a trust from the Lord. It is better
therefore, I think, on account of the present troubles, it is bet-
ter for a man to continue as he is. Art thou bound unto a
wife? seek not to be loosed. Art thou free from a wife?
25 seek not a wife. If, however, thou marry, thou hast not done
amiss; and, if the virgin marry, she hath not done amiss;
though such will have trouble in the flesh: but I spare you.
26 This, however, I say, brethren; the time henceforth is
straightened: so that they, who have wives, should be as
though they had none; and they, who weep, as though they
wept not; and they, who rejoice, as though they rejoiced not;
27 and they, who buy, as possessing not; and they, that use this
world, as not using it to excess: for the fashion of this world
28 is passing away; and I wish you to be without anxiety. The
unmarried man is anxious about the things of the Lord, how
29 he may please the Lord: but the married man is anxious
about the things of the world, how he may please his wife;
30 and is distracted. The unmarried woman also, and the vir-
gin, is anxious about the things of the Lord, that she may be
holy both in body and mind: but the married woman is anxious
about the things of the world, how she may please her hus-
band. Now I say this for your own good; and not that I may
cast a snare over you; but for decency, and for an attendance
32 upon the Lord without distraction. But, if any one appre-
hend a dishonour from his virginity continued beyond the
time; it ought so to be, let him do what he pleaseth, he doeth
33 not amiss, let such marry. But he, who continueth stedfast
in his heart, having no necessity, but hath power over his own
will, and is determined in his heart to keep his virginity, doeth
34 well. So then even he, who giveth it in marriage, doeth
35 well; but he, who giveth it not in marriage, doeth better. A
wife is bound by law as long as her husband liveth; but, if
her husband fall asleep, she is free to marry whom she pleas-
eth, but only in the Lord. She will be happier, however, if
she continue as she is, in my opinion; and, I think, even I
have a divine spirit.
1 CORINTHIANS VIII. IX.

Ch. VIII. Now concerning idol-sacrifices, do we understand this matter, because we all have knowledge? This knowledge puffeth up, but love improveth. But, if any one have the credit of knowing any thing, he knoweth nothing yet as he ought to know. But, if any one love God, he knoweth this matter truly. Concerning therefore the eating of idol-sacrifices, we know that a worldly idol is nothing; and that there is no God but one. For, though there be gods, both celestial and terrestrial, by name: (as there are many gods and many lords of this sort) to us there is but one God, the father, from whom are all things, and we for him; and one Lord Jesus Christ, through whom are all things, and we through him.

But all have not this knowledge: for some, accustomed to the idol, eat as of an idol-sacrifice to this hour; and their conscience, being weak, is defiled. But our food will not bring us into judgment before God: for neither, if we eat not, shall we gain any advantage; nor, if we eat, shall we suffer any loss. But take heed, lest this power of yours become by any means a stumbling-block to the weak. For, if any one see thee, who hast knowledge, sitting at meat in an idol-temple, will not the conscience of that man, as he is weak, be emboldened to eat the idol-sacrifices? And so thy knowledge will destroy this weak brother, for whom Christ died. Now, when ye sin thus against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if food draw my brother into sin, I will not eat flesh for ever, that I may not draw my brother into sin.

Ch. IX. Am I not a free man? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not ye my workmen, ship in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for ye are the seal of my commission from the Lord. Mine answer to them, who question me, is this: Have we not power to eat and to drink? Have we not power to take with us a sister for a wife, as well as the rest of the apostles and the brethren of the Lord and Cephas? Or have I and Barnabas alone no power to leave off labouring? Who ever goeth to war at his own charges? Who planteth a vineyard, and doth not eat of its fruit? Or who tendeth a flock, and eateth not of the milk of that flock? Say
1 Corinthians IX.

9 For it is written in the law of Moses: "Mazzle not an ox, whilst he is treading out the corn." Dost God care for the ox only? Or doth he certainly say this for our sakes also? For our sakes, no doubt, it was written; because the ploughman should plough in hope, and the thresher be in hope of partaking. If we have sown in you these spiritual things, is it a great matter if we reap from you those carnal things?

12 Since others, by this authority, are partakers of you, ought not we rather? Nevertheless, we have not used this authority, but endured all things, that we may cause no hindrance to the gospel of Christ. Know ye not, that they, who perform the services of the temple, live by the temple? and that they, who attend at the altar, partake of the altar? And, after the same manner, hath the Lord appointed that the preachers of the gospel should live by the gospel. But I have used none of these things: nor do I write thus, that it should be so done unto me; for it were better for me to die, than that any one should deprive me of this satisfaction. I cannot glory indeed in thus preaching the gospel; because a necessity lieth upon me: alas! for me, if I preach not the gospel!

17 For, if I do this willingly, I have a reward: but, if I am entrusted with an office without my consent, what is my reward then? to make the gospel of Christ, whilst I preach it, without charge, in not using to the utmost my privilege in the gospel. For, when I was free from all men, I made myself a slave to all, that I might gain the more. Accordingly, to the Jews I became as a Jew, that I might gain Jews: to those under a law, as under a law, that I might gain those under a law: to the lawless, as lawless, (though not lawless before God, but under the law of Christ) that I might gain the lawless. To the weak I became as weak, that I might gain the weak. I am become all things to all men, that I may save all.

23 And all this I do for the gospel, that I may become a joint-taker with others of it. Do ye not observe, of the runners in a race, that all run, but one only receiveth the prize? So run ye also, that ye may win. Now every candidate is temperate in all things: and they indeed to obtain a crown, that will fade away; but we, an unfading crown. I therefore so run, as
1 CORINTHIANS IX. X.

one not doubtful of the prize; I so fight, as one that striketh
27 not the air only: but I bruise my body and keep it under;
est by any means, after proclaiming others to be conquerors,
I myself should lose the prize.

Ch. X. Moreover, brethren, I wish you to observe, that all our
fathers were under the cloud, and all past through the sea,
2 and all were baptized unto Moses in the cloud and in the
3 sea; and all ate the same spiritual food, and all drank the
4 same spiritual drink; for they were drinking of a spiritual
rock which followed them: and that rock was the Christ.
5 With most of them, however, God was not well pleased; for
6 they were overthrown in the wilderness. Now these things
are patterns for us, that we may not lust after hurtful things,
7 as they also lusted: nor, like some of them, worship images;
as it is written: The people sat down to eat and to drink, and
8 rose up to play. Neither let us commit fornication, as some
of them committed; and fell in one day three and twenty thou-
9 sand. Neither let us weary out God with trials, as some of
10 them also tried him; and perished by serpents. Neither do ye
murmur, as some of them also murmured; and perished by
11 the destroyer. Now all these things befall them, and were
written to admonish us, upon whom the ends of the ages are
12 come. Wherefore, let him, who thinketh himself to stand,
13 beware lest he fall. No trial hath come upon you, but such
as is common to man: and God may be relied on, that he
will not suffer you to be tried above your ability; but
with the trial will also give you power to bear its effects.
14 Wherefore, my beloved brethren! flee from image-wor-
15 ship. I am speaking unto men of understanding: judge ye
16 what I say. That cup of blessing, over which we bless God,
is it not a partaking of the blood of Christ? The loaf, which
17 we break, is it not a partaking of the body of Christ? As
there is one loaf, so we are all but one body: for we all par-
take of that one loaf. Consider the carnal ordinances of
Israel. Do not they, that eat the sacrifices, partake in com-
mon of the altar? What then do I mean? that an idol is
19 any thing, or that an idol-sacrifice is any thing? By no
means; but that the Gentiles offer their sacrifices to demons,
and not to God; and I do not wish you to partake in the
21 worship of these demons. Ye cannot drink a cup of the Lord and a cup of demons: ye cannot partake of a table of the Lord and a table of demons. Do we wish then to provoke the Lord to jealousy? Are we stronger than he? All things are lawful, but all things are not profitable; all things are lawful, but all things do not contribute to improvement. Let no one seek his own good, but let each seek the good also of his neighbour. Eat whatsoever is sold in the shambles, asking no questions for conscience' sake: for the earth is the Lord's, and the fulness thereof. But if any unbeliever invite you, and ye wish to go, eat whatsoever is set before you; asking no questions for conscience' sake. But, if any one say unto you, This is an idol-sacrifice: eat not of it, because of him, who informed thee, and for conscience' sake: I mean not so much thine own conscience, as that of thy neighbour: for why should my liberty be condemned by another's conscience? But, if I partake with thankfulness, why am I evil-spoken of for what I am thankful for? Whether, therefore, ye eat or drink, or whatsoever ye do, do it all to the glory of God. Put no stumbling-block before Jews, or Greeks, or the church of God; even as I please all men in all things, not seeking mine own advantage, but the advantage of all, of all, that they may be saved. Be ye imitators of me, as I also am of Christ.

2 Now I praise you, brethren, for remembering me in all things, and holding fast the doctrines as I delivered them unto you. And I wish you to know, that Christ is the head of every man; and that the man is the head of the woman; and that God is the head of Christ. Every man, who prayeth or teacheth with his head covered, dishonoureth his head: but every woman, who prayeth or teacheth with her head uncovered, dishonoureth her head; for it is the same thing as if she were shorn. For, if a woman be not covered, let her cut off her hair: but, as it is shameful for a woman to cut off her hair, or to shave herself, let her keep herself covered. For a man ought not to cover his head, as he is a glorious image of God; but woman is a glorious image of man. For man came not from woman, but woman from man: nor was man created for the woman, but woman for the man. For
1 CORINTHIANS XI.

this cause ought the woman to have a veil upon her head on account of the messengers. But neither are men to be sep-
ared from women, nor women from men, in the Lord. For, as the woman was from the man, so also is the man by the woman: and all things are from God. Determine for yourselves. Is it becoming for a woman to pray unto God un-covered? Doth not nature herself teach you, that, if a man have long hair, it is a dishonour to him; but that, if a woman have long hair, it is a credit to her? since that hair was given for a veil. If any one, however, love contention, neither we nor the church of God allow this custom. And such is my charge to you.

But I praise you not, that your assemblies are not for the better, but for the worse. For, first of all, when ye come together in the church, I hear that there are divisions among you: and I partly believe it. For indeed there must be parties among you, that the approved among you may become manifest. So then, when ye meet together, it is not to eat a supper of the Lord: because, at the eating of it, each taketh first his own supper; and one is hungry, and another is drunken. Have ye not houses to eat and to drink in? Or do ye despise the church of God, and shame the poor? What can I say unto you? Shall I praise you in this? I praise you not. For I received from the Lord, what also I delivered to you, that the Lord Jesus, on the night when he was going to deliver himself up, took a loaf; and, when he had given thanks, brake it, and said, "Take, eat; this is my body, which is given for you: do this in remembrance of me." In the same manner also he took the cup after supper: and said, "This cup is the new covenant of my blood: this do in remembrance of me." For, as often as ye eat this loaf, and drink this cup, ye make a declaration of the Lord's death till he come. Wherefore, whosoever shall eat this loaf or drink this cup of the Lord unworthily, he is blameable on account of the body and blood of the Lord. But let a man approve himself, and eat accordingly of that loaf and drink of that cup: for he, that eateth and drinketh unworthily, eateth and drinketh punishment to himself; as he maketh no difference between the body of the Lord. For this cause
many of you are weakly and sick, and not a few are falling asleep. For, if ye yourselves had made a difference, ye would not have been so punished; but this punishment from the Lord is a lesson to us, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat this supper, wait for each other; and, if any one be hungry, let him eat at home: that ye come not together unto punishment. And the other things I will set in order, when I come.

Ch. XII. Now concerning these spiritual persons, brethren, I would not have you ignorant. Ye know, that ye were Gentiles, carried away unto those dumb idols, even as ye were led. Wherefore, I let you know, that no one, speaking with a divine spirit, saith that Jesus should be rejected; and no one can say, that Jesus is the Lord, but by a holy spirit. Now there are various distributions of gifts, but the same spirit; and there are various distributions of services, but the same Lord; and there are various distributions of operations, but the same God causeth all these operations in all. And the manifestation of the spirit is given to each as it is expedient. For unto one is given by the spirit a word of wisdom; and to another, a word of knowledge, according to the same spirit; and to another, faith, by the same spirit; and to another, gifts of healing, by the same spirit; and to another, workings of miracles; and to another, teaching; and to another, discernment of spirits; and to another, different kinds of languages; and to another, an interpretation of languages. But all these operations are from this one same spirit, distributing severally, to each as it pleaseth. For, as the body is one, and hath many members, but all these members of this one body, which are many, are but one body; so too is Christ. For we were all baptized in one spirit into one body; whether Jews or Greeks, whether slaves or free-men: and all received drink from one spirit. For indeed the body is not one member, but many: so that, if the foot should say, Because I am not a hand, I am not of the body; it is by no means on this account not of the body. And, if the ear should say, Because I am not an eye, I am not of the body; it is by no means on this account not of the body. If the
whole body were eye, where would be the hearing? If the
whole were hearing, where would be the smell? Accord-
ingly, therefore, God disposed the members severally in the
body, as he pleased. Now, if all the members were one,
what would become of the body? But, as it is, there are
many members, and one body. So an eye cannot say to the
hand, I have no need of thee: or, again, the head to the feet,
I have no need of you. So far from it, those members of the
body, which seem of less importance, are the more necessary:
and to what we think the less honourable members of the
body, to them we give more abundant honour: and our un-
comely members obtain more abundant respect. For our
comely members have no need of honour; but God hath
tempered the body together, by giving greater honour to those
members, which wanted it; that there may be no division in
the body, but that the members may have the same anxiety
for each other: so that, if one member suffer, all the mem-
bers suffer with it; and, if one member receive honour, all
the members rejoice with it. Now ye are Christ's body, and
severally members thereof. And God hath appointed in the
church, first apostles, secondly prophets, thirdly teachers,
then miracles, then gifts of healing, helps, governments,
different kinds of tongues. Are all apostles? Are all proph-
ests? Are all teachers? Have all miracles? Have all gifts
of healing? Do all speak with different languages? Do all
interpret?

Now ye are ambitious of the greater gifts; I will shew
you, therefore, a much better way for your ambition:

Cn. XIII. for, though I speak with the languages of men and of
angels, and have not love, I am but sounding brass, or a tink-
ing cymbal. And, though I have a gift of teaching, so as to
understand all the mysteries and all the knowledge of the
gospel; and, though I have all its faith, so as to remove
mountains; but have not love, I am nothing. Yea, though I
give in portions all my substance to nourish others; and,
though I give up my body, so as to have cause of boasting;
but have not love, I am benefitted nothing. This love is for-
bearing and kind; this love quarrelleth not; this love is not
rash, nor puffeth itself up, nor behaveth with indecorum, nor
seeketh its own advantage, nor is easily provoked, nor thinketh upon evil, nor rejoiceth in falsehood, but rejoiceth in the truth: is contented at all times, full of trust at all times, full of hope at all times, patient at all times. This love will never fail; whereas teaching will be done away, languages will be silent, and knowledge will be destroyed. For our knowledge is imperfect, and our teaching is imperfect: but, when perfection is come, then will these imperfections be done away. So, whilst I was a child, I talked like a child, I had the dispositions of a child, I reasoned like a child: but, when I became a man, I left off these mannerisms of the child. For now indeed I see through a glass with uncertainty; but then I shall see face to face: now I know imperfectly; but then I shall know others, as they also have known me. So then there continueth faith, hope, love; these three: but the Ch. XIV. best of these is love. Follow after this love.

Moreover, be ambitious of the gifts of the spirit; but especially of the gift of teaching. For he, who speaketh with a different language, doth not speak unto men, but unto God: because no one understandeth him, and he speaketh mysteries to himself only; whereas the teacher speaketh to others improvement and exhortation and comfort. He, who speaketh with a different language, improveth himself only; but the teacher improveth a whole church. I wish indeed, that ye all spake with different languages, but rather that ye should teach: for the teacher is better than him, who speaketh with different languages; unless he interpret, that the church may receive improvement. Accordingly, brethren, should I come unto you speaking with different languages, what shall I profit you, unless I speak to you, either by revelation, or with knowledge, or with instruction, or in doctrine? In like manner, those things without life, that give a sound, such as a pipe or a harp, except they give distinct sounds, how shall the tune of the pipe or of the harp be known? For, if a trumpet also give an uncertain sound, who will prepare himself for battle? And, in the same manner, ye, who speak with a different language, except ye speak plainly, how can your speech be understood? ye will continue talking to the air only. There are I know not how many kinds of languages in the world; but none of
11 them is without its meaning. Therefore, if I know not the pow-
er of the language, I shall be a barbarian to the speaker, and
12 the speaker a barbarian to me. So then, as ye are ambitious of
spiritual gifts, be desirous of abounding in them to the im-
13 provement of the church: and, therefore, let him, who speak-
14 eth with a different language, pray so as to interpret. For,
if I pray with a different language, my mind prayeth, but my
15 understanding yieldeth no fruit. What then is to be done?
I will pray with the mind, I will pray with the understanding
also: I will sing praises with the mind, and I will sing praises
16 with the understanding also. For, if thou bless God to thy-
self only, how shall the unlearned hearer say, Amen! after
17 thy thanksgiving, when he understandeth not what thou art
saying? For thou indeed givest thanks well, but thy neigh-
bour is not improved. I thank God, I speak with languages
19 better than you all: but, in a congregation, I had rather speak
five words with my understanding, so as to instruct others
also, than ten thousand words in a different language. Breth-
ren, be not children in your understandings: be even babes
21 in malice, but men in your understandings. It is written in
the law, With the tongues and with the lips of strange nations
will I speak unto this people; but even thus will they not
22 listen to me, saith the Lord: so that these different languages
are a sign, not to the believers but to the unbelievers; and
our teaching, not to the unbelievers, but to the believers.
23 If, therefore, the congregation be met together and all be
speaking with languages, and some unlearned men or unbe-
lievers come in, will they not say that ye are mad? But, if
24 all be teaching, and any unbeliever or unlearned man come
in, he is led by all to conviction, he is led by all to an exam-
ination of himself: the thoughts of his heart are made mani-
fest; and he accordingly falleth on his face to worship God,
shewing thereby that God is indeed among you.
26 What then, brethren, is to be done? When ye come
together, hath any of you a psalm, hath he doctrine, hath he
a language, hath he a revelation, hath he an interpretation?
27 let all be done unto improvement. If any one speak with
a language, let it be by two, or at the most by three, and in
28 turn; and let one interpret: but let him be silent in a con-
1 CORINTHIANS XIV. XV.

gregation, unless there be an interpreter; and let him speak to
himself and to God. Let also two or three teachers speak, and
the rest determine. And, if a revelation be made to another,
who is sitting down, let the first be silent. For ye may all teach
one by one, that all may learn, and all may be admonished;
and the spirits of teachers be subject to teachers; (for God
hath nothing to do with confusion, but with peace:) and so in
all the assemblies of the saints.

34 Let women be silent in your assemblies: for they are not
permitted to speak, but must be in subjection; as the law
also commandeth. And, if they wish to learn any thing, let
them ask their own husbands at home; as it is dishonourable
for a woman to speak in a congregation.

35 What? did the word of God come forth from you? or hath
it reached you only? If any one have the character of a
teacher, or of a spiritual person, he will acknowledge, that
what I am writing to you are commandments of the Lord; but
whose doth not acknowledge this, let him be unknown, as a
spiritual person.

36 Wherefore, brethren! be zealous of the gift of teaching,
and be no hindrance to speaking with languages; but let all
things be done decently and in order.

Ch. XV. Now I wish you to consider, brethren! to what purpose
I preached these glad tidings, which I did preach unto you,
which also ye received, and on which ye stand, and by which
ye must be saved; if ye maintain them not: for then ye
believed in vain.

3 For I delivered unto you as a principal thing, such as I
indeed received it, that Christ died for our sins, according to
the scriptures; and that he was buried, and that he was
raised to life on the third day, according to the scriptures;
and that he was seen by Cephas, and then by the twelve.
6 Afterwards he was seen by above five hundred brethren at
once; of whom the greater part is yet alive, though some are
fallen asleep. Afterwards he was seen by James, and then
8 by all the apostles. Now last of all, he was seen by me also,
9 as the one born out of due time: for I am the least of the
apostles, unworthy to be called an apostle, because I harassed
10 the church of God. But, by extraordinary favour, I am what
1 CORINTHIANS XV.

I am; and this favour of God towards me was not vain, because I laboured more abundantly than they all: yet not 11 I, but that favour of God, which was with me. Whether, however, I or they have laboured, such is our preaching, and such was your belief.

12 Since then the resurrection of Christ from the dead is thus proclaimed, why say some among you, that there is no res-
13 urrection of the dead? Now, if there be no resurrection of 14 the dead, neither hath Christ been raised: and, if Christ have not been raised, then is our preaching vain, and your belief is 15 also vain. Nay, we are detected also of false testimony concerning God; because we testified of God, that he raised 16 up the Christ; whom he did not raise up: for, if the dead be 17 not raised up, neither hath Christ been raised: and, if Christ have not been raised, your belief is vain; ye are yet in your 18 sins. Then they also, who have fallen asleep in Christ, are 19 lost; and we, since in this life we have no hope but in Christ, are more wretched than all other men.

20 But indeed Christ hath been raised from the dead; a 21 first-fruits of them, who sleep. For, since by a man came 22 death, by a man will also be a resurrection of the dead: for, as by Adam all die, even so by Christ will all be made alive.

23 But each in his own order: Christ, a first-fruits; next they, that are Christ's, at his coming.

24 Then will the end be, when God the father delivereth up the kingdom to him; during which he will destroy all do-
25 minion and all authority and power: for he will reign till he 26 hath put every enemy under his feet: inasmuch as God hath 27 put all things under his feet: and so the enemy death will 28 be destroyed at last. Now, when the scripture saith, All things are put under him, it manifestly means a subjection besides the subjection to him, who put all these things under 28 Christ. But the son himself, when all these things are put under him, will also submit to God, who put all things under him; that God may be all in all.

29 Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why indeed are they thus baptized, if the dead will certainly live 30 no more? Why should we too expose ourselves to the danger
1 CORINTHIANS XV.

31 of this baptism every hour? I die daily on account of the boastful confidence, which I have in Christ Jesus our Lord.

32 And, though I fought, as far as a man could, with beasts at Ephesus, what advantage shall I have? If the dead will not be raised, let us eat and drink, for to-morrow we die. Do not deceive yourselves: bad company corrupts good manners.

34 Be sober unto righteousness, and mistake not: for some have no knowledge of God. I speak this to your shame.

35 But some one will say, Why are the dead raised up? and,

36 With what body must they come? Thou fool! that

37 which thou sowest, is not brought to life, except it die: and that, which thou sowest, is not sown the body, which it will be, but a bare grain; of wheat, perhaps, or one of the other grains: and God giveth it a body as he pleaseth; and to each of these seeds its peculiar body. All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another of birds, and another of fishes. There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and that of the earthly is another.

41 There is one brightness of the sun, and another brightness of the moon, and another brightness of the stars: even one star excelleth another star in brightness. So will the resurrection of the dead also be. Man is sown unto corruption; he is raised in incorruption: he is sown in dishonour; he is raised in glory: he is sown in weakness; he is raised in power:

44 he is sown an animal body; he is raised a spiritual body.

45 There is an animal body, and there is a spiritual body; and thus saith the scripture: The first man Adam became a living soul: but the last Adam is a spirit, that giveth life. The spiritual, however, was not first, but the animal; and afterward the spiritual. The first, a man from the ground, was dust: the second, a man from heaven, was heavenly. They, that are earthy, are like the Adam of the ground; and they, that are heavenly, like him from heaven. And, as we have borne the likeness of the earthly man, we shall also bear the likeness of the heavenly. I mean this, brethren! that flesh and blood cannot inherit a divine kingdom; nor will this corruption inherit the incorruption thereof. Behold! I tell you a mystery: we shall not all die indeed, but we shall all
1 CORINTHIANS. XV. XVI.

52 be changed, in a moment, in the glance of an eye, at the last trumpet; for the trumpet will sound, and the dead will be 53 raised incorruptible, and we shall be changed. For this corruptible must be clothed with incorruption, and this mortal must be clothed with immortality. But, when this corruptible shall be clothed with incorruption, and this mortal shall be clothed with immortality; then will that scripture 55 be fulfilled, Death is swallowed up in victory. O! Grave, 56 where is thy victory? O! Death, where is thy sting? The sting of Death is sin, and the power of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ! Therefore, my beloved brethren! be ye steadfast, immoveable, always abounding in the work of the Lord; knowing, that your labour will not be vain in the Lord.

Ch. XVI. Now concerning the collection for the saints, do ye also follow, on the first day of the week, my orders to the 2 churches of Galatia. Let each of you lay by him in store according to his ability; that collections may not be made, 3 when I come. Now, when I come, whomsoever ye shall approve, them will I send with letters to carry your liberality unto Jerusalem; but, if it be worthy of my going also, they 5 shall go with me. I will come to you, when I have gone through Macedonia; for I mean to go through Macedonia. 6 But it may be that I shall continue with you, and even pass the winter with you; that ye may send me forwards whithersoever I shall go. For I do not choose to see you now, in passing only; as I hope to stay some time with you, if the 8 Lord permit. But I shall stay at Ephesus until the Pentecost: for a great door of employment is opened to me, and 10 there are many opposers. Now, if Timothy come, take care that he continue without fear among you; for he is performing the work of the Lord, as I also am. Let no one, therefore, set him at nought; but send ye him forwards in peace: 12 for I am expecting him with the brethren. Now concerning our brother Apollos, I earnestly desired him to go unto you with the brethren; but it was not his wish altogether to go 13 at this time; but he will go at a convenient season. Be
watchful; stand fast in the faith; acquit yourselves like
men; strengthen yourselves. Let all things be done by you
in love.

15 But I exhort you, brethren! with respect to the family of
Stephanus, (for ye know that it is a first-fruits of Achaia,
and that they have given themselves up to relieve the saints)
to submit yourselves unto such, and to every one that help-
eth us in our labours. I am glad at the coming of Stephanus
and Fortunatus and Achaicus, because, what was wanted on
your part, they have supplied; for they refreshed my spirit
and yours: acknowledge, therefore, such men.

19 The churches of Asia salute you. Aquila and Priscilla,
with the congregation in their house, send you many saluta-
tions in the Lord. All the brethren salute you. Salute each
other with a holy kiss. The salutation of me Paul with mine
own hand. If any love not the Lord Jesus Christ, let him
be separated from you. Our Lord is coming. The favour of
our Lord Jesus Christ be with you! My love be with you all
in Christ Jesus! Amen.
THE
SECOND EPISTLE OF ST. PAUL
TO THE
CORINTHIANS.

CHAP. I.

Paul, an apostle of Jesus Christ by a divine appointment, and Timothy our brother, unto the church of God, which is in Corinth, and to all the saints in Asia: favour be unto you and peace from God our father, and our Lord Jesus Christ!

Blessed be the God and father of our Lord Jesus Christ! the father of mercies and God of all comfort; who giveth us comfort in every affliction, so that we are able to comfort others in all their affliction with that comfort, wherewith we ourselves are comforted by God: for, as the sufferings of Christ are abundant in us, so doth our comfort also abound through Christ. For if we be afflicted, it is for your encouragement and salvation: and, if we be comforted, it is also for your encouragement, which sheweth itself by enduring the same sufferings that we also suffer. And our hope of you is firm; for we know that, as ye are partakers of these sufferings, ye will likewise be partakers of this encouragement. For we wish you to know, brethren! concerning that affliction, which beset us in Asia, that it lay exceedingly heavy upon us, above our strength; so that we despaired even of life. But we had this conviction of death within ourselves, that we might learn not to trust in ourselves, but in that God which raiseth the dead to life; who delivered us from so great a death, and now delivereth; and will, we trust, still deliver: whilst ye also assist us by prayer; that, as this gracious deliverance was by the means of many persons, thanks might be returned by many on our behalf. For we boast in this testimony of our conscience, that, with the greatest simplicity and purity,
not in fleshly wisdom, but with the utmost kindness of behaviour, we have demeaned ourselves in the world; and more particularly to you. For we are writing to you no other things than what ye know and acknowledge, and, I hope, will acknowledge (for ye in turn acknowledged us to be your boast, as ye are ours) to the last, even unto the day of our Lord Jesus Christ.

And, under this confidence, I was intending to come to you before, that ye might have a second advantage; and to pass through you into Macedonia, and to return to you from Macedonia, and to be sent forwards by you towards Judea. Having this intention, therefore, was I fickle? Or are my intentions like the intentions of fleshly men, that my yea should not be yea, and my nay, nay? But, as God is true, our doctrine among you was not yea and nay: for Jesus Christ, the son of God, who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but was yea in him, even in God, unto his glory through us: for all God’s promises are thus yea in him, and thus truth in him. For he, who gave us authority unto you in Christ, and anointed us, is God; who also set his own seal upon us, and gave us the pledge of the spirit in our hearts. And I call upon God as a witness to myself, that out of tenderness to you I have not yet come to Corinth: not that we are Lords of your faith, Ch. II. but helpers of your joy; for by this faith ye stand. But I determined this in myself not to come again unto you in sorrow: for, if I make you sorrowful, who then is to gladden me? none but he, whom I have made sorrowful. And I wrote unto you for this very reason, that I may not have sorrow, when I come, from those who ought to gladden me: having this confidence in you all, that my joy is the joy also of you all. For in great affliction and distress of heart I wrote unto you with many tears; not to make you sorry, but to make known unto you the more abundant love which I have towards you. Now, if any one have given me uneasiness, this uneasiness is not mine only, but the mutual uneasiness of you all. That I may not add any more burthen, let that rebuke of the many be sufficient for that man: so that, on the contrary, forgive the man, and comfort him, lest he be swallowed
2 CORINTHIANS II. III.

8 up with excessive sorrow. Wherefore, I beseech you, con-
9 firm your love towards him. And for this cause also did I
10 write, to prove whether ye are obedient in all things. Now,
whom ye forgive any thing, him I also forgive: for indeed,
if I forgave any thing, I forgave it for your sakes, before
11 Christ, that Satan may not gain an advantage over us; for
we are not ignorant of his devices.

12 Now, when I was come to Troas on account of the gospel
13 of Christ, and a door was opened for me in the Lord, I had
no rest in my mind, because I found not Titus my brother:
so I left them, and went away to Macedonia. And thanks
14 be unto God! who leadeth us in triumph always in Christ;
and maketh known by our means the smelling incense of his
15 knowledge in every place: for we are in God a sweet savour
of Christ both unto them prepared for deliverance, and them
16 for destruction: to one a deadly savour unto death; to the
other, a living savour unto life; according to the suitableness
17 of each. For we do not, like most, corrupt the word of God;
but, as in sincerity, but, as from God, speak we before God in
Christ.

CH. III. Are we beginning to recommend ourselves again? By
no means; unless we want, as some do, letters of recommenda-
tion to you, rather than letters of recommendation from
2 you. Ye are our letter written in your hearts, understood
3 and read by all men; shewing yourselves to be a letter of
Christ delivered by us; written, not with ink, but with a
power of a living God; not on plates of stone, but on plates
4 of flesh in the heart. Now we have this confidence towards
5 God through Christ: not that we are sufficient of ourselves
to regard any thing as coming from ourselves, but this suffi-
ciency of ours is from God; who hath also thought us worthy
to be ministers of a new covenant, not of a letter, but of a
7 spirit; for the letter killeth, but the spirit giveth life. Now,
if that ministration in letters, engraven upon stones, was so
glorious, that the children of Israel could not look upon the
face of Moses, because of that brightness in his face, which is
8 no more; must not this spiritual ministration be much more
glorious? For, if that ministration of condemnation were
glorious, much more must this ministration of acquittal
abound in glory. For indeed that glory is no glory with respect to the excessive glory of the other: for, if that, which is no more, were with glory; much more must that, which continueth, be in glory. Having, therefore, this hope, we use great plainness of speech; and are not like Moses, who used to put a vail upon his face, that the children of Israel might not at all look upon that, which is now no more: (but their understandings were blinded; for until this very day the same vail remaineth over the reading of that old covenant, not discovered to be done away in Christ; but, even at this day, when Moses is read, a vail covereth their heart; yet when it shall turn to the Lord, that vail will be removed: for the Lord is that spirit, and, where that spirit of the Lord is, there is liberty) but we all, with unveiled face, beholding, as in a looking-glass, the glorious brightness of the Lord, transform ourselves after that image from brightness to brightness, as through a divine power.

Ch. IV. Wherefore, as we have been graciously entrusted with this minis try, we continue not in wickedness; but have renounced the secret practices of shame, not walking with a mischievous cunning, nor employing the word of God deceitfully; but, by the manifestation of the truth, recommending ourselves to every man's conscience in the sight of God. 

(Now, if our gospel also be hid, it is hid through those destructive sins, by which the God of this present age hath blinded the understandings of the unbelievers; so that the brightness of this glorious gospel of Christ, who is an image of God, shine not upon them.) For we proclaim not ourselves, but our Lord Jesus Christ; and ourselves your servants for Jesus' sake. Because that God, who commanded light to shine out of darkness, hath shined in our hearts, to enlighten us with the knowledge of that brightness of God, which is on the face of Jesus Christ.

We have, however, this treasure in earthen vessels, that the extraordinary strength may in every thing appear to be from God, and not from ourselves. We are pressed, but not straightened; perplexed, but not wholly at a loss; driven away, but not utterly forsaken; thrown down, but not killed; bearing about every where the deadly marks of the Lord.
2 CORINTHIANS IV. V.

Jesus on our body, that the life also of Jesus may be displayed in the same body. For we, who are alive, are constantly delivered over unto Death, that the life of Jesus also may be displayed in this mortal body: so that Death sheweth himself in us, but Life in you. Now, having that spirit of faith spoken of in scripture, I believed, and therefore spake; we also believe, and therefore speak: knowing that he, who raised the Lord Jesus to life, will raise us through Jesus, and present us with you.

15 Now all these sufferings are for your sakes, that the favour of the gospel, abounding in many, may make thanksgivings abound also unto the glory of God. Therefore we faint not; for, though our outward man decay, our inward man is renewed day by day. For this light affliction, which is but for a moment, at length produceth for us, in a measure exceedingly abundant, an eternal weight of glory. For we consider not the things, that are seen, but the things, that are not seen: for the things, that are seen, are only for a time; but the Ch. V. things, that are not seen, are eternal. For we know, that, if this tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal, in the heavens. For indeed in this tent we sigh with an earnest desire of clothing ourselves with that heavenly habitation; if indeed, when we have stripped ourselves, we shall not be found naked. For truly we, who are in this tent, groan with the weight thereof; not that we wish so much to put off this, as to put on another; that mortality may be swallowed up in life. But he, who will accomplish for us this very thing, is God; who hath given us the pledge of the spirit. Therefore we are confident at all times, though we know, that, whilst we continue in the body, we are absent from the Lord: (for we walk by faith, not by sight) yet have we greater confidence and desire to depart from the body, and to be present with the Lord. So then, it is our ambition, whether present or absent from Aim, to be acceptable unto him. For we must all be presented before the judgment-seat of Christ, that each may receive either good or evil, according to his deeds in the body. Knowing, therefore, this terror of the Lord, we persuade men, and act
openly before God, and, I trust, appear plainly also to your consciences. For we are not recommending ourselves again unto you, but giving you an opportunity for boasting of us; that ye may be furnished against boasters of outward appearance, and not in heart. For, if we were extravagant in our boasting, it was to God: and, if we are moderate, it is for you. For the love of Christ is urgent upon us, whilst we perceive, that, as one died for all, all then were dead; and he died for all, that they, being thus preserved unto life, might no longer live unto themselves, but unto him, who died for them and was raised up to life. So then we henceforth know no one after the flesh: and, if we have known even Christ after the flesh, yet now know we him no more: so that, if any one be in Christ, he is a new creation; the old things are passed away: behold! all things are become new from God, who reconciled us to himself by Jesus Christ, and gave us the ministry of this reconciliation: for it is God, who is reconciling the world to himself in Christ, by not imputing their sins unto them; and who hath given to us the doctrine of reconciliation. We are ambassadors, therefore, for Christ: as if God were beseeching you, through us, we entreat you, in behalf of Christ, reconcile yourselves unto God: for he made him, who knew not sin, sin for us; that we might be acquitted before God through him. And, as fellow-labourers with God, we beseech you also, that this kindness of God, which ye have received, be not in vain. For he saith: I listened to thee in an acceptable time, and in a day of deliverance did I succour thee. Behold! now is a time most acceptable: behold! now is a day of deliverance. We give no offence in any thing, that our ministry be not blamed; but in every respect approve ourselves as ministers of God, by patiently enduring much: by afflictions, by distresses, by straights, by blows, by imprisonments, by wanderings, by labours, by watchings, by fastings; by purity, by knowledge, by long-suffering, by kindness, by holy affections, by love unfeigned, by true doctrine, by divine power, by the arms of deliverance in the right-hand and left, by glory and disgrace, by evil report and good report; as deceivers, but true; as ignorant, but full of knowledge; as dying, and behold! we
2 CORINTHIANS VI. VII.

10 are alive; as chastened, but not killed; as sorrowful, but always rejoicing; as poor, but making many rich; as having nothing, but possessing all things.
11 Our mouth is opened towards you, O! Corinthians: our heart is enlarged. Ye are not straightened in us, but ye are straightened in your own affections. So then in return, I speak as unto children, do ye also enlarge yourselves. Be not yoke-fellows with unbelievers: for what fellowship can righteousness have with iniquity? and what communion light with darkness? and what agreement Christ with Belial?
15 What part then can a believer have with an unbeliever? and what consent hath a temple of God with idols? For ye are a temple of a living God, as God hath said: I will dwell among them, and will walk about among them; and I will be their God, and they shall be my people. Therefore, come ye out from among them, and separate yourselves, saith the Lord; and eat no unclean thing, and I will receive you to myself, and will be your father, and ye shall be my sons and daughters, saith the Lord Almighty.

Ch. VII. Having, therefore, these promises, beloved brethren! let us cleanse ourselves from all filthiness of body and mind for complete holiness in the fear of God. Make room for us: we have done wrong to no one, we have corrupted no one, we have taken undue advantage of no one. I speak not this to condemn you; for I have told you before, that ye are in our hearts to die together and live together. I use great plainness of speech towards you; I have much boasting on your behalf: I am filled with comfort, and with joy exceedingly abundant, from every affliction, which I endure. For indeed, when we were come to Macedonia, our flesh had no respite, but we were afflicted on all sides: without were fightings; within, alarms. But that God, which encourageth the humble, encouraged us by the coming of Titus: and not only by his coming, but also by that encouragement, which he received on your account; reporting to us your longing, your sorrow, your zeal on my behalf; so that I was the more glad, on seeing no reason to repent of the uneasiness, which I gave you by that letter; though indeed I did repent. For perceiving that ye were made uneasy by that letter but for a short time,
9 I now rejoice; not because ye were made uneasy, but be-
10 cause your uneasiness ended in repentance: for godly sorrow
at length produceth a repentance, that will not change its
mind, unto salvation; but the sorrow of the world at last
11 produceth death. For behold! this godly sorrow of yours,
what earnestness it produced in you! what excuses! what
indignation! what reverence! what fond affections! what
zeal! what revenge! Ye have shewn yourselves altogether
12 pure in this matter. So then I wrote unto you, not so much
on his account, who had done wrong, nor on his, who suffered
wrong; but that the earnestness of your concern for me might
13 be made manifest in the sight of God. On this account we
were encouraged, and an abundantly greater joy was added
to our encouragement by the joy of Titus; for his spirit was
14 refreshed by you all: so that, if I had boasted of you at all to
him, I was not ashamed; but, as all things, which I had
spoken to you, were true, so this our boasting of you to Titus
15 proved also true. And his affections are exceedingly towards
you, when he calleth to mind the obedience of you all, how
16 ye received him with fear and trembling. I rejoice, therefore,
that I have confidence of you in every respect.

Ch. VIII. Now, brethren! we signify unto you the extraordinary
generosity that hath been displayed by the churches of Mace-
2 donia: for, during much trial of affliction, the abundance of
their want and their deep poverty were rich and plenteous
3 in liberality. For, I declare, according to their ability and
4 above their ability, they besought us, of their own accord,
with much entreaty, to accept this liberal communication of
5 their relief to the saints: and not as we supposed; for they
devoted themselves to the Lord first and then to us through
6 the will of God: so that we entreated Titus to finish among
7 you also this contribution, in which he was engaged. Now,
therefore, as ye abound in every thing, in faith, and doctrine,
and knowledge, and all earnestness, and in your love towards
8 us; so abound likewise on this occasion of liberality. I am
not laying an injunction upon you, but am making trial of the
9 genuineness of your love by the earnestness of others. For
consider the kindness of our Lord Jesus Christ; how, while he
was rich, for your sakes he became poor, that ye through his
poverty might be rich. But I am only giving my opinion in 
this matter; as for your advantage; for ye began, not only to 
be willing, but also to perform, a year ago. Now, therefore, 
finish your performance: that, as there was a forwardness 
from being willing, so there may be a finishing also from your 
present plenty. For, if this willingness be first found, it will 
be acceptable according to what it hath, not according to what 
it hath not. Not that others may be eased, and ye burthened; 
but to make an equality: your abundance at this time against 
their deficiency, as their abundance also at another against 
your deficiency; that there may be an equality, according to 
this scripture: *He, who gathered much, had nothing over; 
and he, who gathered little, came not short.*

Now thanks be unto God for putting the same earnestness 
on your behalf into the heart of Titus! for he gladly received 
my exhortation; and, from an extraordinary earnestness, 
gone forth unto you of his own accord. And we have sent 
with him the brother, whose praise in the gospel is throughout 
all the churches: and not merely so, but he was appointed 
our fellow-traveller by the churches, with this liberality, 
which is under our management to the glory of God himself, 
at my desire, cautious as I am in this respect, that no one 
may blame me in the service of these plentiful contributions; 
taking care beforehand to be irreproachable, not only in the 
sight of the Lord, but also in the sight of men. We have 
sent therefore, I say, with Titus that our brother, whom we 
have often experienced in many services to be zealous, but in 
this unusually zealous; under much confidence in your treat-
ment of him as my companion often instead of Titus, and a 
fellow-labourer with him to you: and of them both, as our 
brethren, messengers of various churches, a glory to Christ. 

Wherefore, display to them the proof of your love and our 
boasting of you, in the sight of the churches.

Ch. IX. But indeed concerning this relief of the saints it is su-
2 perluous for me to write unto you, because I know your will-
ingness; of which I say boastfully to the Macedonians, that 
Achaia hath been ready a year ago: and this zeal of yours 
hath provoked many. But I have sent the brethren, that our 
boasting of you in this respect may not be groundless; and
4 that, as I told them, ye may be ready: lest, if the Macedonians come with me and find you unprepared, we, not to say 
5 ye, by such a falling-off should be brought to shame. Therefore, I thought it proper to advise these brethren to go to you 
first, and to prepare beforehand the bounty, which ye signified some time ago; that the same might be ready thus as a bount-
ty, and not as an unreasonable extortion. Now, he, who 
soweth sparingly in this matter, will reap also sparingly; and he, who soweth bountifully, will reap also bountifully. 
7 Each, as he is before disposed in his heart; not grudgingly, or 
8 by constraint: for God loveth a cheerful giver. Now God 
is able to make every kindness abound unto yourselves; so 
that in every thing at all times ye may have all sufficiency, 
9 and abound in every good thing; as it is written: He scat-
tered abroad; he giveth to the poor; his kindness abideth 
for ever.
10 Now may he, who supplieth seed to the sower and bread 
also for food, supply and multiply this seed of yours, and 
11 make this produce of your liberality to thrive, by enriching 
you in every thing unto all bountifulness; such as now caus-
eth through you thanksgiving unto God! Because the supply 
of this contribution not only filleth up the wants of the saints, 
13 but also runneth over in many thanksgivings unto God: for 
through this proof of service God is glorified, by your subjec-
tion to the profession of Christ's gospel, and by this liberal 
14 contribution to them and to all, and by their prayer in your 
behalf; since they are affectionately disposed to you on ac-
15 count of your great and godlike kindness. Thanks, there-
fore, be unto God for his unspeakable gift!

Ch. X. Now I Paul myself, who am humble before you in person, 
but am bold towards you in my absence, entreat you by the 
2 meekness and gentleness of Christ: and I pray, that I may 
not be bold, when I am present, with that confidence where-
with I expect to be bold towards some, who suppose us to walk 
3 after the flesh. For we walk in the flesh indeed, but not after 
4 the flesh: and carry on a war; yet the weapons of this war-
fare are not carnal, but powerful in God to the destruction of 
5 strong holds; throwing down reasonings, and every height 
that raiseth itself up against the knowledge of God, and
2 CORINTHIANS X. XI.

6 enslaving every thought unto the obedience of Christ, and keeping ourselves in readiness to punish every disobedience, when your obedience is complete.

7 Consider what is before you. If any one feel confidence in himself upon being Christ's, let him in turn consider this with himself, that as he is Christ's, so are we also. For, if I should boast even more abundantly of that authority, which the Lord gave us for your improvement, and not for your destruction, I should not be disgraced: that I may not be supposed to terrify you only by these letters. For his letters, say they, are weighty and strong; but his bodily presence is weak, and his words are contemptible. Let such an one consider this; that, as we are in word by letter, when absent, such we were also in deed, when present. For we do not venture to reckon or compare ourselves with those, who recommend themselves indeed, but are not aware, that they are measuring themselves by themselves and comparing themselves with themselves only. But we will not boast of what we have not measured; but according to the measure of that rule, which God portioned unto us. For we do not stretch ourselves too far, as if we reached not unto you; for we do reach even unto you in the gospel of Christ: not boasting, in what we have not measured, in other men's labours; but hoping, as your faith shall thrive, to have our rule lengthened abundantly among you, so as to preach the gospel beyond your country: not boasting, I say, by another's rule, of what was already measured. Now let him, that is willing to boast, boast in the Lord: for not the recommender of himself is approved; but he, whom the Lord recommendeth.

Ch. XI. I wish ye had borne with my boasting a little: but do bear with it; inasmuch as I am zealous for you with an extraordinary earnestness: for I had determined, with myself to present you as a chaste virgin to a husband, even to Christ; but am afraid lest, as the serpent deceived Eve by his craftiness, your minds have been corrupted in the same manner from the simplicity, which is in Christ. For, if one come and preach another saviour, whom we did not preach; or, if ye receive another spirit, which ye did not receive from us; or another gospel, which ye have not already accepted; ye
5 might even then have easily borne with me. For I consider myself as inferior in nothing to the very greatest apostles.
6 And, if I be but a vulgar man in speech, yet I am not in knowledge; but in every thing have shewn myself to the uttermost among you. Have I then done wrong in letting myself down, that ye might be raised up, by preaching with-8 out gift the gospel of God among you? I robbed other churches by receiving wages, for the purpose of my ministry to you: and, when I was with you and in want, I was not idle to the injury of any one; for the brethren, who came from Macedonia, supplied for me that deficiency; so in every thing I kept myself unburthensome to you, and will keep myself. As the truth of Christ is in me, this boasting shall not be stopped against me in the regions of Achaia. Why? because I do not love you? God knoweth that I love you. 12 But what I now do, I will also continue to do, that I may cut off the pretence of those, who wish for a pretence; so that, wherein they boast, they may be found no better than our- selves. For such are false apostles, men of deceitful actions; transforming themselves into apostles of Christ. And no wonder; for Satan himself putteth on the appearance of an angel of light: so that it is no great matter, if his ministers also put on the appearance of ministers of righteousness: whose end will be according to their works. 16 I say again, let no one think me a fool: if so, at least then receive me as a fool, that I also may boast a little. What I am going to say, I say not from the Lord, but as a fool upon this subject of boasting. Since many boast after the flesh, 19 I will boast also: (for ye, who are men of understanding, easily bear with such foolish people. For ye suffer, if a certain person make slaves of you; if a certain person devour you; if a certain person take of you; if a certain person raise himself against you; if a certain person smite you on the face.) I am speaking with respect to my reproach, as though we were so weak: for, wherein any one can venture to boast, I speak foolishly, I can venture also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they Abraham's posterity? so am I. Are they ministers of Christ? I speak foolishly, I am above them: in
labours more abundant; in stripes far exceeding them; in
prisons more frequent; in deaths oft. From the Jews have
I received five times forty stripes save one; thrice have I
been scourged; once was I stoned; thrice have I suffered
shipwreck; a night and a day have I floated in the sea:
often, on my journeys, in perils of floods, in perils of murderers,
in perils from mine own nation, in perils from heathens, in
perils in cities, in perils in wildernesses, in perils by sea, in
perils among false brethren: in labour and weariness; in watch-
ings often; in hunger and thirst; in cold and nakedness; and,
besides these outward things, this pressure upon me daily,
the anxiety for all the churches. Who is weak in the faith,
and I faint not with sorrow? Who stumbleth, and I burn
not with zeal? If I must boast, I will boast of these infir-
mities. The God and father of our Lord Jesus Christ, who is
blessed for evermore! knoweth that I lie not. In Damascus
the governor under Aretas the king was guarding that city
with an intent to seize me; but I was let down the wall-side
in a basket through a window, and escaped his hands.
Ch. XII. Doubtless it is not proper for me to boast: shall I come
then to visions and revelations of the Lord? I know a man,
after he had been a Christian fourteen years, carried away
(whether with his body, I cannot tell, or without his body, I
cannot tell; but God knoweth this to be true) into the third
heaven. And I know, that this man (whether with his body,
or without his body, I cannot tell; God knoweth this to be
true) was carried away into paradise, and heard strange
words, which it is not possible for man to utter. Of such a
man I will boast; but of myself I will not boast, except in
my weaknesses. If, however, I were desirous of boasting, I
should not be foolish; for I will tell the truth:—but I for-
bear; lest any one think of me above what he seeth me to be,
or heareth of me. And, that I might not lift myself up
through the greatness of these revelations, a thorn in the
flesh was assigned me, a messenger of Satan, to buffet me.
With respect to this I thrice besought the Lord, that it might
depart from me: but he said unto me, My favour is sufficient
for thee; since power is seen to perfection in weakness.
Most gladly, therefore, will I rather boast in these weaknesses
of mine; that this power of Christ may overshadow me.
10 Therefore, I take pleasure in weaknesses, in bodily hurts, in distresses, in wrongful usage, in imprisonments, for the sake
11 of Christ: since, when I am weak, then am I strong. I made myself foolish in boasting; ye compelled me: but I ought to have been recommended by you; for I come not behind even
12 the greatest apostles, though I am but nothing. The proofs indeed of the apostle were fully displayed among you, in all
13 patience, in signs, and wonders, and mighty works. For in what were ye inferior to the other churches, but that I was
14 not burthensome unto you? Forgive me this wrong. Behold!
I am ready to come a third time unto you, and I will not be burthensome unto you: for I am not seeking yours, but you;
as the children ought not to lay up stores for the parents, but
15 the parents for the children. But I will most gladly bestow, and bestow even myself, for your souls: even though, the
16 more I love you, I be loved the less myself. However, it may be, that I was not burthensome unto you indeed, but
17 craftily deceived you some other way. Did I then take an undue advantage of you by any one, whom I sent unto you?
18 I entreated Titus to go, and sent with him that brother: did Titus take any undue advantage of you? Did we not walk
with the same disposition? Did we not walk: in the same
19 steps? Do ye think, on the other hand, that we are making excuses to you? Before God in Christ we speak all these
20 things, beloved brethren! for your improvement. But I am afraid, lest, when I come, I should find you such as I do not wish; and I be found by you, such as ye wish not: lest there be among you strifes, rivalries, passions, provocations, slan-
ders, whisperings, swellings, quarrels: lest me, on the other hand, when I am come unto you, my God should humble;
and I should bewail many, who have done wrong before, but have not repented of the uncleanness and fornication and lasciviousness, which they have committed.

Ch. XIII. Behold! I am preparing for the third time to come unto you. By the mouth of two or three witnesses shall
2 every matter be established. I told you before, and I tell you beforehand the second time, as if present, though absent, and by letter, to those who have heretofore done wrong, and
to all the rest; that, when I am come again, I will not spare
3 them; since ye desire a proof of Christ's speaking by me;
who is not weak towards you, but is powerfully displayed
4 among you. For, though he died on a cross in weakness, yet
he liveth by divine power: and we, in the same manner, are
weak in him, but shall shew ourselves alive with him by a
5 divine power among you. Try yourselves, whether ye be in
the faith; examine yourselves. Do ye not perceive in your-
selves, that Jesus Christ is in you? unless ye are without dis-
cernment. I trust, however, that ye will be convinced, that
7 we are not without discernment. But I pray unto God, that
he would do unto you no evil at all: not that our discern-
ment may appear, but that ye may do what is right, even
8 though we should appear without discernment. For we have
9 no power against the truth, but in behalf of the truth. And
we rejoice, when we are weak, and ye are strong: and this
10 is what we pray for, even your fitness. For this cause I write
thus, when absent, that I may not use sharpness with you,
when present; according to the authority, which the Lord
hath given me, for improvement, and not for destruction.
11 Finally, brethren! rejoice, make yourselves complete, en-
courage each other, be of one mind, be at peace: and the God
12 of love and peace be with you! Salute one another with a
13 holy kiss: all the saints salute you. The favour of our Lord
14 Jesus Christ, and the love of God, and the fellowship of the
holy spirit, be with you all! Amen.
41
THE

EPISTLE OF ST. PAUL

TO THE

GALATIANS.

CHAP. I.

Paul, an apostle, (not from men, nor by any man, but by Jesus Christ and God the father, who raised him from the dead) and all the brethren, that are with me, to the churches of Galatia: favour unto you and peace from God our father, and our Lord Jesus Christ! who gave himself for our sins, that he might take us to himself out of the present wicked age, according to the will of God our father: to whom be the glory for ever and ever! Amen.

I wonder that ye are so soon transferring yourselves from Christ, who called you with favour, to another gospel: which indeed is not another; but there are some that trouble you, and wish to alter the gospel of Christ. But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach it unto you, let him be rejected. As we told you before, so now I tell you again, if any one preach a different gospel to you from what ye received from us, let him be rejected. For am I now seeking the approbation of men, or of God? If indeed I were attempting to please men, I should not be a servant of Christ. But I give you to understand, brethren! that the gospel, preached by me, is not according to man: for indeed I did not receive it from man, nor from mine own knowledge: but by a revelation of Jesus Christ. For ye have heard of my former way of life in the religion of the Jews; that I used to harass and lay waste exceedingly the church of God: and made advances in the Jewish religion above most of the same age in my nation, from a more abundant zeal for the traditions of my fathers.
15 But, when God, who set me apart from my birth and called
me by his favour, was pleased to reveal his son by me, that I
might proclaim the glad tidings of that son among the nations;
immediately, without having recourse to flesh and blood, or
going up to Jerusalem to them, who were apostles before me,
I went away into Arabia, and came back again to Damascus.
18 Three years after, I went up to Jerusalem to inquire for Pe-
ter; and abode with him fifteen days. But I saw no other of
the apostles, save James the Lord's brother. And as to what
21 I am writing to you, behold! before God, I lie not. After-
wards, I went into the countries of Syria and Cilicia; and
was unknown in person to those churches of Judea, which
23 acknowledged Christ: they had only heard; He, who harassed
us once, is now preaching that faith, which he was lately lay-
ing waste. And they glorified God on my behalf.
Ch. II. Then, fourteen years after, I went up again to Jerusalem
2 with Barnabas, and took Titus also with me: but I went up
by the direction of a revelation; and laid before them that
gospel, which I preach among the Gentiles; but privately, to
them of reputation: yet not as though I were running, or had
3 run, in vain. But Titus, who was with me, though a Greek,
4 would have been compelled to circumcise himself by some
false brethren, who had craftily introduced themselves to ob-
serve maliciously that liberty, which we have in Christ Jesus,
5 that they might make us slaves: with whom we complied not
even for a moment, that the true gospel might still continue
6 among you. Now they, who had the character of being some-
thing (whatever they were, it maketh no matter to me; God
accepteth no man's person) they, I say, who had this charac-
ter, gave me no instructions; but, on the contrary, perceiving
that I had been entrusted with the gospel of uncircumcision,
8 as Peter with that of circumcision; (for he, who gave Peter
the authority of an apostle to the Jews, gave me also a com-
mission to the Gentiles) and understanding what favour had
been shewn me; these pillars, James and Cephas and John,
gave unto me and Barnabas a right-hand of fellowship; that
we should go to the Gentiles, and they to the circumcision;
10 only that we should remember our poor countrymen: and I
accordingly was very earnest in that matter.
11 Now, when Peter came to Antioch, I withstood him to the face, because he was to be blamed: for, before some came from James, he used to eat with the Gentiles; from whom he withdrew and separated himself, when they came; fearing those of the circumcision. And the other Jews also played the hypocrite with him; so that even Barnabas was led away too by this hypocrisy. But, when I saw that they were not keeping the straight path of the truth of the gospel, I said unto Peter before them all: When thou, who art a Jew, livest like the Gentiles, and not like the Jews, why dost thou com-
pel the Gentiles to live like the Jews? We, who were born Jews and not sinners of the Gentiles, convinced that no man can be acquitted by a performance of any law, but only by faith in Jesus Christ, even we have believed on Christ Je-
sus, for acquittal by faith in Christ, rather than by the per-
formance of a law; for by no performance of a law will any man ever be acquitted. But, if we, after looking for acquittal in Christ, place ourselves in the condition of sinners, must
18 Christ be made a minister of sin? By no means. For, if I build up again what I had destroyed, I place myself in the condition of a transgressor. For I, who was under a law, died to a law, that I might live unto God. I have been cru-
cified with Christ; so that I live myself no longer, but Christ liveth in me: and my life now, in the flesh, I live by faith in that son of God, who loved me and gave himself for me.
21 I set not aside this kindness of God: for, if an acquittal could be had by any law, then did Christ die in vain.

Ch. III. O! foolish Galatians, who hath bewitched you from obedience to the truth? before whose eyes Jesus Christ cru-
cified was so clearly represented. I wish to know this one thing of you: Did ye receive the spirit from the performance of a law, or from obedience to faith? Are ye so foolish as to look for completion from the flesh, after beginning in the spirit? Have so many things been done for you in vain? if indeed in vain. Now did he, who supplied you with the spirit, and wrought miracles among you, do these things from a performance of a law, or an obedience to faith? as Abra-
ham believed God, and it was reckoned unto him for right-
eousness. Understand, therefore, that they of faith are the
GALATIANS III.

8 only sons of Abraham: and the scripture, foreseeing that God would justify the Gentiles by faith, gave this joyful promise long ago to Abraham: All the Gentiles will be blessed in thee. So then they of faith are blessed with that faithful Abraham. For as many, as profess a performance of a law, are liable to a curse: for it is written, Cursed be every one, that continueth not in the performance of all the precepts of this book of the law. (Moreover, that no one can be righteous before God by a law, is plain from this scripture, The righteouseous by faith only will save his life. But the law is not of faith; for it saith, The man, who performeth these things, shall live by them.) Now Christ hath bought us off from this curse of the law, by being made a curse for us; for it is written, Cursed is every one, which hangeth on a tree: that the blessing of Abraham might come in Christ Jesus unto the Gentiles, for us to receive through this faith that promise of the spirit.

15 Brethren! I am speaking of a common custom. An agreement amongst men, once settled, no one can set aside, or add anything to it. Now these promises were spoken to Abraham and to his offspring. The scripture saith not, To thine offspring; as if speaking of many, but as if speaking of one, To thine offspring: which is Christ. Now I mean this: a covenant, which had been settled long ago by God, the law, given four hundred and thirty years after, cannot set aside so as to destroy the promise. For, if the inheritance be by a law, it is not then by a promise; but God kindly gave it unto Abraham with a promise. To what purpose then was the law? because of the transgressions of the world, until that offspring, to which the promise belonged, should come, was the law introduced, through the ministry of angels, by the hand of a mediator. But this mediator had no concern with one of the parties; and God is but one of the two. Is the law then against the promises of God? By no means: for, if any law could have been given, able to save life, then truly would this acquittal have been by a law. But the scripture hath shut up all mankind together under sin, that the promise by faith might be given to the believers. For, before that faith came, we were kept shut up together under a law until
that faith should be revealed: so that the law was our con-
ductor unto Christ, that we might be delivered by faith. But,
now this faith is come, we are no longer under a conductor:
for ye are all sons of God through this belief in Christ Jesus.
For as many of you, as were baptized unto Christ, have put
on Christ. There is no Jew, nor Greek; there is no slave,
nor freeman; there is no male, nor female; for ye are all
one, in Christ Jesus. And, if ye are Christ's, then are ye
Abraham's offspring, and heirs according to promise.

Ch. IV. Now what I mean is, that as long as the heir is a child,
he differeth nothing from a servant, though every thing be his
property: but he is under guardians and stewards, until the
time appointed by the father. And we, in the same manner,
whilst children, were kept as servants under the elements of
the world: but, when the full time was come, God sent forth
his son, born of a woman and under a law, to buy out the
freedom of those under a law, that we might receive the adopt-
tion of sons. Now, to shew that ye are sons, God sent forth
the spirit of his son into your hearts, crying out, Abba!
Father! So then thou art no longer a servant, but a son;
and, since a son, an heir also of God through Christ. Yet
then indeed, from an ignorance of God, ye were slaves to
what are in truth no gods: but now, since ye know God, or
rather are known by him, why are ye turning back again to
these weak and beggarly elements, to which ye are desirous
of becoming slaves as before; and are observing days, and
months, and times and years? I am afraid for you, lest I have
bestowed upon you labour in vain.

Be as I am; for I indeed am as ye are: I entreat you,
brethren! Now ye know with what weakness of the flesh I
preached the gospel unto you at first: and that trial of mine in
the flesh ye did not despise nor disdainfully reject, but receiv-
ed me as a messenger of God, as Christ Jesus himself: How
happy were we then in each other! for I declare unto you,
that, had it been possible, ye would have plucked out your
very eyes and given them unto me. So then I am become
your enemy by dealing truly with you! Their zeal for you
is not for your good, but from a wish to shut you out from us,
that ye may be zealous of them. It is good indeed to have a
zeal at all times for a good person; and not only when I am present with you.

19 My dear children! whom I am bearing again till Christ be formed in you; I was wishing to come unto you lately, and to change my voice: for I am distressed about you. Tell me, ye, who wish to be under a law, will ye not listen to that law? It is written then, that Abraham had two sons; one by the servant, and one by the free-woman. Now that by the servant was born after the usual manner; but that by the free-woman, in consequence of the promise. Which things have a further meaning; for these women signify the two covenants: one covenant from mount Sinai, bearing children to bondage; which is meant by Hagar: for this character, Hagar, signifieth mount Sinai in Arabia, and agreeth with the present Jerusalem, which is in bondage with her children.

25 But the Jerusalem, which is above, is signified by the free-woman, who is the mother of us all. For it is written, Rejoice, thou barren! that bearest not: break out into a loud cry, thou that travailest not! for the children of the forsaken woman will be more than her’s who hath the husband. Now we, brethren! as Isaac was, are children of promise. But, as he, who was born after the flesh, used to vex him, who was after the spirit; even so is it now. But what saith the scripture? Send away the servant and her son: for the son of the servant must not inherit with the son of the free-woman.

31 So then, brethren! we are not children of a servant, but of that free-woman.

Ch. V. Continue, therefore, in this liberty, with which Christ hath made you free; and fasten not yourselves in a yoke of slavery. Behold! I Paul tell you, if ye circumcise yourselves, Christ will profit you nothing: and I declare again earnestly to every man, who circumciseth himself, that he is bound to perform the whole law. Ye, who seek for acquittal under a law, have done with Christ: ye are fallen from that favour. For we entertain a hope of acquittal under a spiritual dispensation by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith, which sheweth itself in love. Ye were running well: who hath come in your way, that ye should not obey the truth?
GALATIANS V. VI.

8 Such persuasion was not after the manner of him, who called you. A little leaven leaveneth the whole lump. I have the utmost confidence in you that ye will not alter your minds: and he, who causeth you this trouble, shall bear the punishment, whosoever he be. Now I, brethren! if I still preach circumcision, why am I thus wrongfully treated still? Then the stumbling-block of the cross would be put away. I wish that they, who are unsettling you, may lament it. Ye were indeed, brethren! called unto liberty: not, however, unto liberty as an opportunity for the flesh: but serve each other in love. For the whole law is fully performed in one commandment, even in this: Thou shalt love thy neighbour as thyself. But, if ye keep biting and devouring each other, take heed that ye be not consumed by each other. But I say, Walk spiritually; and practise not fleshly lust. For the desire of the flesh is in opposition to the spirit; and that of the spirit to the flesh: and these things are so contrary to each other, that ye do not, what ye could wish. But, if ye be spiritually led, ye are not under a law. Now the works of the flesh are manifest; they are adultery, fornication, uncleanness, lasciviousness, image-worship, poisoning, enmities, strife, seditions, sects, envying, murders, drunkenness, reveling, and such like: concerning which I tell you beforehand, as indeed I told you heretofore, that the practisers of such things will not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance: against such things there is no law. Now they, that are of Christ, have crucified the flesh with its passions and the desires thereof. Since we are alive through the spirit, let us walk also by the spirit. Let us not be vain-glorying; provoking one another, envying one another.

CH. VI. Brethren! if a man be overtaken in any fault, do ye, that are spiritual, make him whole again with a spirit of meekness; considering thyself, lest thou also be overtaken. Carry each other's burthens; and thus will ye fully execute the law of Christ. Now, if a certain person think himself to be something, he deceiveth his own heart: for he is nothing. So let each examine his own performance; and then he will
GALATIANS VI.

keep his boasting to himself, and not boast against his neighbour. For every one shall bear his own burthen. Now let him, who is taught the word, make the teacher thereof a part-taker in all good things. Do not deceive yourselves; God is not to be imposed on: whatever a man may sow, that will he also reap. He, who soweth on the flesh, will from the flesh reap destruction; and he, who soweth on the spirit, will from the spirit reap everlasting life. But let us not be weary in well-doing: for, in due season we shall reap, if we faint not. So then, as we have opportunity, let us do good unto all men; but especially to the household of the faith.

See in what large letters I have written to you with mine own hand. As many, as wish to make a fair shew in the flesh, are forcing you to circumcise yourselves; merely that they may not suffer trouble for the cross of Christ. For neither do they, that are circumcised, keep the law; but wish you to circumcise yourselves, that they may boast of your flesh. May I, however, boast of nothing but the cross of our Lord Jesus Christ! by which the world was crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature. And, as many as shall walk by this rule, peace and mercy will be upon them, and upon the Israel of God.

Finally, let no one give me any trouble; for I bear in this body of mine the marks of the Lord Jesus.

The favour of our Lord Jesus Christ be with your spirit, brethren! Amen.
THE

EPISTLE OF ST. PAUL

TO THE

EPHESIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by a divine appointment, to the saints at Ephesus, and to the faithful in Christ Jesus:
2 favour be unto you and peace from God our father, and our Lord Jesus Christ!
3 Blessed be the God and father of our Lord Jesus Christ! who hath liberally bestowed upon us every spiritual blessing
4 in the heavenly dispensation by Christ; accordingly as he chose us for himself in him before the foundation of the Jewish state, that we might be holy and without spot in the presence
5 of himself: having long ago in his love appointed us his adopted sons through Jesus Christ, according to the good
6 pleasure of his will, to the praise of that glorious kindness, with which he graciously favoured us through that beloved
7 son; in whom we have the redemption, the remission of sins through his blood, according to the riches of his kindness,
8 which he made to overflow on us in all wisdom and understanding, by making known to us that mystery of his will according to the gracious intention, long ago determined in
9 himself, for a dispensation at the accomplishment of the time, to collect unto himself under one head all things, both
10 in the heavens and upon the earth, in Christ; in whom we also obtained our lot under an appointment made long ago according to a purpose of him, who performeth all things by the
12 determination of his own will: that we, who have hoped in
13 Christ from the first, might be to the praise of his glory: in whom ye also, who heard and believed the doctrine of the truth, even the gospel of your salvation, were sealed by the
14 holy spirit of the promise, which is an earnest of our inheritance, for a deliverance of those, whom he hath gained out of the world for himself unto the praise of his glory. And, therefore, I, upon hearing the faith, which is among you, in the Lord Jesus, and your love to all the saints, cease not giving thanks in your behalf, by making mention of you in my prayers; that the God of our Lord Jesus Christ, the father of glory, would give you a spirit of wisdom and revelation by a knowledge of himself; having the eyes of your mind enlightened, so as to know what is the hope of this call by him, and what the glorious riches of that inheritance, which he hath given you among the saints; and what towards us believers that extraordinary greatness of his power, according to the mighty operation of strength, which he wrought in Christ, by raising him from the dead, and setting him at his own right-hand in the heavenly dispensation, above all empire and authority and power and dominion, and every name that is named not only in this, but also in the future, age: and hath put all things in subjection under his feet, and hath appointed him a head over all things to the church, which is his body, the fulness of him, who completely filleth all things.

Ch. II. And you hath he brought to life with Christ, who are now dead to trespasses and sins, in which ye once walked according to the manners of this world, conformably to the ruler of this empire of darkness, the spirit that now sheweth its power in the sons of disobedience; among which we all likewise formerly led our lives, in the lusts of our flesh, performing the inclinations of the flesh and of its devices; and were true children of punishment, even as the rest. But God, in his abundant mercy, on account of the great love, with which he loved us, made us, now dead to sins, alive together with Christ, (by favour ye are delivered) and raised us up together, and placed us together in the heavenly dispensation in Christ Jesus; that he might shew to the ages, that are coming, the extraordinary riches of his favour, in his kindness to us through Christ Jesus. By favour, I say, ye are delivered through faith: and this not of yourselves; it is the gift of God: not by works; so that no one can boast: for we are his workmanship, created in Christ Jesus unto good works, for which
11 God prepared us long ago, that we might walk in them. Wherefore, remember that ye once were Gentiles in the flesh, called uncircumcision by that which is called circumcision in the flesh, a circumcision, made with hands: and were at that time without Christ, aliens from the community of Israel, and strangers to the covenants; having no hope of the promise, and without God; men of this world. But now ye, who were once afar off, are come near through the blood of Christ. For he is our reconciliation; he hath made both parties one, and destroyed that sign of enmity, the partition-wall which kept them asunder, by abolishing through his own body the law of commandments with its ordinances, so as to create of the two one new man in himself by making peace between them; and so as to reconcile them both, now become one body, unto God, after slaying the enmity by the cross, and coming to preach glad tidings of peace to you afar off and to them at hand. For through him we both have this admission to the father by one spirit. So then ye are no longer strangers and pilgrims, but fellow-citizens with the saints, and of the household of God; built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; by which the whole building, fitly joined together, is growing up into a holy temple in the Lord: by which ye also are builded up together into a spiritual habitation of God.

Ch. III. For this cause I Paul am the prisoner of Christ Jesus in behalf of the Gentiles: inasmuch as ye have heard of the dispensation of that kindness of God, which hath been shewn me on your account: how he made known to me, by a revelation, that mystery, (as I wrote before in few words, by reading which ye will be able to perceive my acquaintance with this mystery of Christ) which in other generations was not made known to the sons of men, as it hath been now revealed to his holy apostles and spiritual teachers: that the Gentiles are fellow-heirs and of the same body with the Jews, and joint-partakers of that promise, in Christ, through the gospel; of which I am become a minister by the gracious gift of God bestowed upon me, according to the operation of his power. Upon me, the least of all the saints, was this favour bestowed, to proclaim among the Gentiles the glad tidings of these un-
EPHESIANS III. IV.

9 searchable riches of Christ; and to shew clearly unto all, what is the dispensation of that mystery, which was hidden, from the ages, in God, who appointed all these things: that the manifold variety of God's wisdom might now be made known by the church to the governments and powers in the heavenly dispensation; according to a predisposition of the ages, which he made in Christ Jesus our Lord: in whom we have this plainness of speech, and admission with confidence through faith in him.

13 Wherefore, I pray that I may not faint in these my tribulations for you, which are your glory: and for the same cause I bend my knees to the father, by whose name the whole family in heaven and upon earth is called, that he would give you, according to his glorious riches, to be strengthened with power through his spirit in the inward man; so that Christ may dwell through faith in your hearts; and that, being rooted and founded in love, ye may be able to comprehend, with all the saints, the breadth and length and depth and height; and to understand (which is far better than that knowledge) the love of Christ, so as to be filled with all the fulness of God.

20 Now unto him, who is able to do with exceeding abundance above all that we ask or think, according to the power displayed in us: to him be the glory in the church by Christ Jesus through the generations of eternity! Amen.

Ch. IV. I, therefore, the prisoner in the Lord, entreat you to walk worthily of your calling, with all lowliness of mind and gentleness, with long-suffering, forbearing each other in love; earnestly endeavouring to preserve the unity of the spirit by the bond of peace; so as to be one body and one spirit, even as ye were called unto one hope: even as there is one Lord, one faith, one baptism, one God and father of all; who is above all things, and through all things, and in all things. Now to each of us hath been given in its measure the gracious gift of Christ. Wherefore the scripture saith: He ascended on high, and led captivity captive, and gave gifts to men.

9 But this, he ascended, how can it be, unless he descended also first into the lower parts of the earth? He, that descended, is he, that also ascended above all the heavens, to complete all
things. And he appointed some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:

for the fitting up of the saints, for employment in a ministry, for building up the body of Christ; till we all advance, in the unity of the faith and the knowledge of the son of God, to a grown-up man, to the full size of the stature of Christ: that we may be no longer children, tossed like waves, and carried about with every wind of doctrine, according to the unsteadiness of some men, by their malicious cunning, by the contrivances of error; but, dealing truly, may grow up in love unto him, who is the head, even Christ: from whom the whole body, suited and fitted together through every supplying joint, thriveth according to the proportionate operation of every single limb, to the improvement of itself in love.

This, therefore, I declare, and earnestly call upon you in the Lord, that ye must no longer walk, even as the Gentiles walk, in a vanity of mind, with a darkened understanding, estranged from the life of God, on account of the ignorance that is in them, and the blindness of their heart: who have given themselves up without remorse to lasciviousness, to the practice of all uncleanness and inordinate desire. But ye did not so learn Christ; inasmuch as ye have heard him, and by him were taught, according to the truth in Jesus, to put off the old man of your former course of life, that was going to destruction, after the lusts of error; and to renew yourselves in the spirit of your mind, and to clothe yourselves with the new man, the man according to God, fashioned in righteousness and holiness, the true man. Wherefore, putting away falsehood from yourselves, speak ye truth, each with his neighbour; for we are members of each other. If ye be angry, sin not: let not the sun go down upon your anger; nor give any room to the accuser. Let him, that hath stolen, steal no more; but rather let him labour, providing with his hands the good things of life, so as to be able to give a part unto the needy. Let no unmeaning word go out of your mouth, but what is good for a furtherance of the business, so as to be acceptable to the hearers. And grieve not the holy spirit of God, by which ye were sealed against the day of deliverance.

Let all bitterness, and passion, and anger, and noise, and evil-
82 speaking, be removed from you, with all malice: and be kind to one another, tenderly affectioned, freely forgiving each other, even as God in Christ hath freely forgiven you.

Ch. V. Be, therefore, imitators of God, as beloved children; and walk in love, even as Christ loved us, and gave himself up for us, an offering and sacrifice unto God, of a sweet-smelling savour. But let not fornication, or any uncleanness, or excessive appetite, be even named among you, as becometh saints; or indecent and unchaste speeches, or unseasonable levity: but rather thanksgiving. For be assured of this, that no fornicator, or unchaste person, or one of excessive appetites, who is an idolater, can have an inheritance in the king-
6 dom of the anointed teacher of God. Let no one deceive you with vain words: for because of these very things the wrath of God is coming upon the sons of disobedience. Have ye, therefore, no fellowship with them. For ye also were once darkness; but now, being light in the Lord, walk as children of light: (for the fruit of the spirit is with all goodness and righteousness and truth) giving proof of what is well pleasing to the Lord. And have no fellowship with those unfruitful deeds of darkness, but rather bring them to conviction: (as it is indecent even to mention their secret practices) for all these things shew themselves, when convicted by the light:
14 and, whatsoever sheweth itself, that is become light. Wherefore the scripture saith: Awake, O! sleeper, and arise from the dead, and the Christ will shine upon thee.
15 See, therefore, that ye walk circumspectly: not as unwise,
16 but as wise, men; buying out your time, for these days are evil. So then be not without understanding, but perceive what the will of the Lord is. And make not yourselves drunk with wine, in which is a shameful want of order; but fill yourselves with the spirit: speaking among yourselves psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord; giving thanks always for all things, in the name of our Lord Jesus Christ, to God the father; submitting yourselves to each other in the love of Christ. Wives! submit yourselves to your husbands, as to the Lord: for the husband is head of the wife, even as Christ is the head and saviour of the body of the church:
as the church is subject to Christ, so let wives also in every
thing be subject to their husbands. Husbands! love your
wives, even as Christ loved the church, and gave himself up
for it; that he might make it holy, by cleansing it in a bap-
tism of water, with his doctrine; so as to present this church
unto himself in glory, without filth or wrinkle or any such
thing, pure and spotless. Husbands ought to love their wives
as their own bodies: he, who loveth his wife, loveth himself.
For no one ever hated his own flesh; but fostereth and cher-
isheth it, even as the Lord the church: for we are members
of his body; we are of his flesh and of his bones. So that a
man must leave his father and mother, and cleave unto his
wife, and of two become one flesh. This is that great mys-
tery; I mean concerning Christ and the church. However,
let each of you severally love his wife as himself: and let the
wife reverence her husband.

Ch. VI. Children! obey your parents in the Lord: for this is
just. This is the first commandment with a promise: Hon-
our thy father and mother, that it may be well with thee, and
that thou mayest be a long time upon the land. And, ye fa-
thers! be not severe with your children, but bring them up
in the discipline and instruction of the Lord!

Servants! be obedient unto your worldly masters, as unto
Christ, with fear and trembling, in singleness of heart; not
with eye-service, as men-pleasers, but with ready inclination,
doing the will of God, as servants of Christ, from the heart;

serving the Lord and not men: knowing, that each will
receive for himself from the Lord the good which he hath
done, whether he be a slave or a free-man. And, ye masters!
deal equally with them, forbearing threats; knowing that
your master also is in heaven; with whom is no respect of
persons.

Finally, my brethren! strengthen yourselves with the
Lord and with his mighty power. Clothe yourselves in the
whole armour of God, that ye may be able to stand against
the devices of the accuser. For we not only have to wrestle
against flesh and blood, but against the authority, against the
powers, against the rulers, of this dark age; against the
wickedness of spiritual men, in a heavenly dispensation.
Wherefore, take up the whole armour of God, that ye may be able to withstand during this wicked season; and, after destroying every enemy, to stand up. Stand, therefore, having your loins girded about with truth, and with the breast-plate of righteousness upon you, and with feet ready shod for the gospel of reconciliation. Besides all these, take up the shield of faith, by which ye will be able to quench all the fiery darts of the wicked one; and take the helmet of salvation, and that spiritual sword, the word of God: praying in your mind at all times with all prayer and supplication, and watching for this purpose with all patience, and with prayer for all the saints, and for me; that utterance with an open mouth may be given me, and that I may make known with boldness of speech this mystery of the gospel, for which I am an ambassador in chains; that I may have such a freedom of speech in its behalf, as I ought to have.

Now, that ye may also know my affairs, what I am about, Tychicus, the beloved brother and faithful servant in the Lord, will inform you; whom I have sent unto you for this very purpose of informing you about me, and to encourage your hearts.

Peace be unto the brethren, and love with faith, from God our father and our Lord Jesus Christ! His favour be with all, who love our Lord Jesus Christ in purity! Amen.
THE

EPISTLE OF SAINT PAUL

TO THE

PHILIPPIANS.

---

CHAP. I.

PAUL and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus at Philippi, with their overseers and deacons: favour be unto you and peace from God our father, and our Lord Jesus Christ!

1 I thank my God always, upon every remembrance of you, 2 in every prayer of mine for you all; making such prayer with joy for your kind contribution to the gospel, under the same confidence from the first day till now, that each of you, who hath begun a good work, will go on to finish it until the day of Jesus Christ: as it is but just for me to entertain this opinion of you all, because ye all have me in your heart, and shared with me in this ministry, both during these bonds of mine and during my defence and confirmation of the gospel. For God is my witness, how I long for you all with the tender affections of Jesus Christ; with this prayer also, that your love may abound yet more and more, with conviction, and all understanding to distinguish the things which are excellent; and that ye may continue with discernment and without stumbling until the day of Christ: filled with fruits of the righteousness through Jesus Christ, to the glory and praise of God.

12 Now I wish you to know, brethren! that the things, which have befallen me, came for the greater furtherance of the gospel; so that my imprisonment in the cause of Christ is become notorious to the whole palace and to all others; and a good many of the brethren, receiving greater confidence in the Lord from my bonds, have courage to proclaim the word without
PHILIPPIANS I. II.

15 fear. Some indeed even through envy and strife are preaching Christ, but some also from good-will and of love, knowing that I am appointed for a defence of the gospel: whereas those contentious persons are proclaiming Christ with no pure intention, meaning to add distress to my bonds. What then? every way after all, whether under pretence or with sincerity, Christ is proclaimed: and in this I rejoice; yea, and I will rejoice. For I know that this imprisonment will issue in my deliverance, through your prayer and a supply of the spirit of Jesus Christ; according to my earnest expectation and hope, that I shall disgrace myself in no respect; but with all freedom of speech, now as at all other times, Christ will be honoured in this body of mine, whether by life or by death. For me indeed to live, is Christ; and to die, is gain.

22 But, if this life in the flesh be to me a fruitful employment in his gospel, what I should choose in this case, I cannot say. For I am distressed betwixt these two things; having a desire to depart and to be with Christ, (which were far better) and yet to continue in this life is more needful on your account. Indeed I know this with a full assurance, that I shall continue in this life, and continue with you all, for your satisfaction and the furtherance of the faith; that your boasting of me may be abundantly increased by my coming to you again. Only conduct yourselves worthily of the gospel of Christ; that, if I come, I may see, or, if absent, may hear of you, that ye continue striving together, with one mind and one soul, untirified by all opposers, for that faith of the gospel, which is a demonstration, for destruction indeed, unto them, but for salvation unto you. For this kindness hath God vouchsafed to you with respect to Christ, not only to believe in him, but even to suffer for him; enduring the same conflict, which ye have seen in me, and now hear to be in me.

Ch. II. Therefore, if encouragement in Christ, if the comfort of love, if a spiritual union, if affection and compassion, have any power; fill ye up my joy, by having the same dispositions, the same love, the same soul, the same mind. Let there be no quarrel, or vain-glorying; but with all humility give the preference to each other. Let each consider, not their own concerns only, but the concerns of others also. Let the same
PHILIPPIANS II.

6 disposition be in you, which was also in Christ Jesus; who, though in a divine form, did not think of eagerly retaining
7 this divine likeness; but emptied himself of it, by taking a
8 servant's form: and, being made like other men, with the dis-
positions of a man, he became so obedient as to humble him-
self unto death, and death upon a cross. And, for this reason,
God highly exalted him, and kindly bestowed on him a name
above every name: that before the name of Jesus every knee
should bend, in heaven and upon earth, and beneath the earth;
and every tongue should confess Jesus Christ to be Lord, unto
the glory of God the father.

12 Wherefore, my beloved brethren! as ye always obeyed me
with fear and trembling, not only when I was present, but
much more now in my absence, promote the welfare of each
other: for God is working in you both to be willing and to
perform. Do all things with good-will, without murmurings
and disputing: that ye may be blameless and uncorrupt,
spotless children of God, amidst a crooked and twisted race:
among whom shine ye forth as luminaries to the world; hold-
ing out a doctrine of life; that I, as not having run my race
in vain, nor laboured in vain, may boast of you in the day of
Christ. Yea, even if I be poured out upon the sacrifice and
offering of your faith, I will rejoice, and rejoice with you all.

18 In the same manner, then, do ye also rejoice, and rejoice with
me.

19 Now I hope, in the Lord Jesus, to send Timothy soon unto
you, that my mind also may be cheered by the knowledge of
your affairs: for I have no one here like-minded, and sincerely
anxious for you. They are all seeking their own interest, not
that of Christ Jesus. But assure yourselves of Timothy's
approved faithfulness: for he hath been to me, like a child to
its father, in the service of the gospel. Him then I hope to
send as soon as ever I shall see the issue of this affair with
me. Now I trust in the Lord, that I shall come myself also
soon: but I thought it necessary to send unto you Epaphro-
ditus, a brother and fellow-soldier to me, and to you an
apostle, and a minister of my concerns: because he hath been
longing for you all, and much distressed at your hearing that
he was sick. For indeed he hath been sick, at the very point
of death; but God had pity on him: and not on him only, but on me also, that I might not have sorrow upon sorrow. Therefore I was the more desirous of sending him unto you, that ye might rejoice at seeing him again, and I might be freed from my anxiety. Receive him accordingly in the Lord with all gladness, and hold such men precious; for he came nigh unto death in the service of Christ, making no account of his own life, that he might fill up the deficiency of my service towards you.

Ch. III. Finally, my brethren! rejoice in the Lord. To write the same things unto you, is not troublesome to me, and is safe for you. Beware of those dogs; beware of their wicked practices; beware of their biting you. For we are the true circumcision, who pay a religious service unto God in the mind, and boast in Christ Jesus, and have no confidence in the flesh.

4 Though indeed I have room for confidence even in the flesh: for, if any one may presume to have confidence in the flesh, I still more. I was circumcised on the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew from Hebrews; with respect to the law, a Pharisee; with respect to my zeal, a persecutor of the church; according to the righteousness of the law, blameless. But these things, which were gain unto me, I count but loss in respect of Christ. Nay, indeed, I even count all things but loss in respect of the excellence of the knowledge of Christ Jesus my Lord; for whose sake I have suffered the loss of these things, and count them but refuse, that I might gain Christ, and be found in him, not having mine own righteousness, which is of the law, but that through faith in Christ, even the righteousness from God; so as to know Christ, and the efficacy of his resurrection, with a participation of his sufferings by conforming myself to his death,

if I may by any means arrive at a complete resurrection from dead works. Not that I have already attained this, or already finished my race; but am still pursuing, if I may after all lay hold on that, for which I also was laid hold on by Christ Jesus.

13 Brethren! I do not reckon myself to have laid hold upon it; but this I reckon, that, forgetting what is behind and stretching myself out to what lieth before me, I keep pressing to the mark for the prize of that invitation of God from above in
15 Christ Jesus. Let us, therefore, who are men in understanding, have this determination (and, if ye be otherwise minded, God will reveal this also unto you) to walk, as far as we have advanced, by the same rule.

17 Be ye together imitators of me, brethren! and observe those, who walk after the pattern, which ye have in us. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 whose end is the ruin of others, whose God is the belly, and whose glory is in their shame, whose mind is on earthly things. But we are citizens of heaven; whence indeed we are expecting a deliverer, our Lord Jesus Christ, who will change this lowly body of ours into the form of his glorious body, according to that efficacy, by which he is able even to make all things subject to himself.

Ch. IV. Wherefore, my brethren! beloved and longed for, my joy and crown; thus continue in the Lord, beloved! I exhort Euodias and I exhort Syntyche, to have the same mind in the Lord: and I beg of thee also, true yoke-fellow! assist them; for they have striven with me in behalf of the gospel, with Clement also, and the rest of my fellow-labourers; whose names are in the book of life. Rejoice in the Lord: again I say, rejoice. Let your reasonableness be known unto all men: the Lord is nigh. Be anxious about nothing; but, in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And may that peace of God, which surpasseth all understanding, keep safely your hearts and minds in Christ Jesus!

8 Finally, brethren! whatsoever things are true, whatsoever things are respectable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any honour, and if there be any praise, think on these things: the things which ye both learnt, and received, and heard, and saw in me, practise those; and the God of peace will be with you.

10 Now I greatly rejoiced in the Lord, that at length your concern for me, which indeed ye entertained before, but without opportunity, hath now revived. I do not speak with respect to my poverty; for I have learned, in whatsoever state
PHILIPPIANS IV.

12 I am, therewith to be content. I know what it is to be brought low, and I know what it is to abound: in every time and in all conditions have I been instructed; both to be full and to be hungry, both to abound and to be in want. I can bear all things through Christ, who strengtheneth me. But ye did well in making a common cause of my distress. And indeed ye know yourselves, O! Philippians, that in the beginning of the gospel, when I went forth from Macedonia, no church communicated with me in a single instance of giving and receiving, but ye alone: and that both once and twice at Thessalonica ye sent a supply unto me. Not that I wish for the gift so much as I wish for that fruit, which may abound unto your own account. But I have received all, and abound: I was made full by your present from Epaphroditus, a smell of a sweet savour, an acceptable sacrifice, well-pleasing unto God. And my God will supply all your wants, according to his glorious riches in Christ Jesus. Now unto our God and father be the glory for ever and ever! Amen.

21 Salute every saint in Christ Jesus. The brethren with me salute you. All the saints salute you, and especially they of Caesar’s house. The favour of our Lord Jesus Christ be with you all! Amen.
PREFACE

THE

EPISTLE OF SAINT PAUL

TO THE

COLOSSIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by a divine appointment.
2 and Timothy our brother, to the holy and faithful brethren in
Christ at Colosse: favour be unto you and peace from God
our father, and our Lord Jesus Christ!
3 We are always giving thanks concerning you to the God
4 and father of our Lord Jesus Christ; (having heard of your
5 faith in Christ Jesus and your love towards all the saints) on
account of that hope, which is laid up for you in the heavens,
of which ye have heard before in the true doctrine of the gos-
pel, which hath appeared among you, as it hath also in all the
world; and is bearing fruit there, as among you also, from the
day of your hearing and acknowledging this genuine kindness
7 of God: as ye learnt also of Epaphras, our beloved fellow-
servant and faithful minister of Christ in your behalf: who
9 hath signified also to us your love in the spirit. So we, for
this cause, since the day we heard, cease not praying in your
behalf, and requesting that ye may be filled with the acknowl-
edgment of God's will in all spiritual wisdom and under-
standing; so as to walk worthily of the Lord unto all pleasing,
by bearing fruit in every good work and thriving in the ac-
knowledgment of God: being endued with all strength,
according to his glorious power, unto all patience and long-
suffering with gladness: giving thanks unto the father for
thinking us worthy of this share in the lot of the saints in light,
13 for delivering us from the power of darkness and removing us
14 into the kingdom of his beloved son; by whom we have this
15 deliverance, even the remission of sins: who is an image of
16 the invisible God, a first-born of the whole creation: for in
him were created all the things in the heavens and upon the
earth, the things visible and the things invisible, whether
thrones, or dominions, or governments, or powers: all these
17 things were created through him and for him. And he is
above all things: and all these things are holden together in
him: and he is the head of the body of the church, the first-
born from the dead, so as to be first in all things; for in him
20 was all the fulness of God pleased to dwell, and through him
to reconcile all things to himself by making peace through the
blood of his cross; through him I say, whether the things on
21 earth or the things in heaven: and you, who were once estrang-
ed from him and enemies in your mind through your wicked
22 works, hath he now reconciled through the death of the fleshly
body of Christ, that he might present you holy, and without
23 spot, and blameless, before himself; if ye will continue in the
faith, firm on its foundation, and not stir from the hope of that
gospel, which ye have heard, which hath been proclaimed in all
the creation under heaven; of which I Paul was made a
24 minister, and rejoice in these afflictions of mine for you,
and am filling up in my flesh the remainder of my sufferings
25 in the cause of Christ, in behalf of his body the church; of
which I was made a minister according to the appointment of
God, which was given me unto you, to preach fully the doc-
26 trine of God, that mystery which had been hidden from the
ages and generations of old, but is now laid open to his saints;
27 to whom God was willing to make known the glorious riches
of this mystery towards you Gentiles, which is Christ, the
28 hope of glory, whom we are declaring; exhorting every man
and teaching every man, with all wisdom, that we may present
29 every one a grown-up man in Christ Jesus: for which indeed
I am labouring and striving according to that powerful opera-
tion, which is displaying itself in me.

Ch. II. For I wish you to know, what a great struggle I am bear-
ing for you and for them of Laodicea, and for all who have
2 not seen my face in the flesh; that their hearts may be en-
couraged, that they may be knit together in love and in all
riches of an understanding fully convinced, in a knowledge of
3 the mystery of God the father concerning Christ: in whom all
4 the treasures of wisdom and knowledge are laid up. And this
5 I tell you, that no one may impose upon you by specious doc-
6 trines. For indeed, though I am absent in body, I am with
7 you in mind, rejoicing at the sight of your order and the stead-
8 fastness of your faith in Christ.
9 As, therefore, ye received Jesus from me to be the Christ
10 and the Lord, so walk in him; rooted and building yourselves
up in him, and strengthening yourselves in the faith; and, as
11 ye were taught, abounding therein with thanksgiving. Be-
12 aware therefore, lest any one make a prey of you through that
13 philosophy and vain deceit, after the tradition of men, after
14 the elements of the world, and not after Christ; in whom
15 substantially dwelleth all the fulness of the godhead: and ye
16 have your fulness in him, who is the head of all dominion and
17 power: in whom also ye have been circumcised with a cir-
18 cumcision not made with hands, even the putting off of the
19 fleshly body by the circumcision of Christ: having been buried
20 with him in baptism; by which also ye were raised to life
21 with him through a strong confidence in God, who raised him
22 from the dead, and with him restored you to life, who are
23 now become dead to sins and to the circumcision of your flesh,
24 by a gracious pardon of all your transgressions: who has
25 blotted out the hand-writing of our debts in the book of ordi-
26 nances, which was in our way, and removed it by nailing it
27 to the cross; with which, after stripping himself for the com-
28 bat, he made a public show of principalities and powers in
29 triumph. Let no one, therefore, call you to an account about
30 meat and drink, or with respect to a festival, or a new moon,
31 or sabbaths; which are but a shadow of what was to come. Let
32 no one deprive you of the prize by a voluntary humility and
33 a worship of the angels, intruding into what he hath not seen,
34 puffed up without cause by his fleshly mind, and not keeping
to the head, from which the whole body, supplied and nour-
ished through the connecting joints, thriveth with the increase
of God.
35 If, therefore, ye have died with Christ to the elements of
36 the world, why, as if ye still lived in the world, are ye impos-
37 ing ordinances upon yourselves, (eat not, taste not, touch not;
COLOSSIANS II. III.

which are all perishable things) according to the command-
ments and doctrines of men? Which have indeed a pretence of
wisdom in a will-worship, and humility, and a bodily absti-
nence, but without honour, and only for the satisfying of the
flesh.

Ch. III. Since, therefore, ye have been raised up with Christ,
seek those things which are above, where Christ is sitting at
the right-hand of God. Set your minds on the things above,
not the things on the earth: for ye have died, and your life is
laid up in store with Christ in God; so that, when Christ our
life shall appear, we also shall appear with him in glory. Let
your members, therefore, be dead to these earthly things, for-
mication, uncleanness, impure passion, wicked lusts, and
inordinate desire, which is idolatry; for because of these
things the punishment of God is coming upon the sons of dis-
eobedience: among whom also ye once lived, and walked in
these practices. But now lay aside all these things, anger,
passion, malice, evil-speaking, and filthy conversation from
your mouth. Lie not ye to each other; who have stripped
off the old man with his deeds, and have clothed yourselves
with that new man, which is renewed in knowledge after the
image of its creator Christ: where there is no Greek or Jew,
circumcision or uncircumcision, barbarian or Scythian, slave
or free-man; but Christ is all in all.

Clothe yourselves, therefore, as chosen saints and beloved
sons of God, with affections of pity, kindness, lowlyminded-
ness, meekness, forbearance; enduring each other, and for-
giving each other freely, if any one have a complaint against
another: even as Christ freely forgave you, do ye also freely
forgive. But over all these virtues put on love, which is the
bond of perfection. And let the peace of Christ, unto which
ye were called, govern your hearts in one body; and be
thankful. Let the doctrine of Christ dwell in you richly,
with all wisdom; whilst ye teach and admonish yourselves with
psalms and hymns and spiritual songs, singing with thank-
fulness in your heart to the Lord. And, whatsoever ye say
or do, do all in the name of our Lord Jesus Christ; giving
thanks unto God the father through him.

Wives! submit yourselves to your own husbands, as in the
COLOSSIANS III. IV.

19 Lord. Husbands! love your wives, and be not bitter with them. Children! obey your parents in all things; for this is well pleasing to the Lord. Fathers! provoke not your children, lest they be discouraged.

22 Servants! obey your masters after the flesh in all things; not with eye-service, as men-pleasers, but with singleness of heart, in the fear of God. And, whatsoever ye do, do it from the soul, as for the Lord, and not for men; knowing that from the Lord ye will receive the inheritance of sons for your reward: for Christ indeed is the master, whom ye are serving; and, whatsoever doeth wrong, he will bring his wrong upon Ch. IV. himself; for there will be no respect of persons. Masters! give unto your servants what is just and equal, knowing that ye also have a master in heaven.

2 Persevere in prayer, and watch therein with thanksgiving:
2 praying at the same time for us also, that God would open us a door for the word, to speak the mystery of Christ; for which indeed I am in bonds: that I may publish it by speaking as I ought.

5 Walk warily before them that are without, buying off your time. Let your conversation be always gracious, seasoned with salt; knowing the proper answer for each person.

7 Tychicus, my beloved brother and faithful minister and fellow-servant in the Lord, will acquaint you with all mine affairs; whom I have sent unto you for this purpose, that he may know your situation and encourage your hearts; with Onesimus, that faithful and beloved brother, your countryman; they will tell you every thing here.

10 Aristarchus, my fellow-prisoner, saluteth you; and Mark, the cousin of Barnabas, about whom ye have received instructions: if he come unto you, entertain him. And Jesus, called Justus, saluteth you. These are of the circumcision, and my only fellow-labourers in the kingdom of God: these have been a comfort to me.

12 Epaphras, your countryman, a servant of Christ, saluteth you; ever striving on your behalf in his prayers, that ye may continue, complete and full, in every will of God. For I bear him testimony, that he hath a very zealous affection for you, and for them in Laodicea, and for them in Hierapolis.
14 Luke, the physician, the beloved brother, and Demas, salute you. Salute the brethren in Laodicea, with Nympha, and the church in his family. And, when this letter hath been read among you, take care that it be read also in the church of the Laodiceans; and that ye also read that of the Laodiceans. And say to Archippus, See that thou fully execute the ministry, which thou receivedst from me in the Lord. The salutation of me Paul with mine own hand. Remember these bonds of mine. The favour of the gospel be with you! Amen.
THE

FIRST EPISTLE OF SAINT PAUL

TO THE

THESSALONIANS.

CHAP. I. II.

PAUL and Silvanus and Timothy, to the church of the Thessalonians in God our father, and our Lord Jesus Christ: favour be unto you and peace!

2 We thank God always for you all, making mention of you in our prayers without ceasing; remembering the activity of your faith and the laboriousness of your love and the patience of your hope in our Lord Jesus Christ, in the sight of our God and Father: knowing, brethren, beloved by God! that he hath chosen you: because our gospel did not appear among you in word only, but also with the power of the holy spirit, and with great conviction; even as ye know how we acquitted ourselves among you for your sakes. And ye became imitators of me; receiving the doctrine of the Lord in much affliction, but with joy of a holy spirit: so that ye are become patterns to all the believers in Macedonia and Achaia. For the word of the Lord hath sounded forth from you not only in Macedonia and Achaia, but your faith in God hath gone out also into every place; so that we have no need to say any thing about you: for they are declaring what a reception we had among you, and how ye turned from those idols unto God, unto the service of a living and true God, and an expectation of his son from heaven; whom he raised from the dead, even Jesus, our deliverer from the punishment that is at hand.

Ch. II. For yourselves know, brethren! that our coming among you was not in vain: but, though we had before suffered bodily injury, as ye know, at Philippi, we had the courage through
our God to declare unto you the gospel of God amidst so
great a struggle: inasmuch as our exhortation was not of
error, nor with impure views, nor with guile; but, as we have
been thought worthy by God to be entrusted with the gospel,
we speak accordingly; not to please men, but that God, who
proveth our hearts. For neither did we use at any time flat-
tering speeches, as ye know; nor seek praise of men, neither
of you nor of others; nor use any pretence of extortion, (God
is witness!) when we might have been burthensome, as apos-
tles of Christ: but we behaved with gentleness among you.
As affectionate towards you, as a nursing-mother cherishing
her children, we were willing to impart unto you, not only
the gospel of God, but our own lives also; because ye were
dear unto us. For ye must remember, brethren! our labour
and weariness; how we were working night and day, that we
might not be burthensome to any of you. Ye are witnesses
and God is witness, how holily and uprightly we preached
unto you the gospel of God, and were without blame towards
you, who believed; encouraging, as ye know, and comforting
every one of you, as a father his children; and charging you
to walk worthily of God, who had called us into his glorious
kingdom.
For this cause also we are thankful unto God continually,
that, upon receiving the doctrine of God, which ye heard
from us, ye accepted it not as a doctrine of men, but, as it
truly is, a doctrine of God: which hath its effect also in you
who believe. For ye, brethren! are become like the churches
of God in Christ Jesus, that are in Judea; inasmuch as ye
also have suffered the same things from your countrymen, as
they did from the Jews; who both slew the Lord Jesus and
their own prophets, and drave us out from them: who please
not God, and are contrary to all men; not suffering us to
declare salvation to the Gentiles; thus always filling up the
measure of their sins: but complete punishment is overtaking
them.
Now we, brethren! bereaved of you our children at a
moment's warning, in presence only, not in heart, have been
eager to see your face with much anxiety. Accordingly, we
intended to go unto you, even I Paul, both once and twice;
19 but Satan came in our way. For what is our hope, or joy, or crown of triumph? Are not ye then, in the presence of our Lord Jesus Christ, at his coming? Ye are indeed our glory and our joy.

Ch. III. So then, being able to endure no longer, we have submitted to be left at Athens alone, and have sent Timothy, our brother and minister of God and our fellow-labourer in the gospel of Christ, to support you and encourage you concerning your faith, that none of you be moved by these afflictions: because ye know them to be appointed for us: for indeed, when we were with you, we foretold, that we were going to be afflicted; just as it came to pass, and ye know. So that, unable to endure any longer, I sent to know your faith; lest the tempter may have seduced you, and our labour be made vain. But Timothy, having come back to us just now from you, and brought us glad tidings of your faith and love, and of the good remembrance, which ye constantly have of us, longing to see us, as we also you; we have been hereby encouraged in you, brethren! in all our affliction and distress, by your perseverance; for we are now alive indeed, if ye continue in the Lord. For what thanks can we render unto God concerning you, for all the joy, which we feel on your account, before our God? night and day most exceedingly desirous to see your face, and to make up the deficiencies of your faith.

11 Now may God our father and our Lord Jesus direct our way unto you! And may the Lord multiply abundantly your love to each other and to all, as ours also is towards you; so as to establish your hearts unblamable in holiness before God our father, at the coming of our Lord Jesus Christ with all his saints!

Ch. IV. Furthermore, brethren! we entreat and exhort you in the Lord Jesus, as ye received from us how ye ought to walk and please God, to abound therein still more: since ye know what charges we gave you by the authority of the Lord Jesus. For this is the will of God, even your sanctification; that ye keep yourselves from fornication; that each of you know how to possess his body in holiness and honour, not in lustful passions, as those Gentiles who know not God; not overreaching nor injuring his brother in this matter: because the Lord
I THESSALONIANS IV V. 359

will punish all these things, as we also forewarned you and
expressly declared. For God called us not unto unclean-
ess, but unto holiness: so that he, who rejecteth this pre-
cept, rejecteth not man, but God; who hath also given his holy
spirit for our benefit.

Now, concerning brotherly love, ye have no need that I
write unto you; for ye yourselves are taught by God to love
one another. And indeed ye do practise this towards all the
brethren throughout Macedonia; and we exhort you, breth-
ren! to abound therein still more; and to be ambitious of
peace, and to mind your own business, and to work with your
own hands, as we charged you; that ye may appear with
credit to those, that are without, and be in want of nothing.

But I wish you, brethren! not to be ignorant with respect
to them that are asleep, lest ye sorrow, as other men without
hope. For, if we are persuaded that Jesus died and came to
life again, then must God through Jesus bring with him them
also, that are asleep. For this we declare unto you by a
declaration from the Lord; that those of us, which are left
alive at the coming of the Lord, will not go before them that
are asleep: because the Lord himself will come down from
heaven, with a commanding voice of an archangel, and a loud-
sounding trumpet: and they, who have died in the cause of
Christ, will first come to life; afterwards we, who are left
alive, shall be caught up together with them in clouds to meet
the Lord in the air; and so shall we ever be with the Lord.

Wherefore encourage each other with these doctrines.

Ch. V. But about the exact time, brethren! it need not be written
to you: for ye yourselves know perfectly, that the day of the
Lord is coming as a thief by night. For, whilst they are say-
ing, Peace and safety! sudden destruction cometh on them,
like the pains on a woman with child; and there can be no es-
cape. But ye, brethren! are not in darkness, that the day should
surprise you like a thief. Ye are all sons of light and sons of
day: we are not of night nor of darkness. So then, let us not
sleep like the rest, but be watchful and sober: for the sleepers
sleep by night, and the drunkards are drunken by night: but
let us, who are of the day, be sober, putting on a breast-plate
of faith and love, and for a helmet a hope of salvation: for
1 THESALONIANS V.

God appointed us not unto punishment, but to attain salvation through our Lord Jesus Christ; who died for us, that, whether we live or die, we might dwell together with him. Wherefore, encourage each other and improve each other, as indeed ye do.

12 Now we entreat you, brethren! to consider them, who labour among you, and are set over you in the Lord, and admonish you; and to regard them with the utmost fondness of affection; and to live in peace with them, because of their office.

14 Moreover, we exhort you, brethren! admonish the unruly, comfort the feeble-minded, support the weak, be long-suffering towards all men. See that none render evil for evil to any man; but follow after kindness always, to each other and to all. Rejoice evermore. Pray without ceasing. At all times give thanks; for this is God's will concerning you in Christ Jesus. Quench not the spirit. Undervalue not the gift of teaching. Prove all things: hold fast the best. Keep yourselves from every appearance of evil.

23 Now may the God of peace make you altogether holy! and may your spirit and life and body be kept entire and blameless unto the coming of our Lord Jesus Christ! He, who called you, may be relied on for a performance of his promise.

25 Brethren! pray for us. Salute all the brethren with a holy kiss. I charge you by the Lord, that this letter be read to all the holy brethren. The favour of our Lord Jesus Christ be with you! Amen.
THE
SECOND EPISTLE OF SAINT PAUL
TO THE
THESALONIANS.

CHAP. I.

PAUL and Silvanus and Timothy unto the church of the Thessalonians in God our father and our Lord Jesus Christ:
2 favour be unto you and peace from God our father, and our Lord Jesus Christ!

3 We ought to thank God always concerning you, brethren! as it is meet; because your faith thriveth, and the love of every one of you towards each other is increasing: so that we ourselves boast of you among the churches, on account of your patience and trust under all the wrongs and distresses,
4 which ye endure; a proof of the just appointment of God, in vouchsafing unto you that kingdom of God, for which ye can
5 even suffer. Now God will be just in recompensing affliction to those, that are afflicting you; and to you, that are afflicted,
6 rest with us, at the manifestation of our Lord Jesus from heaven with his mighty angels, in flaming fire, executing vengeance on them, who know not God, and obey not the gospel
7 of our Lord Jesus Christ. These will suffer a sentence of everlasting destruction, before the presence of the Lord and
8 the glory of his power, when he is come to be glorified by his saints, and to be admired on that day by every believer of our
9 testimony, which was established among you by proof. For which purpose indeed we are always praying on your behalf, that our God would make you worthy of this call, and fully execute with power every intention of goodness and work
10 of faith; that the name of our Lord Jesus Christ may be glorified by you, and ye by him, according to the favour of our God and of our Lord Jesus Christ.

Digitized by Google
Ch. II. Now we entreat you, brethren! concerning this coming
of our Lord Jesus Christ and our assembling unto him, that
ye be not hastily moved from your understanding, nor troubled
by any declaration of the spirit, nor by any expression, nor
by any letter as from us, as if the day of the Lord were at
hand. Let no one deceive you by any means; for that fall-
ing-off must first come, and that man of sin, that son of mis-
cchief, be displayed, who opposeth and raiseth himself up
above every one, that entaileth himself a god or demandeth
reverence; so as to place himself in the temple of God as a
god, declaring himself to be a god. Do ye not remember,
that, whilst I was yet with you, I told you these things? And
ye know what hindereth now; so that he will display himself
in his proper time: though indeed this mystery of wickedness
is shewing itself already; but he, who now hindereth, must
be removed; and then will this wicked person be displayed:
and the Lord will consume with the breath of his mouth, and
with the manifestation of his presence will destroy, him,
whose coming is according to the operation of Satan, with
all imposture of miracles and of signs and wonders, and with
every wicked seduction, among them prepared for destruction,
because they receive not the love of the truth for their preser-
vation. And for this cause will God send them such effectual
delusion in believing this lying power; that all, who believed
not the truth but took pleasure in such deceit, may be brought
to punishment. But we ought always to thank God on your
behalf, brethren beloved by the Lord! because God chose you
at first unto salvation by a spiritual purification and a belief
in the truth; for which end he called you through our gospel
unto a glorious possession of our Lord Jesus Christ.

15 So then, brethren! continue to hold fast the doctrines
delivered unto you by us, whether by word of mouth or by
letter. Now may our Lord Jesus Christ himself, and God
our father, who hath shewn his love for us by graciously
giving us an everlasting consolation and a good hope; encourage
your hearts, and establish you in every good word and
work!

Ch. III. Finally, brethren! pray concerning us, that the doc-
trine of the Lord may continue running and gaining glory,
2 Thessalonians III

2 even as with you: and that we may be delivered from these unstable and wicked men; for all are not steady to the faith.

3 But the Lord may be relied on, that he will establish you and keep you from the wicked one. And we have this confidence in you in the Lord, that ye are both performing our injunctions and will perform them. And may the Lord guide your hearts unto the love of God and unto an endurance of Christ!

6 Now we charge you, brethren! in the name of our Lord Jesus Christ, to keep yourselves from every brother, who walketh disorderly, and not according to the doctrine, which he received from us. For ye know that ye ought to imitate us: and we were not disorderly among you; neither did we live at any man’s cost, but were working with labour and weariness, night and day, that we might not be burdensome to any of you: not because we have no authority, but to make ourselves a pattern to you for your imitation. For indeed, whilst we were with you, we gave you this charge; that, if any one were not willing to work, neither should he eat.

11 For we hear, that some among you walk disorderly; busy indeed, but to no good purpose. Now we charge such, and entreat them, by our Lord Jesus Christ, that they labour and eat their own bread in peace.

13 And ye, brethren! be not weary in well-doing: and, if any one disobey our orders in this letter, mark that man, nor keep company with him, that he may be ashamed. Yet do not regard him as an enemy, but admonish him as a brother.

16 Now may the Lord of peace give you his peace every way at all times! The Lord be with you all! The salutation of me Paul is with my own hand; which is my mark in every letter: so I write. The favour of our Lord Jesus Christ be with you all! Amen.
THE

FIRST EPISTLE OF ST. PAUL

to

TIMOTHY.

CHAP. I.

Paul, an apostle of Jesus Christ by an appointment of God our Saviour, and of the Lord Jesus Christ, our hope: to Timothy, my true faithful son, favour, mercy, peace, from God our Father, and Jesus Christ our Lord!

3 As I advised thee, when I was going for Macedonia, continue in Ephesus: that thou mayest charge some not to teach other doctrines, nor give heed to fables and endless genealogies, which afford questions, rather than godly improvement in the faith. Now the purpose of that charge is love, out of a pure heart and a good conscience and faith unfeigned; from which some have swerved, and turned aside unto vain babbling: wishing to be thought teachers of the law, but understanding neither what they say, nor about what they say positively affirm. Now we allow, that the law is good, if any one use it suitably to its purpose; knowing this, that no law lieth against a righteous man, but against lawless and ungodly, ungodly and sinful men, unholy and impure, murderers of fathers and murderers of mothers, murderers of others, whoremongers, men of unnatural lusts, enslavers of mankind, deceivers, false swearers; and whatever else is contrary to the wholesome doctrine of that glorious gospel of the holy God, with which I am entrusted. And I am thankful to Christ Jesus our Lord, who granteth me strength, for counting me faithful by giving me a ministry; who was before an evil speaker, and a reviler, and injurious; but I obtained mercy
1 TIMOTHY I. II. 339

14 because I did these things heedlessly in unbelief. And this kindness of our Lord was exceedingly abundant, with faith and love in Christ Jesus. It is a true doctrine, and worthy of all joyful acceptation, that Christ Jesus came into the world to save sinners; of which I am chief: but for this cause I obtained mercy, that Jesus Christ might display the utmost forbearance especially in me, as an example for believers in him hereafter unto eternal life. Now to the king of the ages, to God, uncorruptible, invisible, only wise, be honour and glory for ever and ever! Amen!

18 That very charge, by the authority, which belongeth to me as a teacher, I entrust unto thee, son Timothy! that thou mayest fight under it the good warfare: keeping to faith, and a good conscience; which some have let go, and thus suffered shipwreck of the faith: of which number is Hymenæus and Alexander; whom I have delivered over unto Satan, that they may unlearn their evil speaking.

Ch. II. Now then I advise first of all, that! supplications, prayers, intercessions, thanksgivings, be made for all men; for kings, and all in high stations, that they may go through a quiet and peaceful life with all veneration and respect. For this is right, and well-pleasing unto God our father, who wisheth all men to be in safety, and to come to an acknowledgment of the truth. For there is one God, and one man, Christ Jesus, a mediator between God and men, who gave himself a deliverance for all; that testimony reserved to its proper time; for which I was appointed a preacher and an apostle, (I am speaking truth, I lie not) a teacher of the Gentiles in the true faith.

8 I wish, therefore, that the men pray in every place, lifting up holy hands without resentment and debate: and also that the women have a reserved and discreet behaviour, adorning themselves with modesty and sobermindedness, not with curls and gold and precious stones, or costly apparel; but, as becometh women professing a reverence for God, with good works. Let a woman learn in quietness, with all submission; as I do not allow a woman to teach, nor to domineer over a man: but let her peaceably acquiesce.

13 For Adam was first formed, then Eve; and Adam was not
14 deceived, but became a transgressor through the error of the
15 woman. Notwithstanding, their offspring will be saved, if
they continue in faith and love and sanctity with sobermind-
Ch. III. edness. This is a true doctrine.

If any one desire the office of an overseer in the church, he
2 wisheth for an honourable employment. This overseer then
must be blameless, married to one wife only, sober, chaste,
3 respectable, a lover of hospitality, ready to teach, not riotous,
no striker, not greedy of dishonourable gains; but gentle,
4 peaceable, no lover of money, ruling his own family well, and
5 having his children in subjection, with all decorum; (for how
shall he, who is not able to rule his own house, take care of a
6 church of God?) no novice; lest he be puffed up, and so fall
7 into blame from the accuser. He ought also to have a good
testimony from them without; lest he fall into reproach, and
a snare of the accuser.

8 Deacons also must be respectable, not double-tongued, not
9 given to much wine, not greedy of dishonourable gains, hold-
10 ing the mystery of the faith with a pure conscience. And
let these be tried first; then, if blameless, let them become
11 deacons. Their wives also must be respectable, not slander-
12 ers; sober, faithful in all things. Let ministers be husbands
of one wife, governing well their children and their own
13 families. For they, who have been good deacons, procure for
themselves an honourable station and great boldness of speech
in the faith of Christ Jesus.

14 I write unto thee these things under an expectation of
15 coming to thee very soon: and, if I should be delayed, that
thou mayest know how a pillar of a living God, and a support
of the truth, ought to behave himself in God's house, which
16 is the church. And confessedly great is this mystery of god-
liness, which was manifested in flesh, vindicated by the spirit,
seen by messengers, proclaimed among Gentiles, believed on
in the world, taken up with glory.

Ch. IV. Now the spirit expressly declareth, that in later
times some will depart from the faith, giving heed to deceitful
2 spirits and doctrines about dead men, through the hypocrisy of
3 liars with a seared conscience; giving commands about ab-
stinence from marriage and from meats, which God made to
be partaken of with thanksgiving by them, who believe, and
are convinced of this truth, that every creature of God is
good, when received with thanksgiving; and none to be
refused: for it is made holy by divine appointment and by
prayer.
Lay these things before the brethren, and be a good minis-
ter of Jesus Christ; nourishing thyself up in the doctrines of
the faith, and those good instructions, with which thou art
acquainted. But avoid those profane and old-wives' stories;
and exercise thyself unto godliness. For the exercise of the
body is profitable for a short time only, but godliness is pro-
itable for ever; having a promise not only of the present life,
but of that also which is approaching. This is a true doctrine,
and worthy of all joyful acceptation. For with this view
we are enduring both labour and reproach; because our
hope is on a living God, who is a saviour unto all men, espe-
cially to them, that trust in him. Let these be thy charges
and instructions.
Take care that no one despise thy youth; but make thy-
self a pattern to the believers, in conversation, in behaviour,
in love, in faith, in purity. Until I come, attend to reading,
to exhortation, to instruction. Neglect not thy gift, which
was given thee by authority, with a laying on of the hands of
the elders. Exercise thyself in these things, be wholly in
them; that thy improvement in all things may be manifest.
Attend to thyself, and persevere in thy doctrine; for by
doing this, thou wilt save both thyself and thy hearers.

Ch. V. Do not harshly rebuke an older man; but advise him as
a father; younger men, as brethren; older women, as moth-
ers; younger, as sisters, with all purity. Honour widows
that are widows indeed. But, if any widow have children,
or grand-children, let these shew their piety especially to
their own family, and requite their parents; for this is accep-
table in the sight of God. Now she, who is a widow indeed
and desolate, hopeth in God, and continueth in supplications
and prayers night and day: but she, who giveth herself up to
pleasure, is dead even while she liveth. These things also
give in charge, that they may be blameless. But, if any one
provide not for his own, and especially for his own family, 
he hath denied the faith, and is worse than an unbeliever.
9 And let no widow be chosen less than sixty years old a 
wife to one husband, well spoken of for good works, if she 
have brought up children, if she have entertained strangers, 
if she have washed the feet of the saints, if she have succoured 
11 the distressed, if she have attended to every good office. But 
younger widows reject; for, when they grow weary of the 
12 restraints of Christ, they wish to marry; and are blameable 
for laying aside their first resolution. And at the same time 
they learn also to be idle, gadding about from house to house: 
and not only idle, but prattlers also, and busy bodies, talking 
14 of things not suitable. I wish, therefore, younger women to 
marry, to bear children, to manage families, to give the ene-
15 my no occasion of reproach: for some have already turned 
aside after Satan. But let every man or woman, who is a 
believer, and hath widows, support them; that the church 
may not be burthened, but have supplies for the widows 
indeed.
17 Let those elders, who govern well, be honoured with a 
double reward: especially those who labour in teaching the 
word: for the scripture saith, Muzzle not an ox, whilst 
he treadeth out the corn: and, The workman is worthy of 
his pay.
19 Receive not an accusation against an elder without two or 
18 three witnesses. Rebuke offenders before all, that the rest 
also may be afraid.
21 I strictly charge thee before God and the Lord Jesus Christ 
and the chosen angels, that thou observe these things without 
22 prejudice, doing nothing by partiality. Put thy hands hastily 
upon no one, nor have any share in other men’s sins: keep 
23 thyself pure. Drink not water only any longer, but take a 
little wine for thy stomach’s sake and thy many infirmities.
24 Some men’s sins are manifest at first, and go before them 
unto judgment: but the sins of others follow them thither.
25 In the same manner also the good works of some are man-
ifest at first; and those, which are otherwise, cannot be hid.
Ch. VI. Let those servants, which are under a yoke, esteem 
their masters worthy of all honour; that the name of God
2 and his doctrine may not be evil spoken of. And let not the servants of believers think lightly of their masters, because they are no more than their brethren; but serve them, as believers and beloved, partakers of the same benefit, with a more hearty service. If any one teach a different doctrine and attend not to the wholesome commands of our Lord Jesus Christ, and to the doctrine according to godliness, he is besotted, having no knowledge, but doting about questions and strifes of words; (whence cometh envy, quarrels, evil-

5 speeches, wicked suspicions, perverse employments of men of corrupt minds and destitute of the truth, supposing that godliness is gain) from such withdraw thyself. Now godli-

7 ness with a sufficiency is great gain: for we brought nothing into this world, and it is plain that we can carry nothing out.

8 Having, therefore, food and covering, let us be therewith content: since they, who desire riches, fall into the trial and snare of many foolish and hurtful lusts, which sink men deep in ruin and destruction. For the love of money is the root of all mischiefs: and, through an eagerness in this pursuit, some have strayed from the faith, and pierced themselves through with many sorrows. But do thou, O! man of God! flee these things; and follow after righteousness, godliness,

11 faith, love, patience, meekness. Strive in this honourable contest of the faith: lay hold on that eternal life, unto which thou wast invited, and madest such an honourable declaration before many witnesses. In the sight of that God, who giveth life to all things, and of Christ Jesus, who bare testimony in that excellent declaration before Pontius Pilate; I charge thee to keep this command, without spot and without blame, until that appearance of our Lord Jesus Christ, which will be displayed in its proper time by the holy one, and only poten-

tate, the king of kings and lord of lords; who alone hath immortality, and dwelleth in light unapproachable; whom no man hath seen or can see: to whom be honour and power everlasting! Amen.

17 Charge the rich not to be high minded with the things of the present life, nor to trust on uncertain riches, but on the living God; who giveth us richly all things to enjoy: to do good, to be rich in honourable actions, to be generous in dis-
tributing, ready to communicate; laying up in store for themselves a good provision against the time to come, so as to lay hold on eternal life.

O! Timothy, keep thy charge; and turn thyself away from those profane babblings, and oppositions of science falsely so called; some professors of which have swerved from the faith. The favour of Christ be with thee! Amen.
THE
SECOND EPISODE OF ST. PAUL
TO
TIMOTHY.

CHAP. I.

P. AUL, an apostle of Jesus Christ by a divine appointment,
2 according to a promise of life in Christ Jesus: to Timothy,
my beloved son, favour, mercy and peace from God our
father, and Christ Jesus our Lord!

3 I am thankful to that God, whom I religiously serve after
the manner of my forefathers with a pure conscience, inasm-
much as I have an unceasing remembrance of thee in my
prayers night and day, longing to see thee, when I call to
5 mind thy tears; that I may be filled with joy: and recollect-
ing in myself thine unfeigned faith, which dwelt first in thy
grandmother Lois and thy mother Eunice, and dwelleth, I am
6 persuaded, in thee also. For which cause I put thee in mind
to kindle up within thee that gift of God, which thou hast
7 through the putting on of my hands. For God hath not given
us a spirit of indolence, but of power and of love and of a
8 sound mind. Be not thou, therefore, ashamed of this testimo-
y of our Lord, nor of me his prisoner; but suffer affliction
9 with the gospel under the power of God, who hath called us
unto salvation with a holy calling; not according to our
works, but according to his own gracious purpose vouchsafed
10 in Christ Jesus to us before the ages, but now made manifest
by the appearance of our saviour Jesus Christ, who hath de-
stroyed death, and spread abroad the light of everlasting life
11 by the gospel; in which I was appointed a preacher and an
12 apostle, and a teacher of the Gentiles. For which cause also I am suffering these bonds: but I have no misgivings: for I know whom I trust; and I am persuaded that he is able to keep, what I have committed to him, against that day.

13 Hold forth, with faith and love in Christ Jesus, a pattern of wholesome doctrines, which thou hast heard from me.

14 Keep by the assistance of the holy spirit, which dwelleth in us, that honourable trust. This thou knowest, that all in Asia have turned themselves from me; of whom is Phygelius and Hermogenes. May the Lord shew mercy to the family of Onesiphorus! for he often refreshed me, and was not ashamed of this chain of mine; but, when in Rome, sought me with great earnestness, and found me. The Lord grant, that he find mercy from the Lord in that day! and, as to his services in Ephesus, thou knowest them very well.

Ch. II. Thou therefore, my son! strengthen thyself in the gracious gospel of Christ Jesus; and, what thou hast heard from me through many witnesses, commit to faithful men, who will be able to teach others also. Do thou, therefore, endure hardship, like a good soldier of Jesus Christ. Now no soldier entangleth himself with the businesses of life, that he may please his general: and in the games also, no man winneth a crown, unless he contend according to the rules: and the husbandman must labour before he be a partaker of the fruits.

7 Consider what I say, and the Lord give thee understanding.

8 On all occasions remember that Jesus Christ, of David's race, hath been raised from the dead according to my gospel; for which I am suffering affliction even unto bonds, as an evil-doer: but the doctrine of God hath not been bound.

10 Therefore, I endure all things for the sake of the chosen, that they also may obtain the salvation in Christ Jesus with eternal glory. This is a true doctrine: for, if we have died with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us: though we be faithless, he will continue faithful; he cannot deny himself.

14 Put them in mind of these things; earnestly charging them before the Lord, not to quarrel about words, to no useful purpose, but to the perversion of the hearers. Endeavour to
approve thyself before God, as a labourer, that needeth not to
be ashamed, rightly dividing the doctrine of the truth. But
shun those profane babblings: for they will go on to further
impiety; and their doctrine will eat like a mortifying sore:
of whom is Hymenæus and Philetus, who have swerved from
the truth, saying that the resurrection is past already; and
overturn the faith of some. The foundation of God, however,
standeth firm, having this seal: The Lord knoweth his own:
and, Let every one, that nameth the name of Christ, depart
from iniquity. But in a large house there are not only ves-
sels of gold and silver, but also of wood and earth: some for
honourable, and some for dishonourable, uses. If a man,
therefore, thoroughly purify himself from such things, he will
be a vessel unto honour, clean, and serviceable to the master,
ready for every good use.

But flee youthful lusts, and follow after righteousness,
faith, love, peace, with all, who call themselves by the name
of the Lord from a pure heart. Shun also those foolish and
unlearned questions, knowing that they beget quarrels; and
a servant of the Lord must not quarrel, but be gentle towards
all, ready to teach, patient of wrong, with meekness instruct-
ing the opposers: since God may turn their mind to an ac-
knowledgment of truth, and they may recover, their senses
to perform his will, after being rescued alive by the servant
of the Lord out of the snare of the devil.

Ch. III. Moreover, know this, that in late times difficult seasons
will present themselves: for Christians will become selfish,
lovers of money, boastful, haughty, evil-speakers, disobedient
to parents, unthankful, unholy, without natural affection, ir-
reconcileable, slanderers, intemperate, fierce, enemies to
goodness, betrayers, rash, infatuated, lovers of pleasure more
than lovers of God; keeping to a form of godliness, but hav-
ing cast aside the power thereof: from such also turn thyself
away. Of this kind are those, who creep into families, and
make prisoners men of effeminate manners, laden with sins,
led away by various lusts; always learning, but never able
to come to an acknowledgment of truth. Now, as Jannes
and Jambres withstood Moses, so do they also withstand the
truth; men of corrupt minds, not enduring the trial of the
9 faith. But they will not go on very far; for their folly will
10 appear plainly unto all, as that of the others also did. But
thou art fully acquainted with my doctrine, manner of life,
purpose, faithful perseverance, long patience, love, endurance,
11 wrongs, sufferings, that befell me at Antioch, at Iconium, in
the country about Lystra; what wrongful usage I supported;
12 and out of all the Lord delivered me. Yea all, who resolve
13 to live piously in Christ Jesus, will suffer persecution: and
wicked men and impostors will continue to go on ill; making
14 others stray, and straying themselves. But do thou hold fast
what thou hast learned, and been convinced of by proof,
15 knowing of whom thou learnedst them; and that from a child
thou hast known the holy scriptures, which are able to make
thee wise unto salvation, through the faith in Christ Jesus.
16 Every writing, inspired by God, is useful for doctrine, for
17 reproof, for correction, for instruction in righteousness; that
the man of God may be complete, fitted for every good
work.

CH. IV. Now I earnestly charge thee before God and the Lord
Jesus Christ, who is going to judge the living and the dead at
2 his appearance in his kingdom; preach the word, be watch-
ful over them; confute, reprove, exhort, in season, out of
3 season, with the utmost patience of instruction. For a time
will come, when men will not endure this wholesome doctrine,
but, according to their several humours, will multiply teach-
ers for themselves to soothe their ears; and will turn away
5 their ears from the truth, and go aside to these fables. But
be thou sober on all occasions, endure hardship, perform the
6 office of a gospel-preacher, fully execute thy ministry. For I
am now offering up myself for a sacrifice; and the time of
7 my departure is at hand. I have contended honourably in the
games; I have finished the race; I have been faithful to my
8 engagements: there is now reserved for me that crown of
righteousness, with which the Lord, the impartial umpire, will
reward me in that day; and not me only, but all those also,
who have loved his appearance.
9 Use thy diligence to come unto me soon; for Demas hath
10 wholly left me, from his love for the present world, and is
gone to Thessalonica, Crescens to Galatia, Titus to Dalma-
11 tia: Luke alone is with me. Take Mark, and bring him with thee; for he is useful to me as a minister. Tychicus have I sent to Ephesus. The cloak, which I left at Troas with Carpus, bring, when thou comest, and those books; especially the parchments. Alexander the coppersmith hath done me much disservice: the Lord will reward him according to his works. Of him be thou also aware; for he greatly opposeth our doctrines.

16 Upon my first defence no one stood by me, but all utterly forsook me: may it not be laid to their charge! but the Lord stood by me, and gave me strength; that the preaching of the gospel might be fully executed by me, and that all the Gentiles might hear: and I was delivered out of a lion's mouth.

18 And the Lord will deliver me from danger, and preserve me unto his heavenly kingdom: to whom be the glory for ever and ever! Amen.

19 Salute Priscas, and Aquila, and the family of Onesiphorus.

20 Erastus stopped at Corinth, and I left Trophimus at Miletum sick. Use thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit! Favour be with you! Amen.
THE

EPISTLE OF ST. PAUL

to

TITUS.

CHAP. I.

Paul, a servant of God, and an apostle of Jesus Christ in the faith of the chosen of God and the acknowledgment of 2 truth according to godliness, on a hope of eternal life, which 3 God, who cannot lie, promised before the ages; and hath displayed this promise in its season by a proclamation, with which I was entrusted by an appointment of God our saviour: 4 to Titus, my true son after the common faith, favour and peace from God our father, and the Lord Jesus Christ our saviour! 5 For this purpose I left thee behind in Crete, that thou mightest proceed to set right what was left undone, and estab- 6 lish elders in every city, as I directed thee: if any one be blameless, a husband of one wife, with children that are be- 7 lievers and not charged with riot and unruliness. For this overseer of the church, as God's steward, must be blameless, not selfwilled, not passionate, not riotous, no striker, not 8 greedy of dishonourable gains; but a friend to hospitality, a 9 lover of goodness, chaste, just, holy, temperate; keeping to the true doctrine, which he hath been taught, that he may be able to encourage some by wholesome instruction, and confute 10 others, who contradict. For there are many unruly people, vain talkers and deceivers, especially they of the circumci- 11 sion; whose mouths must be stopped; for they overturn whole families, teaching what they ought not, for the sake of dishon-
12 ourable gains. One of their own teachers hath said: Cre-
tans are always liars, mischievous beasts, greedy bellies.
13 This testimony is true: for which cause reprove them sharply,
14 that they may be sound in the faith, not giving heed to Jewish
tales and commandments of men, who turn themselves from
15 the truth. To the pure all things are pure; but to the defiled
and unbelieving is nothing pure; for both their mind and
conscience are defiled. They profess a knowledge of God,
16 but deny him in their actions: they are odious and untracta-
ble, and approve themselves by no one good work.
Ch. II. But do thou speak such things as become wholesome
2 doctrine; that elderly men be sober, venerable, chaste, sound
3 in the faith, in love, in patience: that elderly women likewise
behave as becometh saints, be no slanderers, not slaves to
4 excess of wine, teachers of what is good: that they learn the
young women to be orderly, lovers of their husbands, lovers
5 of their children, chaste, pure, keepers at home, good, sub-
mittning themselves to their own husbands, that the doctrine
6 of God be not evil spoken of. Young men likewise exhort
7 to chastity. In all things shew thyself a pattern of good
works; in thy doctrine, impartial, respectable, uncorrupt;
8 in thy discourse, wholesome and unblamable; that the ad-
versary may be ashamed, having nothing amiss to say about
9 Exhort servants to submit themselves to their own masters
in all things; to be desirous of pleasing them, not answering
10 again, not purloining, but shewing the utmost faithfulness;
that they may adorn the doctrine of God our saviour in all
11 things. For the favour of God, which bringeth salvation unto
12 all men, hath appeared to us: teaching us to deny ungodli-
ness and worldly lusts, and to live chastely and righteous
13 and piously in this present world; gladly entertaining the
happy expectation of the glorious manifestation of the great
14 God and of our saviour Jesus Christ; who gave himself for
us, to deliver us from all iniquity, and to purify for himself
15 a peculiar people, zealous of good works. So teach and
exhort, and rebuke with all authority. Let no one despise thee.
TITUS III.

Ch. III. Put them in mind of submission to authorities and powers, of a ready obedience to these in every good work; not to speak ill of no one; not to be quarrelsome, but gentle; shewing all meekness towards all men. For we also once were without understanding, headstrong, wandering from the way, slaves to divers lusts and pleasures, passing through life in malice and envy, hated by others, and hating them. But when the kindness and love for men of God our saviour appeared to us; (not from the righteous works which we had done, but according to his own mercy) he delivered us by a washing of another birth, with a renewal of holy breath; which washing was richly poured on us through Jesus Christ our saviour: that, upon our acquittal by this favour of his, we might be heirs, in expectation, of eternal life. This is a true doctrine: and I wish thee earnestly to enforce these things; that those, who trust in God, may study to be foremost in good works. These are the things, that are honourable and profitable to mankind. But avoid foolish questions, and genealogies, and strifes, and quarrels about the law; for they are unprofitable and vain. A fomenter of divisions reject after the first; and second admonition; knowing that such an one is gone altogether from the way, and condemneth himself for his sins.

When I shall send Artemas to thee, or Tychicus, endeavour to come to me at Nicopolis; for I have determined to winter there. Be attentive to set forward Zenas the lawyer, and Apollos, on their journey; that they may want nothing. And let our people also be diligent in good employments for the necessary supplies of life; and not be unfruitful.

All with me salute thee. Salute them who love us faithfully. The favour of Christ be with you all! Amen.
THE

EPISTLE OF SAINT PAUL

TO

PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy our brother,
2 to Philemon, our dear friend and fellow-labourer, and to our
dear sister Apphia, and to Archippus our fellow-soldier, and
3 to the church in thy house: favour be unto you and peace
from God our father, and our Lord Jesus Christ!
4 I thank my God for the accounts, which I receive, of thy
5 firm belief in the Lord Jesus and thy love towards all the
6 saints; making mention of thee always in my prayers, that thy
7 fellowship in the faith may have its effect in an acknowledg-
ment of every thing good in Christ Jesus. For we feel much
satisfaction and comfort on account of thy love; whereby
the minds of the saints are soothed in thee, my brother!
8 Therefore I feel much freedom in Christ to enjoin thee what
9 is fit; but I had rather entreat, because of my love for thee:
10 I, that old man Paul, such as thou rememberest me, and now
11 also a prisoner of Jesus Christ. I entreat thee in behalf of
my son, whom I begat during these bonds of mine, Onesimus;
12 lately of no value to thee, but now of great value to thee
13 and me: whom I have sent back; and do thou take him,
14 that is, mine own flesh, unto thyself. I wished indeed to
keep him with me, that he might, in thy stead, be my minister
15 in the bonds of the gospel; but I chose to do nothing without
thy consent, that thy goodness might not be from constraint,
but willingly. Now, perhaps, he therefore went from thee
16 for a little while, that thou mightest have him for ever: no longer as a servant, but above a servant; as a beloved brother; very much so to me, and how much more to thee, both as he is a man and a Christian? If thou then regard me as a friend, take him to thee as myself: and, if he have done thee any wrong, or owe thee aught, put that to my account. 19 I Paul, I tell thee in my own hand-writing, I will repay thee: not to say, that thou owest besides even thyself to me. Yea, brother! let me be gratified by this kindness in the Lord! refresh my feelings in the Lord! In full assurance of thy compliance, I now write unto thee; knowing that thou wilt do even more than I mention. And, at the same time, make ready a lodging for me; for I expect, through your prayers, that ye will be indulged with me again. 23 Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow-labourers, salute thee. The favour of our Lord Jesus Christ be with your spirit! Amen.
THE

EPISTLE

to

THE HEBREWS.

CHAP. I.

God, who by sundry parts, and in divers manners, spake
2 of old unto the fathers by the prophets, hath spoken in these later days unto us by a son; whom he appointed heir of all things, through whom he also settled the ages: who, being a ray of God's brightness and an image of his perfections, and upholding all things by the authority of his power, after he had cleansed our sins by himself, sat down on the right hand of supreme majesty; and is become so much greater than those messengers, as he inherited a more excellent name than they. For unto which of those messengers said the scripture
6 at any time, Thou art my son: this day begat I thee? and again: I will be to him a father, and he shall be to me a son: and again, when it introduceth the first-born into his dispensation, it saith: And let all the messengers of God pay hon-
7 age to him. And of these messengers indeed the scripture saith; Who maketh his messengers, winds; and his ministers,
8 a flame of fire: but of the son it saith: God is thy throne for ever and ever; the sceptre of thy kingdom is a straight scep-
9 tre. Thou lovedst righteousness, and hatedst iniquity; there-
fore God, even thy God, anointed thee with the oil of gladness
10 above thy fellows. And: Thou, Lord! in the beginning didst found the earth, and the heavens are the work of thy
11 hands. They will perish, but thou wilt endure throughout:
12 they will decay altogether like a garment, and as a vesture wilt thou change them, and they will be changed; but thou
13 art the same, and thy years will not fail. Moreover, of which of these messengers hath the scripture ever said, Sit thou on my right hand, till I have made thine enemies thy footstool?
14 Are not they all ministering spirits, sent forth to minister on account of the future heirs of salvation?

Ch. II. Therefore, we ought to give the more earnest heed to the things, which we have heard, lest at any time we let them slip. For, if the doctrines, delivered by messengers, were of such authority, that every transgression of disobedience received its reward in punishment; how shall we escape, if we neglect such a great salvation? which was first published by the Lord, and established among us by the hearers of it;

4 God at the same time bearing testimony to them, both by signs, and wonders, and divers miracles, and distributions, according to his own will, of divine power. For he did not deliver to the management of angels that future dispensation, of which we are speaking. Now one hath declared expressly in a certain passage, saying: What is any man, that thou art mindful of him? or any son of man, that thou so considerest him? Thou madest him a little lower than angels: thou crownedst him with glory and honour, and gavest him rule over the works of thy hands: thou didst put all things under his feet. Now in thus putting all things under him, he left nothing unsubjected to him; we do not yet see, however, that all things are thus put under him. But we see that Jesus now crowned with glory and honour, who was made a little lower than angels, that he might suffer death, and, by God's favour, taste death in behalf of every man. For it became God, for whom are all things, and by whom are all things, to make this captain of their salvation, the leader of many sons unto glory, perfect through sufferings. For all are of one father; both the sanctifier and the sanctified: on which account he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of an assembly will I sing praise unto thee. And again: I will continue to put my trust in him. And again: Behold! I and the children, which God hath given me. Since then these children partook in
common of flesh and blood, he likewise in the same manner shared in the same; that, through death, he might destroy 15 him, who hath the power of death, that is, the devil; and might deliver from slavery them, who were all their life-time 16 exposed to the fear of death. For truly he helpeth not angels, 17 but helpeth a race of Abraham; so that it was right for him in all things to be like unto his brethren, that he might be compassionate, and a faithful high-priest for the service of 18 God in making the atonement for the sins of the people: for by suffering trial himself, he is able to succour them, that are tried.

Ch III. Therefore, holy brethren, partakers of a heavenly call! consider how this apostle and high-priest of our profession, 2 Christ Jesus, was faithful to his appointer; as Moses also 3 was in all God's family. For he received as much greater honour than Moses, as the regulator of the family hath greater 4 honour than the family itself. For every family hath some 5 regulator; even the regulator of all things is God. And Moses indeed was faithful in all God's family, as a servant, 6 to declare those directions, which would be given him; but Christ, as a son, over the family: whose family we are, if we hold fast our confident and glorious hope unto the end. 7 Wherefore, (as the holy spirit saith, To-day, if ye will hear 8 his voice, harden not your hearts; as in the provocation, in 9 the day of that trial in the wilderness; where your fathers 10 tried me, proved me, and saw my works forty years. Wherefore, I was enraged at this race; and said, Their hearts are 11 always wandering, and they consider not my ways; I swears accordingly, during my rage, They shall not go into my rest) 12 take heed, brethren! that there never be in any of you an 13 evil heart of unbelief in turning aside from a living God: but encourage each other daily, whilst it is called to-day, lest any 14 of you be hardened by the deceitfulness of sin. For we have fellowship with Christ, if we can hold fast the principles, on 15 which we stand, firmly to the end, according to that declaration, To-day, if ye will hear his voice, harden not your hearts, 16 as in the provocation. For who were those hearers, which provoked him, but all that came out of Egypt under Moses? 17 And at whom was he enraged during forty years? Was it
not with those offenders, whose bodies fell in the wilderness?
18 And against whom did he swear, that they should not go into
19 his rest, but against the disobedient? We see then, that
they were unable to go in from their want of trust in him;
CH. IV. and we, therefore, have reason to be afraid, lest any of
us, by neglecting the promise of admission into his rest, should
2 at last fall short thereof. For we have received glad tidings,
as they also did; but the word, which they heard, was of no
profit to them, not being mixed with fidelity in the hearers.
3 For we believers are to go into that rest, (spoken of in this
scripture, So I swore in mine anger, that they shall not go
into my rest) that rest indeed after God had finished his work
4 at the foundation of the world. For the scripture hath some-
where spoken of the seventh day on this wise: And God
5 rested on the seventh day from all his works. And again in
6 this place: They shall not go into my rest. Since then it re-
maineth for some to go therein, and they, who first received
the glad tidings, did not go in because of their unfaithfulness;
7 he again appointeth a certain day, saying by David, To-day,
so long after, as in that declaration, To-day, if ye will hear
8 his voice, harden not your hearts. For, if Joshua had proc-
cured them this rest, the scripture would not have been
9 speaking afterwards of another day. So then there remaineth
10 a sabbath-rest for the people of God. For he, who goeth into
his rest, resteth likewise from his works, as God from his.
11 Let us earnestly endeavour, therefore, to go into that rest;
that none of us may imitate the same pattern of disobedience.
12 For the mind of God is alive and active, and sharper than
any two-edged sword, and piercing even to a separation both
of life and spirit, both of joints and marrow; and is a dis-
cerner of the thoughts and intentions of the heart: nor is any
creature hidden before it; but all things are bare and laid
open to the eyes of him, with whom we have to do.
14 Having, therefore, a great high-priest, who hath passed
through the heavens, Jesus the son of God, let us keep to our
profession. For we have not a high-priest unable to feel a
common concern for our infirmities, but one, who hath suffer-
ed trial, and is in all respects like ourselves, yet without sin.
16 Let us, therefore, come up with confidence to the throne of
favour, that we may find mercy and pardon for our seasonable relief.

Ch. V. Now every high-priest taken from among men is appointed, in behalf of men, over divine services, to offer both gifts and sacrifices for sins; one, who can make allowances for the heedless and mistaken, inasmuch as he also is himself clothed in weakness. And, on this account, he hath occasion to make sin-offerings for himself also, as well as for the people. And, as no one taketh this honour to himself, but must be called thereto by God, as Aaron was; in the same manner also the Christ did not confer upon himself the honour of the high-priesthood, but he, who spake concerning him, Thou art my son; this day begat I thee: as he saith also in another place, Thou art a priest for ever, after the order of Melchisedek.

7 Now the Christ, in the days of his flesh, offered up both supplications and entreaties, with strong crying and tears, unto him, who was able to deliver him from death; and was heard: yet, though he were a son, from his pious reverence did he learn obedience under his sufferings; and by his death became author of an everlasting deliverance to all them that obey him: having been called by God a high-priest after the order of Melchisedek.

11 Of the Christ we have many things to say, and hard to be explained to you, who are dull of hearing. For when, after so long a time, ye ought to be teachers, ye have need on the contrary, to be taught yourselves the first elements of the oracles of God; and require milk, and not strong food. For every one, who taketh milk, is unacquainted with the doctrine of justification, being but a babe: but strong food belongeth to grown-up men: who have their senses so exercised by use as to distinguish between good and evil.

Ch. VI. Wherefore, let us leave the first principles of the doctrine of Christ, and go on unto perfection; not laying afresh a foundation in repentance from dead works and in trust on God, in the doctrine of baptisms, and of laying on of hands, and a resurrection of the dead, and an everlasting judgment. And this will we do, if God permit. For it is impossible, that they, who have been once enlightened, and have enjoyed that heavenly gift, and partaken of a holy spirit, and tasted
a good doctrine of God and miracles of the age that was to
come, should, if they fall away, be renewed unto repentance;
having exposed for themselves again the son of God upon a
cross to public shame. For the land, which drinketh the rain
that is often falling on it from God, and beareth herbage use-
ful to the tillers of it, receiveth praise: but, when it bringeth
forth thorns and briers, is disapproved and condemned, and at
last burned up.

9 But, beloved! we are persuaded of you, though we thus
10 speak, better things, and what belong to salvation: for God
is not so unjust as to forget that proof of your love, which ye
shewed for his name's sake, in having relieved the saints and
11 in still relieving them. Now we wish every one of you to
shew the same earnestness, according to the confidence of
12 your hope, unto the end; that ye be not slothful, but imitators
of them, who through faith and patience inherit the promise.
13 Now this promise was made unto Abraham by God, who
swore by himself, because he could swear by no greater;
14 saying, Surely I will greatly bless thee, and multiply thee
15 abundantly: and Abraham accordingly had patience, and
16 obtained the promise. For men truly swear by some greater;
and the confirmation of an oath is to them an end of all strife.
17 In which view God, willing to give the utmost assurance to
18 the heirs of the promise, interposed an oath: that by two
immutable things, in which it was impossible for God to de-
ceive, we might have strong encouragement, who fled to lay
19 hold on the hope that was before us: which we keep fast, as
an anchor of the soul, both steady and strong, and which
20 goeth within the vail; whither Jesus is already run before us,
having become a high-priest for ever, after the order of Mel-
chisedek.

Ch. VII. Now this Melchisedek, a king of Salem, and a priest of
the most high God, met Abraham on his return from the
slaughter of the kings, and blest him: to whom Abraham gave
also a tenth share of all the spoils: whose name Melchisedek:
meaneth king of righteousness; and king of Salem is king of
peace: of whose father, mother, pedigree, birth, and death,
there is no account: who, like the son of God, continueth a
priest for ever. Consider now the greatness of this man; to
HEBREWS VII.

whom even the patriarch Abraham gave a tenth of the spoils.
5 They truly of the sons of Levi, who receive the priesthood,
have a direction under the law to tythe the people, that is,
their own brethren, though sprung from the stock of Abra-
6 ham: but this man, who deriveth not his pedigree from them,
took tythes of Abraham; and blest him, who had the prom-
7 ises: and, beyond all contradiction, the less is blessed by the
8 greater. And, in one case, men, who die, receive tythes; but,
in the other, \textit{he receiveth them}, who is declared \textit{only} to be
9 alive. And Levi also, who receiveth tythes, in a manner (for
10 he was yet unborn, when Melchisedek met Abraham) paid
 tythes through Abraham.
11 Now, if the Levitical priesthood, under which the people
 received the law, had been perfect; what need then for
12 another priest to arise after the order of Melchisedek? for, if
the priesthood be changed, there is of necessity a change also
13 of the law. Now he, of whom these things are spoken, be-
longed to another tribe, out of which no one attended at the
14 altar. For it was plain of old, that our Lord was to spring
out of Judah; and with respect to this tribe Moses spake
nothing about the priesthood.
15 And this is still more abundantly evident, if after the like-
16 ness of Melchisedek another priest were to arise; not ap-
pointed by any law of a carnal commandment, but with the
17 authority of an endless life: for \textit{the scripture} declareth, \textit{Thou
art a priest for ever, after the order of Melchisedek}.
18 Indeed, a former commandment is set aside, being weak
19 and unprofitable, \textit{(for the law made nothing perfect)} and a
better hope is introduced; by which we come nigh to God.
20 And, as \textit{this appointment} was not without an oath; \textit{(for those
priests are made without an oath, but this, with an oath, by
him, who said unto him, \textit{The Lord sware, and will not repent,
22 \textit{Thou art a priest for ever, after the order of Melchisedek}) so
is Jesus a surety of a better covenant.}
23 And those priests are many, because they are hindered
24 from continuing by death; but he, because of his continuance
25 for ever, keepeth the priesthood without succession: whence
he is able also to save completely all, who come unto God
through him; \textit{as he ever liveth to manage their concerns for}
26 them. For such a high-priest, holy, harmless, undefiled, at a distance from sinners, and raised above the heavens, was
27 proper for us; one, who hath no need, like those priests, of daily sacrifices, first for his own sins, and then for those of
28 the people: (as he did this once for all, when he offered up himself) for the law appointeth priests, men that have infirmi-
29 ty; but that declaration by the oath, after the law, appointed
30 a son, made perfect, and for ever.

Ch. VIII. Now, to sum up what hath been said: such an one is
31 our high-priest; he is sitting at the right-hand of the throne
32 of majesty in the heavens, a minister of the true sanctuary,
33 and of the true tabernacle, which God fixed, and not man.
34 For every high-priest is appointed to offer both gifts and sac-
35 rifices; whence it was necessary that he also should offer
36 something. Now, if his office were over earthly things, he
37 would not have been a priest; since there are priests already
38 to offer the gifts according to the law: who pay religious
39 service after a pattern and shadow of the heavenly things, according to that divine direction to Moses, when he was
40 going to make the tabernacle, Take care, saith God, to make
41 every thing by the pattern shewn thee in the mount. So Christ
42 is appointed to a more excellent service, inasmuch as he is
43 also a mediator of a better covenant, the law of which hath
44 been established on better promises. For, if that first cove-
45 nant had been faultless, no room then would have been sought
46 for a second. But, finding fault with the former covenant,
47 God saith unto the Jews, Behold! a time is coming, saith the
48 Lord, and I will execute with the house of Israel and with
49 the house of Judah a new covenant: not according to the cov-
50 enant, which I made with their fathers, at a time when I took
51 them by the hand to lead them out of Egypt: in which covenant
52 they did not continue, and I gave up my care of them, saith
53 the Lord: but this is the covenant, which I will establish
54 with the house of Israel after those days, saith the Lord: I
55 will give my laws into their mind, and will write them on
56 their heart; and I will be to them a God, and they shall be to
57 me a people. And they shall no longer teach, every one his
58 neighbour and every one his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest:
For I will be favourable to their iniquities, and their sins and their unrighteousness will I remember no more. In speaking of a new covenant, he maketh the first old: but what is going to decay from old age, must shortly disappear.

Ch. IX. Now that first covenant had truly ordinances of religious service and the public sanctuary. For there was a first tabernacle provided, in which was the candlestick, and the table, and the shew-loaves; this is called holy. And behind the second vail was the tabernacle called the holiest of all; containing a golden censer, and the ark of the covenant covered all over with gold; in which was a golden pot containing the manna, and Aaron's rod which budded, and the tables of the covenant; and above, bright cherubim, shadowing the mercy-seat: of all which this is not a place to speak particularly. These things, therefore, being thus prepared, into the first tabernacle indeed the priests, who perform the religious services, are constantly going in; but into the second, the high-priest only goeth, and but once a year, not without blood; which he offereth for himself and the errors of the people: whereby the holy spirit signified, that the way of the sanctuary was not laid open, whilst that first tabernacle was yet standing; (which was a figure against the time now come) under which are offered both gifts and sacrifices, unable to make perfect, as to the conscience, the performer of religious services; with meats and drinks only and divers washings and fleshly ceremonies, appointed till a time of reformation. But Christ, a high-priest of those good services which were to be, entered, at his coming, not with blood of goats and calves, but with his own blood, once for all, into the sanctuary, through that greater and more perfect tabernacle, not made with hands, that is, not of the same workmanship; having accomplished a redemption for ever. For, if the blood of bulls and goats, and a heifer's ashes, sprinkled on the unclean, make holy to the cleansing of the flesh; how much more will the blood of Christ, who offered himself with a spotless mind unto God, cleanse your conscience from dead works for the service of a living God?

And, for this reason, Christ is a mediator of a new covenant; that, by means of death to redeem the transgressions that re-
mained under the first covenant, the called might receive the promise of the eternal inheritance. For, where a covenant is, there must be necessarily introduced the death of that which establisheth the covenant: because a covenant is confirmed over dead things, and is of no force at all whilst that, which establisheth the covenant, is alive. Whence even the first covenant was not solemnized without blood. For, after every commandment of the law had been spoken by Moses to all the people, he took the blood of the calves and goats, and the book itself, with water, and scarlet wool, and hyssop; and sprinkled all the people, saying: This is the blood of that covenant, which God hath appointed for you. And he sprinkled with the blood in the same manner the tabernacle too, and all the vessels of the public service. Indeed almost all things are cleansed with blood, and without blood-shedding is no discharge, under the law. It was enjoined, therefore, that the patterns of the heavenly things should be thus made pure; but the heavenly things themselves with better sacrifices than these. For Christ is not gone into a sanctuary made with hands, a pattern only of the true, but into heaven itself, to present himself now before the face of God in our behalf.

Nor was he to offer himself often, as the high-priest goeth into the sanctuary yearly with others' blood; (for then must he have died often since the foundation of the world) but now, at the conclusion of the ages, hath he appeared once for all to remove sin by the sacrifice of himself. And, as it remaineth for men once to die, and after this a judgment; so Christ, having been once offered up to bear away the sins of all, will appear a second time, without any sin-offering, to them that are waiting for him, unto salvation.

Ch. X. For the law, having but a shadow of the good things to come, and not the image of the things itself, is by no means able with those sacrifices, which are the same offerings, every year, to make those, who present themselves, perfect for ever. For then these offerings would have ceased; because the worshippers, after one purification, would have no more con-
science of sins: whereas these offerings are a yearly acknowl-
edgment of sins: for it is impossible that blood of bulls and goats should take away sins. Wherefore, when he cometh
HEBREWS X.

into the world, he saith: *Sacrifice and offering thou dost not choose; but a body hast thou prepared for me: in burnt-offerings and services for sin thou hast no pleasure. Then said I, Lo! I come (in the volume of the book it is written of me) to do thy will, O! God. After saying first, Sacrifice and offering and burnt-offerings and services for sin thou dost not choose, nor hast pleasure in them; (which are offered according to the law) he saith next, Lo! I come to do thy will, O! God: thus refuting one point, to establish the other. By which will we are made holy, through the offering of the body of Jesus Christ once for all.

Besides, every priest continueth serving daily, and offering the same sacrifices often, which are in no wise able to take away sins: but Christ, after offering for ever one sacrifice for sins, sat down at the right-hand of God; waiting henceforth till his enemies be made his footstool: for one offering hath made the sanctified thereby perfect for ever. Now the holy spirit also beareth testimony to us: for after the scripture had said before, *This is the covenant, which I will make with them after these days, saith the Lord; I will set my laws upon their heart, and on their minds will I write them:* it saith also, *Their sins and their iniquities will I remember no more.* But, where this discharge is, there is no more any offering for sin.

Having therefore, brethren! full liberty to go into the sanctuary, through the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is, his flesh; and having a high-priest over the family of God; let us go up with a true heart, in assured confidence, having hearts sprinkled from an evil conscience and the body washed with clear water. Let us hold fast the confession of our hope without wavering; (for he, who hath promised, is faithful) and let us consider each other to excite in ourselves love and good works: not abandoning our association in the gospel, as the manner of some is; but encouraging each other, and so much the more as ye see the day approaching. For, if we sin wilfully, after receiving the knowledge of the truth, there remaineth no more any sacrifice for sin, but a fearful expectation of punishment, and a raging fire, that will devour the
adversaries. Whoso breaketh a law of Moses, he dieth without mercy, upon the word of two or three witnesses: how much sorer punishment, think ye, will he receive, who treadeth under foot the son of God, and regardeth as vile that blood of the covenant, by which he was made holy; and insulteth the spirit of grace? For we know who hath declared, Vengeance is mine; I will repay, saith the Lord: and again, The Lord will judge his people. It is a fearful thing to fall into the hands of a living God. But call to mind those days, when ye were first enlightened; in which ye endured a great struggle of sufferings; as well by a public exposure both to reproaches and distresses, as by sharing with those who were so afflicted. For indeed ye partook in the sufferings of my imprisonment; and received with joy the seizure of your goods, knowing that ye have a better and a lasting substance. Do not, therefore, let go your confident expectation; which will receive a great reward. But ye must have patience in performing the will of God, before ye gain the promise. For, yet a very little while indeed, he, who is coming, will come, and without delay; and, whoso trusteth for deliverance to faith, he will preserve his life: but, if he withdraw himself, my soul! have thou no pleasure in him. But we are not they, who withdraw unto destruction, but who faithfully persevere, to the deliverance of our lives.

Ch. XI. Now faith is a foundation of things hoped for, a conviction of things not seen: and for this our fathers were well spoken of. By faith we understand, that the ages were so ordered by divine power, that the present state of things arose not from what did then appear. By faith Abel offered unto God a better sacrifice than Cain; through which he was declared to be righteous by a testimony of God to his offerings: and through this, though dead, he yet proclameth himself. By faith Enoch was translated, so that he saw not death; and was no more found, because God translated him: for before this translation he was declared to have pleased God. Now without faith it is impossible to please him; for he, who cometh unto God, must first believe that he is; and that he is a rewarder of such as diligently seek him. By faith Noah, upon warning from heaven about things not
seen as yet, with pious reverence prepared an ark; and, by
this, condemned the world, and obtained the deliverance ac-
cording to his faith. By faith Abraham obeyed the call to
depart for that place, which he was afterwards to possess:
and departed; not aware whither he was going. By faith he
sojourned in the promised land, like a stranger there; dwell-
ing in tents with Isaac and Jacob, the fellow-heirs of the
same promise; and waiting for that city, which hath founda-
tions, whose contriver and builder is God. By faith Sarah
also received power to conceive, and bare a child beyond her
proper age; for she relied on him, who had made the promise.
Wherefore also, there sprang from one, and him too become
dead, like the stars of heaven for multitude, and as sand by
the sea-shore, which cannot be numbered.
These all died, believing that they should not receive the
promises; but seeing them only at a distance, and persuaded
of them, and saluting them; and confessing themselves to be
strangers and pilgrims in the land. Now they, who speak
thus, shew plainly that they are seeking their native country.
But, if they meant that which they had left, they would have
found an opportunity of returning thither: but, on the contra-
ry, they are in quest of a better country; that is, a heavenly:
wherefore, God is not ashamed to call himself their God; for
he had prepared for them a city.
By faith Abraham, when tried, offered up Isaac; and,
though persuaded of the promises, was offering in sacrifice
that only son, of whom it had been declared, Thy posterity
will be derived from Isaac: reasoning with himself, that God
was able even to raise him from the dead: and indeed from a
like condition he at first received him. By faith Isaac blessed
Jacob and Esau concerning things to come. By faith Jacob,
when a-dying, blessed each of the sons of Joseph; and bowed
down upon the top of his staff. By faith Joseph, at the end
of life, made mention of the departure of the children of
Israel, and gave directions concerning his bones. By faith
Moses, as soon as he was born, was hid three months by his
parents, (for they saw, that he was a promising child) in defi-
ance of the order of the king. By faith Moses, after he was
grown up, refused to call himself a son of Pharaoh’s daughter;
as he chose to suffer hardships with the people of God, before
the enjoyments of sin for a season: esteeming the reproach
of the Messiah greater riches than the treasures of Egypt;
for he was looking onward to his reward. By faith he left
Egypt, in defiance of the anger of the king; and supported
himself, as if he had seen his invisible deliverer. By faith he
observed the passover, and the sprinkling of the blood; that
the destroyer of the first-born might not touch them. By
faith they passed through the red sea, as on dry land; which
the Egyptians attempted, and were swallowed up. By faith
the walls of Jericho fell down, after a procession round them of
seven days. By faith Rahab the hostess escaped death
amongst those, who would not be persuaded; having enter-
tained the spies in peace. And why should I mention any
more examples? for time would fail me to relate of Gideon,
and Barak, and Samson, and Jephtha, and David, and Sam-
uel, and the prophets; who through faith struggled with
success against kingdoms, wrought deliverance, obtained
promises, stopped mouths of lions, quenched the rage of fire,
escaped the sharpness of the sword, became strong from weak-
ness, were mighty in battle, put to flight the armies of their
enemies, received for women their dead children brought to
life again: and some were killed with clubs, not accepting
the proffered deliverance, that they might obtain a better
restoration unto life: some, moreover, experienced mockery,
and scourges, bonds also and imprisonments: they were
stoned, they were sawed asunder, they were thrust through
with stakes, they were slaughtered by the sword: they went
about, clothed with sheep-skins and with goat-skins, in want,
instrights, in distresses; wanderers in wildernesses, and
mountains and dens, and holes of the earth; when the whole
world was not worthy of them.

Now all these, thus celebrated for their trust in God, re-
ceived not themselves the promises; God having long ago
intended this advantage for us, that these promises might not
be performed before our days.

Ch. XII. Therefore, let us also, who have so great a cloud of
witnesses surrounding us, lay aside every weight, and the sin,
which easily entangleth us, and run with perseverance the
2 race that is laid out for us; looking forwards upon Jesus, the
guide and complete pattern of this faith; who for the joy,
that was presented to him, endured a cross, disregarding the
ignominy thereof: and is sitting at the right-hand of the
throne of God. Now consider with yourselves what a great
opposition of sinners he endured, lest ye faint with weariness
of soul. Ye have not yet in your struggles resisted sin unto
5 blood; and have ye forgotten that encouraging voice, which
talketh with you as with sons, My son, think not lightly of
the chastisement of the Lord; nor faint under his reproof:
6 for whom the Lord loveth, he chastiseth; and scourgeth every
7 son, whom he receiveth? Bear your chastisement with
patience: God is dealing with you as with sons: for what
8 son is there, whom his father chasteneth not? So then, if ye
be without chastisement, of which all sons have partaken, then
9 are ye a spurious race, and not lawful sons. Besides, have
our natural fathers chastised us, and we paid them reverence;
and shall we not much more submit ourselves to our spiritual
father, and live for ever? For they indeed, with a view to a
short life, and after their own humour, used to chastise us:
but he, for our good; that we might be partakers of his holi-
ness. For the present indeed no chastisement appeareth to
be a subject of joy, but of sorrow: nevertheless it yieldeth
afterwards peaceful fruits of righteousness to them, who have
12 been exercised thereby. Therefore, lift up the hands that
hang down, and the feeble knees; and make straight paths for
your feet, that the lame may not be turned out of the way,
14 but rather be healed. Follow after peace with all men, and
that holiness, without which no one will see the Lord: keep-
ing watch, lest any one fall short of the favour of God; lest
any root of bitterness, as gall, spring up, and thereby many
16 be defiled: lest there be any fornicator, or profane person,
17 like Esau; who for one meal gave up his birth-right. For ye
know that he wished afterwards indeed to obtain the blessing,
but was rejected: for, though he sought it earnestly with
tears, he found no way of changing the purpose of his father.
18 For ye are not come to a mountain covered all over with
burning fire, and to blackness, and darkness, and tempest,
19 and a sounding trumpet, and a noise of words, which the
20 hearers entreated might not be addressed unto them: (for
they could not endure that strict command, If even a beast
21 touch the mountain, it shall be stoned: and, so frightful was
the appearance, Moses said: I exceedingly fear and tremble)
22 but ye are come to mount Sion, and a city of a living God, to
a heavenly Jerusalem, and a general assembly of innumerable
23 angels, and to a church of first-born sons enrolled in heaven,
and to God the judge of all, and to spirits of just men made
24 perfect, and to Jesus a mediator of a new covenant, and to a
sprinkling of blood, which speaketh better things than that of
25 Abel. Take care that ye reject not him, who now speaketh
to you: for, if they escaped not, who rejected the earthly
messenger, much less shall we escape, who reject the heav-
26 enly messenger of God: whose voice then shook the earth,
but he hath now declared, Once more am I going to shake
27 not the earth only, but the heaven also. Now these words
once more, signify the removal of those things, which are
shaken, as worn to decay, that the things not shaken may
28 continue. Wherefore, let us, who have received an unshaken
kingdom, have thankfulness, and pay religious service unto
29 God therein acceptably, with reverence and pious fear: for
even our God is a consuming fire.

Ch. XIII. Let brotherly love continue. Forget not hospitality:
2 for thereby some have entertained angels unawares. Re-
3 member the prisoners, as bound with them; and the distres-
4 sed, as being yourselves also in a body. Let marriage be
honourable among you all, and the marriage bed be undefiled:
5 for whoremongers and adulterers God will punish. Let your
manners be without covetousness, and be ye content with
your condition; for God hath said, I will never leave thee, nor
6 utterly forsake thee: so that we may boldly say, The Lord is
my helper, and I will not fear what man can do unto me.
7 Remember your guides, who spake unto you the word of
God: whose faith imitate, considering the issue of their
8 course of life. Jesus Christ is the same yesterday, and to-
9 day, and for ever: be not, therefore, carried aside with a variety
of strange doctrines; for it is better that the heart should be
established in the favour of the gospel, than in Jewish meats
by which the followers thereof have not been profited,
10 We, my brethren! have an altar, of which they have no
right to eat, who pay religious service in the tabernacle.
11 Now the bodies of the sacrifices for sin, whose blood is
brought into the sanctuary by the high-priest, are burned on
the outside of the camp: and therefore Jesus, in sanctifying
the people by his own blood, suffered on the outside of the
city. Let us then go forth unto him on the outside of the
camp, carrying his reproachful cross: for we have not here a
continuing city, but are looking for one hereafter. Through
him, therefore, let us offer up continually to God a sacrifice
of praise; that is, the fruit of lips, which confess his name.
16 Moreover, forget not kind offices and a communication of
your substance: for with such sacrifices God is well pleased.
17 Obey your guides, and yield to them; (for they are watching
for your souls, as having an account to give) that they may
preside over you with joy, and not uneasiness: since this
were unprofitable for you. Pray for us: for we trust that we
have a good conscience, wishing to conduct ourselves well in
all things. And I entreat you to do this the more earnestly,
that I may be restored to you the sooner.
20 Now the God of peace, who brought up from the dead that
shepherd of the sheep, become great by the blood of an ever-
lasting covenant, even our Lord Jesus Christ; make you
complete in every good work, to perform his will! doing
with you what is pleasing in his own sight, through Jesus
Christ: to whom be the glory for ever and ever! Amen.
22 Now I entreat you, brethren! suffer this word of exhorta-
tion: for indeed I have given you but few commands. Ye
know that our brother Timothy is set at liberty; with whom,
24 if he come soon, I will see you. Salute all your guides, and
25 all the saints. They of Italy salute you. The favour of God
be with you all! Amen.
THE

EPISTLE

OF

S T. J A M E S.

CHAP. I.

James, a servant of God and of the Lord Jesus Christ, unto
the twelve tribes scattered abroad, wiseth health!

2 Account it all joy, my brethren! when ye fall into various
trials; knowing that such proof of your fidelity at last pro-
duceth patience: and let patience have a full effect, that ye
may be perfect and entire, deficient in nothing. Now, if any
of you be wanting in wisdom, let him ask of God, who giveth
liberally to all without upbraiding; and it will be given him.
6 But let him ask in confidence, without mistrust; for the
mistrustful man is like a troubled sea, stirred by winds,
and tossing itself about. Let not such a man, double-minded,
unsettled in all his ways, expect to receive any thing from
the Lord. Now let the lowly brother glory in his exaltation:
but the rich in his lowliness, because as the freshness of a
flower will he pass away: for the sun riseth with its scorcing
heat, and withereth the blade, and the flower falleth off,
and the beauty of its appearance is gone: so also will the
rich man fade in his course. Happy the man, that endureth
trial! for, when he hath been proved, he will receive the
crown of life, which the Lord hath promised to them that love
him. Let no one, when he is tried, say, I am tried by God;
for God is unacquainted with evil, and himself trieth no one:
but each is tried by his own lust, and is drawn out by the
bait thereof. Lust afterwards conceiveth and beareth sin;
but sin, when her full time is come, bringeth forth death.
JAMES I. II. 393

16 Do not deceive yourselves, my beloved brethren! Every good gift, and every perfect kindness, cometh down from above, from the father of lights, with whom is no change, nor variable shadow. By his will he brought us forth unto a true doctrine; that we might be a first-fruits of his creatures.

19 So then, my beloved brethren! let every man be swift to hear, slow to speak, slow to anger: for man's anger accomplisheth not the righteous designs of God. Wherefore, lay aside all the superfluities of unholiness and malice, and receive with meekness that doctrine implanted in you, which is able to save your souls. But be ye performers of the law, and not hearers only, deceiving yourselves. For, if any one be a hearer of the word of the law, and not a performer; he is like a man looking at his natural face in a glass: for he hath no sooner looked at himself, and gone away, than he forgetteth what sort of a man he was. But, whoso looketh with attention into the perfect law of liberty, and keepeth to it; he, being no forgetful hearer, but an active performer of the law, will be happy in his performance of it. If any one think himself to be religious, and bridle not his tongue, but deceive his own heart; this man's religion is vain. Pure and undefiled religion, in the sight of our God and father, is this: To take care of the fatherless and widows in their distress, and to keep one's-self unspotted from the world.

Ch. II: My brethren! hold not your glorious belief in our Lord Jesus Christ, with a respect of persons. For, if a man come into your assembly with a golden ring and a purple robe, and a poor man also come in with dirty apparel; and ye look with favour on the wearer of the purple robe, and say unto him, Sit thou here in an honourable place! but say to the poor man, Stand thou there! or, Sit here under my footstool! do ye not then make distinctions among yourselves, and form your judgments from evil reasonings? Harken, my beloved brethren! Hath not God chosen for himself the poor of this world, but rich in faith, to be heirs of that kingdom, which he hath promised to them who love him? Whereas ye regard the poor man with disdain. Do not the rich domineer over you, and drag you into courts of justice? Do not they speak evil of that
394 JAMES II.

8 honourable name, by which ye are called? If indeed ye perform the royal law according to this scripture, Thou shalt .
9 love thy neighbour as thyself, ye do well: but, if ye have respect of persons, ye do wrong, and are convicted of, trans-
10gression by this law. For, whosoever shall keep the whole law, and fail in one commandment, he is guilty of breaking
11every commandment. For the same law which saith, Thou shalt not commit adultery, saith also, Thou shalt do no mur-
der: now, though thou committest no adultery, if thou com-
12mit murder, thou becomest a transgressor of the law. So speak and so do, as men that will be judged by a law of lib-
13erty: for the sentence thereof will shew no mercy to the unmerciful; but mercy will triumph over punishment.

14 What is the advantage, my brethren! if any one say that he hath belief, and have not works? Is this belief able to
15save him? Suppose a brother, or a sister, be naked, and in
16want of their daily food; should any one of you say unto
17them, Depart in peace! May ye be warm with clothes and
filled with food! but give them no necessaries of life; what
18good is done them? In the same manner, this belief also by
19itself, without works, is dead. Moreover a man may say
unto thee: Thou hast belief, but I have works: thou canst
not shew me thy belief without thy works, but I can shew
20thee my belief also by my works. Thou believest that there
is but one God: thou doest well; but even the demons be-
lieve and tremble.

21 But dost thou wish to be convinced, O! foolish man! that
belief is dead without works? Was not Abraham our father
proved righteous by works, when he brought up Isaac his
22son to the altar? Thou perceivest, that his belief acted
together with his works: and that belief is made complete
23by works: and this scripture was fulfilled, which saith, And
Abraham believed God, and it was counted to him for right-
24eousness: and he was called a friend of God. Observe then,
that a man is thought righteous from works, and not from
belief alone. Now, in like manner, did not Rahab the hostess
also gain her deliverance from works? for she entertained
26the spies, and let them go out by another way. As, therefore,
the body without breath is dead, so is this belief without works
dead also.
JAMES III. IV.

Ch. III. Be not many of you teachers, my brethren! knowing that we shall receive a greater punishment. For in many things all of us are faulty. If any one faulter not in speech, he is a complete man, able to bridle even the whole body. Behold! we put bridles in the horses' mouths, that they may obey us, and we manage their whole body. Behold! the vessel also, though so great, and driven by hard winds, is guided by a very small helm, whithersoever the will of the pilot chooseth. And so the tongue is a little member, but loud and boastful. Behold! how large a heap a little spark can set on fire! And the tongue is a spark, the varnisher of injustice. The tongue is that member, which staineth the whole body, and setteth on fire the wheel of life, and is set on fire by hell. For every kind of wild beasts and birds, of creatures that go on land or live in water, are managed and made tame by man: but no man can tame the tongue, that ungodly mischief! full of deadly poison. Therewith bless we God, even the father; and therewith curse we men, made after God's likeness. Do blessing and cursing come out of the same mouth? These things, my brethren! ought not so to be. Doth the spring bubble out of the same source fresh and salt water? Can a figtree, my brethren! bear olives; or a vine, figs? No more than a salt spring can supply fresh water.

Who is a man of wisdom and knowledge among you? let him shew by his honourable course of life the effects of his wisdom with meekness. But, if ye have bitter rivalry and strife in the heart, must ye boast and lie against the truth? This is not that wisdom which cometh down from above; but earthly, sensual, and from demons: for, where rivalry and strife are, there is disagreement, and every worthless action. But the wisdom from above is indeed first pure, then peaceable, gentle, tractable, full of mercy and good fruits, without partiality and without hypocrisy. And the peaceable fruits of righteousness are sown for the practisers of peace.

Ch. IV. Whence come wars and fightings among you? Come they not hence, from the pleasures that wage war in your members? Ye desire, but possess not: ye commit murder in your rivalships, but are not able to gain your purpose: ye
3 have fightings and wars, but obtain nothing thereby: ye ask;
but receive not, because ye ask with wicked views, to be lav-
ish in your pleasures. Ye ungodly men! know ye not that
the friendship of the world is the enmity of God? Whoso-
ever, therefore, wisheth to be a friend of the world, he becom-
eth an enemy of God. Do ye think that the scripture speak-
eth to us in vain? Hath that spirit, which dwelleth in us, the
desires of envy? It rather produceth greater favour from
the Lord; as the scripture saith, God setteth himself against
the haughty, but sheweth favour to the humble. Submit your-
selves, therefore, unto God; withstand the devil, and he will
flee from you; draw nigh to God, and he will draw nigh to
you. Cleanse your hands, ye sinners! and purify your
hearts, ye double-minded! Make yourselves wretched, and
mourn, and weep: let your laughter be turned into mourning,
your joy to sadness. Humble yourselves before the
Lord, and he will lift you up. Speak not against each other,
my brethren! He, who speaketh against his brother and judg-
eth his brother, speaketh against the law and judgeth the law:
but, if thou judge the law, thou art not a performer of the law,
but a judge thereof. There is one lawgiver and judge, who
is able to save and to destroy: who art thou that judgest thy
neighbour.

13 Come now, ye who say, To-day, or to-morrow, will we go
into this very city, and stay there one year, and trade, and
get money; (when ye know not what will be to-morrow: for
what is your life? it is a vapour, which sheweth itself for a
little time, and then vanisheth away) instead of saying, If the
Lord be willing, and we live, then will we do this, or that.

16 But now ye boast in your presumption: all such boasting is
wicked. So then, to know what is right, and to perform it
not, is sin.

Ch. V. Come now, ye rich! weep and lament for your miseries,
which are approaching. Your rich stores are corrupted, and
your garments are moth-eaten; your gold and silver is rust-
ed, and the rust of them will be a witness against you, and
will eat your flesh: ye have laid up treasures, to be as fire
unto you, in the last days. Behold! the hire, which ye have
withheld from the labourers, who reaped your grounds, crieth
out; and the cries of the reapers have come into the ears of
5 the Lord of hosts. Ye have lived in luxury and licentious-
ness in the land: ye have regaled your hearts, as in a day
6 of sacrifice. Ye have condemned, ye have murdered, the
just man; and he opposed you not.
7 Be patient, therefore, brethren! until the coming of the
Lord. Behold! the husbandman waiteth patiently for the
precious fruit of the ground, till he receive the early and lat-
8 ter fruit. Be ye also patient; establish your hearts: for the
9 coming of the Lord is nigh. Murmur not against each other,
brethren! lest ye be condemned: behold! a judge is stand-
10 ing before the door. Take, my brethren! for a pattern of
hardship and patience, the prophets, who spake in the name
11 of the Lord. Behold! we call them happy, who suffer pa-
tiently. Ye have heard of the patience of Job, and have seen
the issue of the Lord's dealing; that the Lord is tenderly
affectionate and full of pity.
12 But above all things, my brethren! swear not either by
the heaven, or the earth, or any other oath; but let your yea
be yea, and your nay be nay; lest ye fall into deceitfulness.
13 Is any one among you in trouble? let him pray. Is he
14 cheerful? let him sing psalms. Is any one sick among you?
let him call the elders of the church unto him, to pray over
15 him, and to anoint him with oil in the name of the Lord: for
the prayer of faith can recover the sick, and the Lord will
make him well; and, if he have committed sins, that will be
16 forgiven him. Confess your sins to each other, and pray for
each other, that ye may be healed. The effect of the prayer
17 of a righteous man is very powerful. Elias was a man of
like passions with us; and he offered a prayer that it might
not rain; and it did not rain upon the land for three years
18 and six months. And he prayed on the other hand; and the
heaven gave rain, and the earth made her fruit to spring.
19 Brethren! if one of you have wandered from the truth,
20 and another bring him back; know ye, whosoever bringeth
back a sinner that hath wandered from his way, he will save
• his own soul from death, and cover a multitude of sins.
THE

FIRST EPISTLE

OF

ST. PETER.

CHAP. I.

I Peter, an apostle of Jesus Christ, to the sojourners scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia; chosen, agreeably to a determination aforetime of God the father, by a sanctification of spirit, unto obedience, and a sprinkling of the blood of Jesus Christ: favour and peace be multiplied unto you!

Blessed be the God and father of our Lord Jesus Christ! who hath begotten us again in his great mercy, to a hope of life, by the resurrection of Jesus Christ from the dead, unto an inheritance unperishable and undefiled and unfading, reserved in heaven for us, who are securely kept by the power of God, through faith, for a deliverance ready to be displayed in the last time: wherein ye greatly rejoice, though distressed now, if need be, for a little time, by various trials; that this proof of your faith, which is much more precious than of gold that perisheth, though tried in a fire, may be found praiseworthy and honourable and glorious, at the manifestation of Jesus Christ: whom, though ye knew him not, ye love: on whom, though ye see him not now, ye believe with transports of joy unspeakable and glorious: receiving the issue of your trust in him, the salvation of your souls. Concerning which salvation the prophets, who foretold this kindness shewn unto us, searched with diligent inquiry; examining what and what kind of season the spirit of Christ, which declared of old by
them the sufferings in Christ and the ensuing glories, was
pointing out. To whom it was revealed, that not for them-
selves, but for us, they were ministering those things, which
have been now declared unto you by those, who preached the
gospel to you with a holy spirit sent from heaven: things,
which even angels are desirous to examine.

Wherefore, with the loins of your mind girded up, and
with sobriety, hope entirely in that kindness which is coming
to you in a manifestation of Jesus Christ. Like obedient
children, conform not to the former lusts of your ignorance;
but, as he, who called you, is holy, be ye also holy in the
whole conduct of your lives: for it is written, Be ye holy;
for I am holy. And, since ye call him your father, who will
judge every man, without respect of persons, according to
his work, pass the time of your pilgrimage in reverence;
knowing that ye were not bought off from your unprofitable
course of life, delivered down from your fathers, by perish-
ble things, silver or gold; but by the precious blood of Christ,
as of a lamb without blemish and without spot: determined
indeed of old, before the foundation of the world, but shewing
himself in these latter times for the sake of you, that through
him rely on God, who raised him from the dead, and gave
him glory; so that your trust and hope are upon God. And,
as ye have purified your souls, by obeying the truth, unto an
unsheigned brotherly affection out of a pure heart; love each
other fervently: having been born again, not by a perishable
birth, but by an unperishable, through a divine doctrine, that
liveth and endureth for ever. For all flesh is as a green stalk,
and all the glory of man as a flower thereof: the stalk is
withered, and the flower is fallen off; but the declaration of
the Lord endureth for ever: and the gospel, which hath been
preached to you, is that declaration.

Ch. II. Laying aside, therefore, all malice and all guile and
hypocrisy and envy and slander, desire; like new-born babes,
the pure milk of reason, that ye may thrive thereby unto
salvation; since ye have tasted the kindness of the Lord.

Come unto him, the living stone; disallowed indeed by man,
but with God a choice and honourable stone; and build your-
selves up, as living stones, into a spiritual house for a holy
priesthood, to offer up spiritual sacrifices, acceptable unto
6 God, through Jesus Christ; according to this portion of the
scripture: Behold! I place in Sion a chief-corner stone,
choice, honourable; and he, who trusteth on it, will not be
7 disappointed. To you, therefore, who trust thereon, this stone
8 is honourable; but to those, who are not persuaded, it is a
stone to strike upon and stumble against; at which they
stumble, who believe not the word: and unto this indeed
9 they were appointed. But ye are a chosen race of kings and
priests, a holy nation, a people gained from the world, that
ye may proclaim the virtues of him, who called you out of
10 darkness into his wonderful light; you, who were once no
people, but are now a people of God: who had not obtained
mercy, but have now obtained mercy.

11 Beloved! I exhort you, as sojourners and pilgrims, to keep
yourselves from those fleshly lusts that wage war against the
12 soul; having your course of life blameless among the Gen-
tiles; that, wherein they speak against you as evil-doers,
they may glorify God for the good works, which they have
13 seen, in a day of inquiry. Submit yourselves, therefore, to
every appointment of man for the Lord's sake; to the king,
14 as supreme; to governours, as commissioned by the king for
the punishment of evil-doers, and the praise of them that do
15 well. For thus is the will of God, that by well-doing ye curb
16 the ignorance of foolish men: as free, but not using this
17 freedom for a cloak of mischief; but, as servants of God, be
respectful unto all men: love the brethren, fear God, honour
the king.

18 Ye servants! submit yourselves with all reverence to your
masters; not only to the kind and gentle, but also to the
19 froward and peevish. For this is deserving of reward, if any
one, under a consciousness of God, endure uneasiness, when
20 he suffereth wrongfully. For what credit is there in endur-
ing chastisement for faults? but, if ye endure it, when ye
suffer whilst ye do your duty, this will be rewarded by God.
21 For unto this were ye called; insomuch as Christ even suf-
fered for us, leaving prints of his foot behind him, that we
22 might follow in his steps. For he committed no sin, neither
23 was guile found in his mouth: when he was reviled, he reviled
not again; when he suffered, he did not threaten; but resign-
ed himself to the righteous judge, and carried up our sins
himself in his own body to the cross; that we might die to
sin, and live by his righteousness: by whose bruise ye were
healed. For ye were as sheep going astray, but have now
turned back to the shepherd and guardian of your souls.

Ch. III. Likewise, ye wives! submit yourselves to your own
husbands; for even some, that are not persuaded by our doc-
trine, may be won over without doctrine by the behaviour of
their wives, whilst they consider the chastity and respectful-
ness of your demeanour. Nor let your ornament be that
outward ornament of plaited hair with braided gold, or of
costly raiment; but the hidden man of the heart, with the
unperishable ornament of a meek and gentle mind, which is
in the sight of God of great price. For so indeed the holy
women in former times, who trusted in God, used to adorn
themselves; submitting to their own husbands, (as Sarah,
whose children ye are, obeyed Abraham, calling him master)
living virtuously, and alarmed by no terrors.

Likewise, ye husbands! live with your wives under a con-
viction of the greater weakness of the female vessel; giving
them honour also as fellow-heirs of the gracious gift of life,
that your prayers be not hindered.

Finally, be ye all of the same mind; have a common feeling
for each other, with brotherly love, with compassionate affec-
tions, with friendly dispositions; not rendering evil for evil,
or railing for railing, but, on the contrary, giving good words;
knowing that ye were called to an inheritance of these good
words of God: Whoso wisheth life and desir eth to see good
days, let him refrain his tongue from mischief, and his lips
from speaking guile: let him turn away from evil, and do
good; let him seek peace and follow after it: for the eyes of
the Lord are upon the righteous, and his ears towards their
prayer; but the face of the Lord is against them that do evil.

And who will be able to do you harm, if ye be zealous of
goodness? Nay, happy will ye be in suffering for righteous-
ness: be not afraid at their terrors, nor alarmed; but sancti-
fy the Lord God in your hearts, and be ready with a defence
to every one that asketh an account of your hope: maintain-
ing a good conscience with gentleness and respect; that,
wherein they speak against you as evil-doers, your slanderers
may be put to shame by your virtuous demeanour in Christ.
17 For it is better that ye suffer, if this be the will of God, for
18 doing well than for doing ill: because even Christ once suf-
fered for sin, a righteous man for unrighteous men, that he
might bring us unto God; being killed in body, but made
19 alive by the spirit; in which indeed he went and preached to
20 the minds of men in prison: who were also hard to be con-
vinced in former times; as when the patience of God contin-
ued waiting in the days of Noah, whilst the ark was a-prepar-
ing; wherein so few as eight lives were saved on the water.
21 The likeness of which, even baptism, now saveth us, (not a
cleansing of the filth of the body, but an answer of a good
conscience unto God) through the resurrection of Jesus
22 Christ; who is at the right-hand of God, having gone into
heaven, and angels and authorities and powers having sub-
mittted to him.

Ch. IV. Christ, therefore, having died for us in the flesh, do ye
accordingly furnish yourselves with this persuasion, that he,
2 who hath died in the flesh, hath ceased from sin; that ye may
not continue to pass the remainder of life in the flesh after
3 the lusts of men, but after the will of God: since the time
past is sufficient for you to have performed the will of the
Gentiles, when ye walked in impurities, in lusts, in drunken-
nesses, in revellings, in feastings, and the extravagances of im-
age-worship. Wherein they think it strange, that ye run not
with them the same dissolve course of unruliness; and speak
5 evil of you: but they will give an account to him, who is
6 ready to judge the living and the dead. For this indeed was
the effect of the preaching of the gospel to the dead, that some
will be punished as carnal men, but others lead a spiritual
life unto God.

7 Now the end of all things is at hand: be sober, therefore,
8 and watchful in prayer. But, above all things, have an earn-
est love of each other; for this love will cover a multitude of
9 sins. Use hospitality among yourselves without grudging.
10 Let each employ the gift, which he hath received, for mutual
benefit; as excellent stewards of the manifold kindnesses of
11 God. Doth any one instruct? let him instruct, as if speaking the oracles of God. Doth any one relieve distress? let him consider this, as an ability, which God hath furnished: that God in all things may be glorified, through Jesus Christ; to whom is the glory and the power for ever and ever. Amen.

12 Beloved! be not surprised at this fiery trial, as if a strange thing had befallen you; but rejoice in sharing these sufferings of Christ, that ye may rejoice also at the manifestation of his glory with exceeding joy. If ye suffer reproach for the name of Christ, happy are ye; for the glorious and powerful spirit of God resteth on you. But let none of you suffer as a murderer, or a thief, or an evil-doer, or a designer upon others: but, if as a Christian, let him not be ashamed, but glorify God on this account. Because the time is come for punishment to begin with the family of God: but, if it begin with us, what will be the issue with those who are not convinced by the gospel of God? And, if the righteous man will scarcely be safe, how shall the ungodly and the sinner shew himself before the judge? So then let all sufferers according to the will of God commit their lives unto him in well-doing, as unto a faithful creator.

Ch. V. To the elders, that are among you, I, who am also an elder, and a witness of the sufferings of Christ, and a sharer in that glory which is going to be displayed, give this charge:

1 Tend, as shepherds, the flock of God, which is among you, not by constraint, but willingly; not for dishonourable gains, but with a forward mind; not as domineering over the heritage, but as patterns for the flock: so, when the chief shepherd shall appear, ye will receive that crown of glory, which fadeth not away.

2 In like manner, ye younger men! submit yourselves to the elders: and all of you submit to each other, clothing yourselves in humility; for God setteth himself against the proud, but sheweth favour to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your anxiety upon him, for he careth for you. Be sober, be watchful: for your slanderous adversary, like a roaring lion, is going about and seeking whom he may devour. Him resist, by standing firm in the faith;
knowing that the same sufferings are accomplished by your brethren in the world.

10 Now the God of all favour, who hath called us through these short sufferings to his everlasting glory in Christ Jesus; make you perfect, stablish, strengthen, settle you! To him be the glory and the power for ever and ever! Amen.

12 By Silvanus, a faithful brother, as I think, I have written to you in few words; encouraging you, and declaring to you, that this is the true favour of God, on which ye stand. The church in Babylon, your fellow-chosen, saluteth you; and

13 Mark my son. Salute each other with a kiss of love. Peace be with all you, that are in Christ Jesus! Amen.
THE
SECOND EPISTLE
OF
ST. PETER.

CHAP. I.

Simon Peter, a servant and an apostle of Jesus Christ,
unto them who share with us the same honourable reliance on
2 a pardon from our God and saviour Jesus Christ: favour and
peace be multiplied unto you, with an acknowledgment of
3 God and of our Lord Jesus Christ! For his divine power
hath kindly given us all things that belong unto life and god-
liness, through the acknowledgment of him, who called us by
4 a glorious kindness: whereby these great and precious prom-
ises have been kindly given to us; that through them we may
become partakers of a divine nature, after escaping destruk-
tion from worldly lusts. And, with this very view, employ-
ing the utmost earnestness, furnish your belief with virtue,
6 your virtue with knowledge, your knowledge with self-com-
mand, your self-command with patience, your patience with
7 piety, your piety with brotherly affection, your brotherly af-
fection with universal love. For, if these things be in you
and abound, they will make you thrive and bear fruit unto
9 the acknowledgment of our Lord Jesus Christ. But, whoso
is without these things, he is become blind by shutting his eyes
10 and forgetting the purification of his former sins. Wherefore,
brethren! use the greater earnestness to make your call and
election sure unto you by good works: for by doing them ye
11 will never fall: inasmuch as hereby ye will be furnished
abundantly with an entrance into the everlasting kingdom of
our Lord and saviour Jesus Christ.
12 Wherefore, I will not neglect to remind you always of these things, though ye know them, and are established in the present truth. For I think it right, as long as I am in this tabernacle, to stir up your memory; knowing that I must soon lay aside this tabernacle of mine, even as our Lord Jesus Christ signified unto me. Now I will endeavour earnestly, that ye be enabled also on every occasion to recollect these things for yourselves after my departure. For we did not follow cunningly devised tales, in making known to you the powerful appearance of our Lord Jesus Christ; but had been eye-witnesses of his majesty. For he received honour and glory from God his father in this voice, which was uttered to him by that magnificent brightness: This is my beloved son; in whom I am well pleased. And we heard this very voice uttered from heaven, when we were with him in the holy mount. And we find confirmed hereby the words of the prophets; to whom ye do well in attending, as to a lamp burning in a dark place, till the day shine through, and the morning-star be risen in your hearts: considering this especially, that no prophecy of scripture giveth its own interpretation; for prophecy was not uttered of old by any will of man, but the holy men of God spake by the influence of a holy spirit.

Ch. II. Now there were also false prophets among the people, as there will be likewise false teachers among you, who will craftily bring in destructive opinions; and by denying the Lord, who bought them, will bring upon themselves speedy ruin. And many will wholly follow their impieties; through whom the way of the truth will be evil-spoken of. And through greediness will they make a gain of you with feigned doctrines; but their punishment has been long ready to appear, nor doth their destruction slumber. For, if God spared not angels that sinned; but, sinking them in the deep, delivered them over into custody for punishment to chains of darkness: nor spared the old world, but preserved, with seven others, Noah, a preacher of deliverance; and brought a flood on a world of ungodly men; and turned the cities of Sodom and Gomorrah into ashes, making them, by the punishment of this overthrow, an example for ungodly men hereafter; and delivered righteous Lot, harassed so grievously by
8 the impure manners of those lawless men; (for that men, of
undefiled eyes and ears, whilst he dwelt among them, was
daily tormenting his righteous soul with their lawless deeds)
9 surely the Lord is able to deliver the godly from their trial,
and to keep the unrighteous for chastisement against a day of
punishment; and especially those, that obey the flesh in un-
clean desires, and despise government; bold, self-willed,
10 they are not afraid to speak evil of dignities: whereas angels,
greater in might and power, bring not against them a railing
judgment from the Lord. But these, like dumb animals,
made by nature for seizure and destruction, railing in their
ignorance, will be utterly destroyed in their corruption of
11 manners; receiving wages of iniquity, accounting revels by
day a pleasure; spots and blemishes, indulging themselves to
12 excess in their feastings with you by their craftiness; having
eyes full of adulterous and unceasing sin; luring unstable
souls; having a heart exercised unto greediness; children of
13 a curse: they have entirely left the right road, and have gone
astray, wholly following the way of Balaam the son of Bosor,
14 who loved the wages of iniquity: but he received a reproof of
his transgression; for a dumb animal, speaking with a man's
voice, stopped the infatuation of the prophet. These are
springs without water, clouds driven by a gust of wind; for
15 whom the blackest darkness is reserved. For they speak great
swelling words of vanity, and entice, with fleshly lusts and
impurities, those, who had for a short time only escaped from
16 them that live in error; promising them freedom, whilst they
are themselves slaves to corruption; for to that, by which
17 he is mastered, every one is a slave. Now, if they are
again entangled and overcome by those defilements of the
world, which they had escaped by an acknowledgment of
our Lord and saviour Jesus Christ; their last condition is
18 worse than the first: since it were better for them not to
have acknowledged the way of righteousness, than, after this
acknowledgment, to turn aside from the holy commandment
19 delivered unto them. But this hath befallen them according
to that true proverb: The dog went back to his own vomit;
and, The sow, that had washed herself, to wallow in mire.
Ch. III. I am now writing, beloved! the second of my letters to you: in both which I endeavour to stir up your uncorrupted thoughts to remembrance; that ye should call to mind the declarations formerly spoken by the holy prophets, and the commandment of our Lord and saviour, delivered by the apostles: attending to this especially, that in the end of these days scoffers will come, walking after their own wills and saying; Where is that promise of his coming? for, since the fathers fell asleep, all things continue just the same from the beginning of the creation. For this they purposely overlook; that, in the days of their fathers, a heaven and an earth, formed out of water and by means of water, by the appointment of God, had continued from old time; and yet this world, as it then was, perished by a flood of water. So the present heavens and earth are treasured up, by the same appointment, for fire, and reserved against a day of trial and condemnation of these ungodly men. Now let not this one thing, beloved! escape your notice; that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slow with his promise, as some men account it slowness; but is patient for your sakes, being desirous that none should be lost, but all come over to repentance. For that day of the Lord will come, as a thief by night; when the heavens will pass away with a loud noise, and the elements will be destroyed by fire, and the earth and the works, that are therein, will be burned up. As all these things, therefore, are to be destroyed; what sort of persons ought ye to be? Ye ought, in a holy and pious course of life, to expect with eagerness the presence of this day of God; in which the heavens will be destroyed by fire, and the elements will melt away with heat; but we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved! under this expectation, endeavour earnestly to be found by him, in peace, without spot or blemish: and account this patience of our Lord to be salvation unto you; as our beloved brother Paul also, according to the wisdom given him, wrote unto you: as indeed in all his letters, speaking in them upon this subject; which hath some
things hard to be understood; and these the unlearned and unstable wrest, as also the other scriptures, to their own destruction.

17 Do ye then, beloved! who are thus forewarned, keep a guard upon yourselves, that ye be not led away together by the error of these lawless men, and fall aside from your own steadfastness: but thrive in the favour and knowledge of our Lord and saviour Jesus Christ. To him be the glory, both now and for ever! Amen.
THE FIRST EPISTLE OF S T. J O H N.

CHAP. I.

What was at first, what we heard, what we saw with our eyes, what we observed, and our hands handled, concerning the doctrine of life; (for this life shewed itself, and we saw it, and bear testimony, and declare unto you this eternal life, which was with the father, and shewed itself unto us) what we saw and heard, we declare unto you, that ye also may have fellowship with us; for we have fellowship with the father and with his son Jesus Christ. And these things we write unto you, that your joy may be complete. And this is the declaration, which we heard from him, and declare unto you; that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we deceive ourselves, and perform not the truth: but, if we walk in the light, as he is in the light, God and we have fellowship with each other, and the blood of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we are deceiving ourselves, and the truth is not in us: but, if we confess our sins, God, faithful and just to his promise, will forgive our sins, and cleanse us from all unrighteousness. If we say that we have not sinned, we make him mistaken; and his doctrine is not in us.

Ch. II. My dear children! I write these things unto you, that
ye may not sin: and, if any one should sin, we have a righteous advocate with the father, even Jesus Christ; and he is a propitiation for our sins: and not for ours only, but also for the whole world. And by this we know, that we have a knowledge of God, if we keep his commandments. Whoso saith, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him; but, whoso keepeth his word, in him is the love of God truly made complete: by this we know that we are in him. Whoso professeth to continue in him, he ought also to demean himself, even as God demeaned himself.

7 Brethren! I am not writing a new commandment unto you, but an old commandment, which ye had from the first: this old commandment is the doctrine, which ye heard. On the other hand, I am writing to you a new commandment, which is truth in him, and is in you; that the darkness is passing away, and that the true light now shineth. Whoso professeth to be in this light, and hateth his brother, he is in the darkness even until now. Whoso loveth his brother, he continueth in this light; and no stumbling will be unto him. But whoso hateth his brother, he is in darkness, and walketh in darkness, and knoweth not whither he is going: for the darkness hath blinded his eyes.

12 I write unto you, dear children! because your sins are forgiven you on account of his name. I write unto you, fathers! because ye have known him from the first. I write unto you, young men! because ye have overcome the wicked one. I write unto you, children! because ye have known the father. I have written unto you, fathers! because ye knew him from the first. I have written unto you, young men! because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, nor the things in the world. If any one love the world, the love of the father is not in him. For every thing that is in the world, the desire of the flesh, and the desire of the eyes, and the pomp of life, is not of the father, but of the world. Now the world is passing away, and the desire thereof; but the performer of the will of God will remain for ever.
18 Little children! the last hour is come: and, as ye heard that antichrist is coming, even now there are many antichrists;
19 whence we know that the last hour is come. They went out from us, but were not of us: for, had they been of us, they would have continued with us: but this was done, that they might shew themselves not to be all of us: but ye are anointed by the holy one, and know every man. I have not written unto you, because ye know not the truth, but because ye do know it, and that no liar is of the truth. Who is the liar, but he that denieth Jesus to be the Christ? This is that antichrist, who denieth the father and the son. Whosoever denieth the son, neither hath he the father; and whosoever acknowledgeth the son, he hath the father also. Let that, therefore, which ye heard at first, remain in you. If what ye heard at first, remain in you; then will ye remain in the son and in the father. Now this is the promise, which he gave us, even the life everlasting.

26 These things have I written to you with a view to them who are leading you astray. But that anointing, which ye received from him, remaineth in you; and ye have no need of an instructor. As then this same anointing teacheth you concerning all men, and is true and not a lie; so, as it taught you, remain therein. Even now, dear children! remain therein: that, when he shall appear, we may have confidence, and find no disappointment in him at his coming. If ye be convinced that he is righteous, be assured that every practiser Ch: III. of righteousness is born of him. Behold! what great love the father hath shewn us in our being called children of God! Therefore the world knoweth not us, because it hath not known him.

2 Beloved! now are we children of God, but it hath not yet been declared what we shall be: we know, however, that, when he shall appear, we shall be like him; and that we shall see him as he is. And every one, that hath this hope in him, purifieth himself even as he is pure. Every one, who committeth sin, breaketh thereby the law: for sin is the breach of the law. Now ye know that God appeared, to take away sins; so that there is no sin in him. Whoso continueth in him, he sinneth not: but no sinner hath seen him, or known
7 him. Dear children! let no one lead you astray: whoso practiseth righteousness, that man is righteous, even as he is righteous. Whoso committeth sin, he is of the devil: for the devil sinneth from the first: and for this end did the son of God appear, that he might destroy the works of the devil.

9 No son of God committeth sin; for he keepeth to his parent-age, and cannot sin, because he is a son of God. Hereby are discovered the children of God and the children of the devil: whoso doth not practise righteousness, he is not of God; nor he, who loveth not his brother. For this is the charge, which ye heard from the first, That ye love one another. Not as Cain was of the evil one, and slew his own brother. And why did he slay him? because his own deeds were wicked, and his brother's righteous.

13 Wonder not, my brethren! if the world hate you. We know that we have passed over from death unto life, because we love the brethren: he who loveth not his brother, is still in death. Whoso hateth his brother, he is a man-slayer: and ye know that no man-slayer hath an everlasting life abiding in him. Hereby we understand what love is, since he laid down his life for us: and we ought to lay down our lives for the brethren. But, whosoever hath the good things of this world, and seeth his brother in want, but shutteth up his affections from him; how can the love of God remain in him?

18 My dear children! love not in word and tongue only, but in deed and in truth: for by this we know that we are of the truth, and shall assure our hearts before him. For, if our heart condemn us, God is greater than our heart, and knoweth every man. Beloved! if our heart condemn us not, we have confidence towards God: and, whatsoever we shall ask, we receive it from him, because we keep his commandments, and do what is pleasing in his sight. And this is his commandment; that we believe in the name of his son Jesus Christ, and love each other, as he commanded us. And, whoso keepeth his commandments, he abideth in God, and God in him: and by this we know that he abideth in us, even by the spirit, which he hath given us.

Ch. IV. Beloved! believe not every spirit, but try the spirits whether they be of God: for many false teachers are gone
2 out into the world. By this we know the spirit of God: every spirit, which alloweth that Jesus Christ came in the flesh, is of God: but every spirit, which alloweth not that Jesus Christ came in the flesh, is not of God: and this is that spirit of antichrist, of whose coming ye have heard: and in- deed he is already in the world. Ye are of God, dear children! and have overcome them: for he, who is in you, is greater than he, who is in the world. They are of the world; therefore they speak suitably to the world, and the world listeneth to them. We are of God: whoso knoweth God, he listeneth to us: whoso is not of God, he listeneth not to us: hereby we know the spirit of truth from the spirit of error.

7 Beloved! let us love one another; for love is of God, and every one, who hath this love, is born of God and knoweth God: for God is love. Hereby was shewn the love of God towards us, in that God sent his only son into the world, that we might live through him. In this consisted the love of God: that, though we loved not God, he loved us, and sent his son to be a propitiation for our sins. Beloved! if God so loved us, we ought also to love one another. Though no one hath seen God at any time, yet, if we love each other, God dwelleth in us; and his love is complete in us. By this we know that we dwell in him and he in us, because he hath imparted his spirit to us. And we have seen and testify, that the father sent the son to be a saviour of the world.

15 Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God. And we have known and believed the love, which God hath towards us. God is love: and, whoso continueth in love, he continueth in God, and God in him. Herein is the love of God completed with us, so that we may have confidence in the day of judgment: for, as he was, so are we in this world. There is no fear in this love; but perfect love casteth out fear: for fear hath punishment;

19 and he, who feareth, is not complete in love. Let us love him, for he first loved us. If any one say, I love God, though he hate his brother, he is a liar: for how can he, who loveth not his brother, whom he seeth, love God, whom he doth not see? And this very command have we from him, that he, who loveth God, love his brother also.
CH. V. Whosoever believeth that Jesus is the Christ, he is born of God; and every one, who loveth the father, loveth his children also. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not heavy. Every son of God conquareth the world; and our faith is that victory which conquareth the world. Who conquareth the world, but he who believeth Jesus to be the son of God? This is he, who came by water and blood, Jesus the Christ; not by water only, but by water and blood and breath is the testimony given. For there are these three witnesses; the breath, and the water, and the blood: and these three are to that one purpose. Now we admit the testimony of men, but the testimony of God is greater; for such is the testimony, which he hath borne to his son. Whoso believeth on the son of God, he keepeth this testimony in himself: whoso doth not believe God, he maketh Jesus a deceiver; because he doth not think worthy of belief that testimony, which God bare to his son. And this testimony is; that God hath given us eternal life: and this life is in his son. He, who hath the son, hath this life; but he, who hath not the son, hath not this life.

These things have I written to you, that ye, who believe on the name of the son of God, may know that ye have eternal life. And this is the confidence, which we have towards him; that, if we ask any thing according to his will, he heareth us: and, if we know that he heareth us in what we ask, we know that we have what we asked for of him. If any one see his brother commit a sin not unto death, let him ask, and God will give him life; to those, I say, who sin not unto death. There is a sin unto death: I do not say that he should ask for that. All unrighteousness is sin; and there is a sin unto death. We know that every child of God sinneth not; for the child of God guardeth himself, and the wicked one doth not touch him. We know that we are of God, and that the whole world is in wickedness. And we know that the son of God is come, and hath given us discernment to know the true God; and we are in the true God through his son Jesus Christ. He is that true God, and eternal life. Dear children! keep yourselves from idols. Amen.
THE

SECOND EPISTLE

OF

S T. J O H N.

The elder to the chosen lady and her children, whom I truly love; and not I only, but all those likewise who know the truth, on account of that truth which dwelleth in us and will be with us for ever: favour, mercy, peace be with you, from God the father and from the Lord Jesus Christ, the son of the father, with peace and love.

4 I rejoiced greatly upon finding some of thy children walking in truth, according to a command received by us from the father. And indeed I beseech thee, lady! not as writing to thee a new commandment, but what we had from the first, that we love one another. And this is love, that we walk according to God's commandments. This is that commandment: which ye heard from the first, that ye might walk therein. For many deceivers are gone out into the world, who do not allow that Jesus Christ hath come in the flesh: such an one is that deceiver, and that antichrist.

8 Look to yourselves, that ye lose not what ye have wrought, but receive a full reward. Every one, who forsaketh the doctrine of Christ, and continueth not therein, hath not God: he, who doth continue in the doctrine of Christ, hath both the father and the son. If any one come to you, and bring not this very doctrine, entertain him not, nor wish him health: for, whoso wisheth him health, he shareth in his wicked works.
2 JOHN.

12 I have many things to write unto you, but I chose not to communicate them by paper and ink; for I hope to come unto you, and to talk, mouth to mouth; that our joy may be complete. The children of thy chosen sister salute thee.

Amen!

53
THE

THIRD EPISTLE

OF

S T. J O H N.

The elder unto the beloved Gaius, whom I truly love.

2 Beloved! above all things I pray that thou mayest prosper
3 and be in health, even as thy soul prospereth. I was very
4 glad, when some brethren came, and signified thy fidelity;
5 how thou walkest faithfully. I have no greater joy than to
6 hear, that my children are walking faithfully. Beloved!
7 thou wilt do suitably to the faith, whatsoever thou shalt do
8 for the brethren and the strangers; who have brought an ac-
9 count of thy love in the presence of the church: and thou
10 wilt do well in sending them on their way worthily of God.
11 For they went forth in behalf of his name, receiving nothing
12 from the Gentiles. We ought therefore to entertain such,
13 that we may become fellow-labourers for the truth. I wrote
14 to the church; but Diotrephes, who affecteth to govern them,
15 doth not allow us. Wherefore, if I come, I will remind him
16 of his practices, prating against us with evil words; and not
17 content with these, he receiveth not the brethren himself, and
18 hindereth those who would; and driveth them out of the
19 church. Beloved! imitate not the bad, but the good. Who-
20 so doeth good, he is of God; but he, who doeth evil, hath not
21 seen God. All bear testimony, and even Truth herself, to
22 Demetrius: we too bear testimony; and we know that this
23 testimony of ours is true.
13 I have many things to write; but I do not choose to
14 write unto thee with ink and pen: for I hope to see thee
immediately, and we will speak mouth to mouth. Peace
be unto thee! The friends salute thee. Do thou salute
the friends by name.
THE

EPISTLE

OF

ST. J U D E.

J U D E, a servant of Jesus Christ, and brother of James, to the beloved in God the father and in Jesus Christ, to the preserved, to the called: Mercy, and peace, and love, be multiplied unto you.

Beloved! I was preparing with much earnestness to write unto you concerning the common salvation; but found it necessary to write unto you an exhortation to strive heartily for the faith once delivered down unto the saints. For some men have slily crept in among us, who were before written of for this condemnation; ungodly men, turning the kindness of our God into impurity; and rejecting God, the only supreme ruler, and our Lord Jesus Christ. Now I wish to remind you of what ye know very well, that God, though he at first delivered the people out of the land of Egypt, afterwards destroyed the rebellious: and those angels, who kept not their government, but forsook their own habitation, he keepeth under darkness in everlasting chains for judgment at the great day: as Sodom and Gomorrah, and the cities around them, which committed the same abominations, are a conspicuous example; suffering a punishment of an everlasting fire.

Like them also these dreamers defile the flesh, despise dominion, and speak evil of dignities. Whereas Michael the archangel, when he was contending in dispute with the devil
about the body of Moses, did not presume to bring against
him a railing censure; but said, The Lord rebuke thee!
10 These, however, speak ill of what they know not: and what
things they know naturally, like dumb animals, in these they
corrupt themselves. Alas! for them: for they go in the way
of Cain, and have greedily followed the error of Balaam for a
bribe, and are going to destruction in the gainsaying of Coreh.
12 These are hidden rocks in your feasts of love, regaling them-
selves with you without scruple; deluding themselves; clouds
without water, carried about by winds; trees that
shed their fruit, unfruitful for two seasons, dead, rooted up;
13 raging waves of the sea, foaming out their own shame; wan-
dering stars, for which the blackness of everlasting darkness
14 is reserved. And indeed Enoch, the seventh from Adam,
was their instructor of old time, saying: Behold! the Lord is
15 coming with ten thousands of his saints, to execute judgment
against all, and to convict clearly all the unholy deeds of the
ungodly, and all the harsh speeches of profane transgressors.
16 These are murmurers, repiners, walking after their own wills,
with swelling speeches in their mouths; admiring the persons
17 of men for the sake of gain. But call ye to mind, beloved!
the words formerly spoken by the apostles of our Lord Jesus
18 Christ; how they told you, that in the latter time scoffers
19 would come, walking after their own ungodly wills. These
are they, who divide themselves from others; animal, without
20 a spirit. But do ye, beloved! build yourselves up in your
21 most holy faith; praying with a holy mind; and keep your-
selves in the love of God, in expectation of the mercy of our
22 Lord Jesus Christ unto eternal life. And make a difference,
23 by rebuking some, and by having compassion on others; and
others save with fear, snatching them out of the fire; hating
even the garment spotted by the flesh.
24 Now unto Him, who is able to keep you from falling, and
to present you without blemish in the presence of his glory
25 with exceeding joy; unto the only wise God our saviour, be
glory and majesty, dominion and power, both now and for
ever! Amen.
THE

REVELATION

OF

S T. J O H N.

CHAP. I.

A Revelation of Jesus Christ, given him by God, to shew unto his servants the things which will shortly come to pass; and God sent and signified them by his messenger to his servant John; who now declareth this word of God and what he saw, as it was declared unto him by Jesus Christ. Happy the reader, and happy the hearers, of the words of this prophecy! and happy they, who keep the things that are written therein! for the time is at hand.

John to the seven churches in Asia: favour be unto you and peace from him, who is, and who was, and who will be! and from the seven spirits, which are before his throne; and from Jesus Christ, that faithful witness, the first-born from the dead, and the ruler of the kings of the earth. To him, who loved us, and washed us from our sins with his own blood, and made us kings and priests to his God and father, be glory and dominion for ever and ever! Amen.

Behold! he is coming in the clouds, and every eye will see him, and they who pierced him: and because of him will all the tribes of the earth beat themselves in sorrow. Even so:

Amen! I am, saith the Lord, the first and the last, the beginning and the end; who am, and who was, and who will be; the almighty!
9 I John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ, was in the island called Patmos on account of the word of God and the testimony of Jesus Christ: and I was in the spirit on the Lord's day; and I heard behind me a loud voice as of a trumpet, saying: I am the beginning and the end, the first and the last! and: What thou seest, write in a book, and send to these churches in Asia; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 Upon this I turned to discover the voice, that had spoken to me: and, upon looking behind, I saw seven golden candlesticks; and, in the midst of these seven candlesticks, one like a man, with a garment reaching to his feet, and girded round his breasts with a golden girdle: and his head and hair were white like white wool, like snow itself; and his eyes like a flame of fire; and his feet were like fine brass, as if heated in a furnace; and his voice as a noise of many waters: and he had in his right-hand seven stars; and a sharp two-edged sword was issuing from his mouth; and his face was as the Sun shining in his strength. And, when I saw him, I fell at his feet like a dead man: but he laid his right-hand upon me, and said unto me, Be not afraid: I am the first and the last; and I was alive, but did, and now continue living for evermore: Amen! and I have the keys of the grave and of death. Write what thou sawest, and the things that are now, and that are going to be hereafter.

19 The hidden meaning of the seven stars, which thou seest in my right-hand, and of these seven golden candlesticks, is this: The seven stars are the messengers of the seven churches; and the seven candlesticks, which thou seest, are the seven churches themselves.

Ch. II. Unto the messenger of the church at Ephesus write: These things saith the holder of the seven stars in his right-hand, who walketh in the midst of the seven golden candlesticks. I know thy works and thy labour and thy patience, and that thou canst not endure the wicked, and hast tried them who call themselves apostles, but are not; and thou hast found them liars: and thou hast borne and endured...
patiently, and laboured for my name's sake, and fainted not. 4 But I blame thee for letting go thy first love. Remember, 5 therefore, whence thou art fallen, and repent, and perform thy first works: if not, I am coming quickly to remove thy 6 candlestick from its place, unless thou repent. But thou perseverest in this, in hating the works of the Nicolaitans; 7 which I also hate. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror will I allow to eat of the tree of life, which is in the midst of the paradise of God.

3 And to the messenger of the church at Smyrna write: These things saith the first and the last; who was dead, but 9 came to life again. I know thy works, and thine affliction, and thy poverty, (though indeed thou art rich) and the wicked speeches of those, who call themselves Jews, and are not, but are a synagogue of Satan. Be not afraid at all of what thou art about to suffer. Behold! the accuser is going to throw some of you in prison, that ye may be tried: and ye will have a distress of ten days. Be faithful unto death, and 11 I will give thee the crown of life. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror shall suffer no injury from the second death.

12 And to the messenger of the church at Pergamus write: These things saith the owner of the sharp two-edged sword. 13 I know thy works, and where thy dwelling is, with the throne of Satan; and thou maintainest my name, and didst not deny my faith even in those days, when Antipas my faithful witness 14 was slain among you, where Satan dwelleth. But I have some things to blame in thee: for, as there are among thee such as hold the doctrine of Balaam, who taught Balak to throw a stumbling-block in the way of the children of Israel, to eat idol-sacrifices and commit fornication; so thou hast also those, that hold the doctrine of the Nicolaitans, which I hate. 16 Repent: if not, I am coming to thee quickly; and I will fight against them with the sword of my mouth. Let him, who hath an ear, listen to what the spirit is saying to the churches. The conqueror will I allow to eat of the manna, that is laid up: and I will give him a white stone, and upon the stone a new name written, which no one understandeth, but he, who receiveth it.
18 And to the messenger of the church at Thyatira write: These things saith the son of God, whose eyes are like a flame of fire, and his feet like fine brass. I know thy works, and thy love, and thy service, and thy faith, and thy patience; and that thy latter works are better than the first. But I have some things to blame in thee: for thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and lead my servants astray after fornication and idol-sacrifices. And I have given thee time to repent of this fornication; but thou hast not repented. Behold! I am going to throw her, and those adulterers with her, on a couch, unto great tribulation; unless they repent of their works. And I will put her children to death; and all the churches shall know that I am the searcher even of the reins and the heart: and I will give to every one of you according to your works.

24 Now I say unto you and the rest of them in Thyatira, who hold not that doctrine, nor know the depths of Satan, as they call it; I will lay upon you no other burden: but what ye have, hold fast till I come. And to the conqueror, who keepeth my works unto the end, will I give authority over the nations; and he shall tend them with a crook of iron, as earthen vessels are broken in pieces together; as I also received from my father: and I will give him the morning-star. Let him, who hath an ear, listen to what the spirit is saying to the churches.

Cu. III. And to the messenger of the church at Sardis write: These things saith the owner of the seven spirits of God, and of the seven stars. I know thy works, and that thou hast the name of being alive, but art dead. Be watchful, and strengthen the remainder which is likely to die; for I have not found thy works complete before God. Remember, therefore, what thou hast received and heard; and keep it, and repent: for, if thou be not watchful, I will come against thee as a thief; so that thou wilt not know at what moment I shall come against thee. Thou hast, however, a few names in Sardis, who have not defiled their garments; and they shall walk with me in white garments; for they are worthy. The conqueror shall clothe himself in white apparel, and I will not blot his name from the book of life, but will acknowledg—
6 edge his name before my father and before his angels. Let him, who hath an ear, listen to what the spirit is saying to the churches.

7 And to the messenger of the church in Philadelphia write: These things saith the holy one, the true, the possessor of the key, the son of David; who openeth, and no one can shut; and shuttest, and no one can open. I know thy works. Behold! I have presented before thee an open door, which no one can shut: for thou hast a little strength, and hast kept my word, and not denied my name. Behold! I am giving thee some of the synagogue of Satan, who call themselves Jews, and are not, but lie: behold! I will make them come and pay homage at thy feet, and know that I loved thee.

8 Because thou hast kept my doctrine of patience, I will also keep thee from that hour of trial, which is coming upon all the world, to try the inhabitants of the earth. Behold! I am coming quickly: hold fast what thou hast, that no one take thy crown. The conqueror will I make a pillar in the temple of my God, and he shall go thence no more: and I will write upon it the name of my God, and the name of the city of God, the new Jerusalem, which is coming down out of heaven from my God; and I will write thereon my new name also. Let him, who hath an ear, listen to what the spirit is saying to the churches.

9 And to the messenger of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the chief of the creation of God. I know thy works, that thou art neither cold nor hot: I wish thou wert either cold or hot. So then, because thou art luke-warm, and neither cold nor hot; I am going to spew thee out of my mouth.

10 Since thou sayest, I am rich, and am become wealthy, and want nothing; and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked; I advise thee to buy of me gold burned with fire, that thou mayest be rich; and white raiment, that thou mayest clothe thyself, and the shame of thy nakedness may not appear: and anoint thine eyes with eye-salve, that thou mayest see. Those, whom I love, I prove by chastisement: be earnest, therefore, and repent.

11 Behold! I am standing at the door, and knocking: whosoever
shall hear my voice and open the door, I will come in to him.
and sup with him, and he shall sup with me. The conqueror
will I permit to sit with me upon my throne; even as I con-
quered, and am sitting with my father on his throne. Let
him, who hath an ear, listen to what the spirit is saying to the
churches.

Ch. IV. After this, I looked, and behold! a door open in heaven;
and the voice, which I heard at first like a trumpet speaking
to me, said: Come up hither; and I will shew thee what
must come to pass after these things. And immediately I
was in the spirit: and behold! a throne was set in heaven;
and he, who was sitting upon the throne, appeared like a
jasper, and a sardine stone; and a rainbow encircled the
throne, with the appearance of an emerald. And round
about this throne were four and twenty other thrones; and
upon these thrones I saw four and twenty elders sitting,
clothed in white raiment, and having on their heads crowns
of gold. And from the throne lightnings and thunders and
noises were continually coming; and seven lamps of fire were
burning before the throne, which are the seven spirits of God.
And before the throne was a glassy sea, like crystal; and in
the middle of the throne, and around about the throne, were
four living creatures, full of eyes before and behind. And
the first living creature was like a lion, and the second living
creature was like a calf, and the third living creature had a
face like a man, and the fourth living creature was like a
flying eagle. And each of the four living creatures had six
wings about him, and was full of eyes underneath: and they
rest not day and night, saying: Holy, holy, holy, is the Lord
God, the almighty! who was, and who is, and who will be!
And, when the living creatures give glory and honour and
thanks to him, who sitteth upon the throne, who liveth for
ever and ever; the four and twenty elders fall down before
him, who sitteth upon the throne, and worship him, who liveth for ever and ever; and throw down their crowns before
the throne, saying: Thou art worthy, O! Lord, to receive
the glory, and the honour, and the power! for thou hast
created all things, and at thy will they are, and were cre-
ated.
REVELATION V.

Ch. V. And I saw at the right-hand of him, who was sitting on the throne, a book written within, and sealed on the back with seven seals. And I saw a mighty angel proclaiming with a loud voice, Who is worthy to open this book by loosening the seals thereof? And no one, neither in heaven, nor upon the earth, nor beneath the earth, was able to open the book and look into it. And I was weeping much, because none was found worthy to open the book and look therein; when one of the elders said unto me, Do not weep: behold! the lion of the tribe of Judah, the root of David, hath prevailed, so as to open the book and its seven seals. And I looked, and behold! in the midst of the throne and the four living creatures, and in the midst of the elders, was a little lamb standing, as if it had been slaughtered, with seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. And it came, and took the book out of the right-hand of him, who was sitting upon the throne. And, when it had taken the book, the four living creatures, and the four and twenty elders, fell down before the lamb; having each a harp, and a golden phial, full of incense, which is the prayers of the saints: and they sing a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou hast been slaughtered, and hast bought us for God, with thy blood, out of every tribe and tongue and people and nation: and thou hast made them kings and priests unto our God; and we shall reign upon the earth.

And I looked, and heard a voice of many angels, round about the throne and the living creatures and the elders; thousands, and tens of thousands, in number; saying with a loud voice: Worthy is the lamb, that was slaughtered, to receive the abundance of the riches, both of wisdom, and might, and honour, and glory, and blessing. And I heard the whole creation of the heaven and the earth and underneath the earth, and of the sea, and all that is in them, saying: To him, who sitteth on the throne, and to the lamb, be the blessing, and the honour, and the glory, and the power, for ever and ever! And the four living creatures said, Amen! And the four and twenty elders fell down and worshipped him, who liveth for ever and ever.
REVELATION VI.

CH. VI. Then I looked, and, when the lamb opened one of the seals, I heard one of the four living creatures say, as with a voice of thunder, Come and see. Upon which I looked, and behold! a white horse, and his rider had a bow, and a crown was given him, and he went forth conquering and to conquer.

3 And, when he opened the second seal, I heard the second living creature say, Come and see. Then went forth another horse, of a bay colour; and his rider was empowered to take peace from the earth, that men might slay each other: and a great sword was given him.

4 And, when he opened the third seal, I heard the third living creature say, Come and see. Then I looked, and behold! a black horse, and his rider had a balance in his hand.

6 And I heard a voice in the midst of the four living creatures, saying, A measure of wheat for a penny, and three measures of barley for a penny: but hurt not thou the oil and the wine.

7 And, when he opened the fourth seal, I heard a voice from the fourth creature, saying, Come and see. Then I looked, and behold! a pale horse, and his rider’s name was Death; and the Grave went with him: and he was empowered to slay the fourth part of the earth with a sword, and with famine, and with pestilence, and by the wild-beasts of the earth.

9 And, when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they had borne. And they were crying with a loud voice: How long wilt thou delay, supreme ruler! holy and true! to punish, and avenge our blood on the inhabitants of the earth? And to each white robes were given; and they were told to rest contented yet awhile, till the number of their fellow-servants also and their brethren, who were going to be slain like themselves, should be filled up.

12 And I looked, when he opened the sixth seal; and behold! there was a mighty shaking; and the sun became black as sack-cloth, and the moon became like blood; and the stars of heaven fell to the earth, as a fig-tree droppeth her unripe figs, when shaken by a strong wind: and heaven ran up like a parchment rolled together; and every hill and island were

Emblem of Victory
Emblem of War
Emblem of Famine
Emblem of Pestilence
Emblem of Destruction generally
15 moved from their places. And the kings of the earth, and the nobles, and the rich, and the captains, and the powerful, and every slave, and every free-man, hid themselves in the dens and rocky holes of the mountains; and say unto the hills and rocks, Fall upon us! and hide us from the face of him, who sitteth on the throne, and from the wrath of the lamb! for that great day of his wrath is come: and who is able to stand before it?

Ch. VII. And, after these things, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind might blow on the earth, or on the sea,

2 or on any tree. And I saw another angel coming up from the rising of the sun, with a seal of the living God; and he cried out with a loud voice to the four angels, who were empowered to hurt the earth and the sea, saying; Hurt not the earth, or the sea, or the trees, till we have sealed the servants of our God upon their foreheads. And I heard the number of the sealed: one hundred and forty-four thousand were sealed from every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand: of the tribe of Reuben were sealed twelve thousand: of the tribe of Gad were sealed twelve thousand: of the tribe of Aser were sealed twelve thousand: of the tribe of Nephthalim were sealed twelve thousand: of the tribe of Manasseh were sealed twelve thousand: of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand:

6 of the tribe of Issachar were sealed twelve thousand: of the tribe of Zabulon were sealed twelve thousand: of the tribe of Joseph were sealed twelve thousand: of the tribe of Benjamin were sealed twelve thousand.

9 After this I looked, and behold! a great multitude, which no one could have numbered, out of every nation and tribe and people and tongue, standing before the throne and before the lamb, clothed in white robes, with palm-branches in their hands; and they cried out with a loud voice, This salvation be ascribed to our God, who sitteth on the throne; and to the lamb! And all the angels, which surrounded the throne, and the elders, and the four living creatures, fell before the throne upon their faces, and worshipped God, saying:
REVELATION VII. VIII.

Amen! the blessing, and the glory, and the wisdom, and the thanks, and the honour, and the power, and the might, be unto our God for ever and ever! Amen. And one of the elders said unto me: Who are they, that are clothed in those white robes? and whence did they come? And I said unto him: Sir, thou knowest. And he said unto me: These are coming out of that great affliction; and have washed their robes, and made them white, in the blood of that lamb. Therefore are they before the throne of God, and pay him religious service in his temple day and night; and he, who sitteth on the throne, will spread his tabernacle over them. They will hunger no more, and thirst no more; the sun will not strike upon them, nor any heat: for the lamb in the middle of the throne will tend them like sheep, and guide them to living springs of water; and God will wipe away every tear from their eyes.

Ch. VIII. And, when he opened the seventh seal, there was a silence in heaven for about half an hour. Then I looked on the seven angels, which were standing before God; and seven trumpets were given to them. And another angel came and stood by the altar, with a golden censer; and much incense was given him to offer, for the prayers of all the saints, upon the golden altar before the throne. And the smoke of the incense for the prayers of the saints went up, from the hand of the angel, before God. Then the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth: and there were noises, and thunders, and lightnings, and a shaking. Then the seven angels with the seven trumpets made themselves ready to sound the trumpet.

So the first angel sounded his trumpet; and hail and fire, mingled with blood, were thrown upon the earth: and the third of the trees was burned up, and every green blade consumed with fire.

And the second angel sounded his trumpet; and as it were a great mountain, burning with fire, was cast into the sea; and the third of the sea became blood: and the third of the living creatures in the sea died, and the third of the vessels was utterly destroyed.

And the third angel sounded his trumpet; and a great star fell from heaven, burning like a lamp; and it fell upon the

"The contents of the seventh seal are described... to cause a silent horror in the inhabitants... in a considerable time." - Wye.
11 third of the rivers, and on the springs of waters. And the name of the star is called Wormwood: and the third of the waters became wormwood; and many men died from the bitterness of the waters.

12 And the fourth angel sounded his trumpet: and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the third of the day did not shine: and so it was with the moon by night. Then I looked, and heard one angel, as he was flying in mid-air, say with a loud voice: Alas! alas! alas! for the inhabitants of the earth, because of the remaining sounds of the trumpets of the three angels, which have yet to sound.

Ch. IX. And the fifth angel sounded his trumpet: and I saw a star fallen from heaven to the earth. And the key of the pit of the bottomless deep was given to him; and he opened the pit of the bottomless deep; and a smoke came up out of the pit like a smoke of a great furnace; and the sun was darken-ed, and the air, by this smoke from the pit. And locusts came out of the smoke against the earth: and a power was given them like the power of the scorpions of the earth. And they were bidden not to hurt the grass of the earth, nor any greens, nor any tree; but those men only without the seal of God upon their foreheads. Yet were they not allowed to kill, but to torment five months: and their torture was like the torture of a scorpion, when it smiteth a man. And in those days mankind will seek for Death, but will not find him; and will wish to die, but Death will flee from them. And the shapes of the locusts were like horses prepared for battle; and upon their heads as it were crowns like gold; and their faces were like the faces of men; and they had hair like women's hair; and their teeth were like the teeth of lions; and they had breast-plates like breast-plates of iron; and the noise of their wings was like the noise of chariots with many horses running to battle. And they have tails like scorpions, and stings in their tails; and they are empowered to hurt mankind five months. And they have a king over them, the angel of the bottomless deep, whose Hebrew name is Abaddon, but called in Greek Apollyon. The first Alas! is over: behold! two more are yet to come.
And the sixth angel sounded his trumpet: and I heard a voice out of the horns of the golden altar, which was before God, saying to the sixth angel with the trumpet, Loose the four angels which are bound at the great river Euphrates. So the four angels, who were ready, were loosed for an hour and a day and a month and a year, to slay the third of mankind. And the number of the armies of the horsemen was many hundred thousands: for I heard their number. And thus I beheld these horsemen in the vision, and their riders with helmets red and blue and yellow: and the heads of the horses were as the heads of lions; and fire, and smoke, and brimstone, were issuing from their mouths. By these three things, by the fire and by the smoke and by the brimstone, which were issuing from their mouths, was the third of mankind destroyed. For their power is in their mouths; for their tails are like serpents, with heads: and with these they do the mischief. And the rest of mankind, who were not killed by these chastisements, repented not however of the works of their hands, to worship demons no longer, and images of gold and silver and brass and stone and wood, which can neither see nor hear nor walk: nor repented they of their murders, nor of their poisonings, nor of their fornication, nor of their thefts.

And I saw another mighty angel coming down from heaven, clothed with a cloud; and a rainbow was on his head; and his face was like the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he placed his right foot upon the sea, and the left upon the land. And he cried with a loud voice, as a lion roareth; and, when he cried out, the seven thunders uttered their voices. And, after the seven thunders had uttered their voices, I was going to write; when I heard a voice from heaven, saying: Unto me: Seal what things the seven thunders spake, and write them not. Then the angel, which I saw standing upon the sea and upon the land, lifted up his right-hand unto the heaven, and sware by him, who liveth for ever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the things therein; that there should be no longer delay: but in the days of the sound of the seventh
angel, when he is going to blow his trumpet, the mystery of God should then be finished, according to his glad tidings to his servants the prophets. And the voice, which I heard from heaven, was again speaking to me, and saying: Go, take that little open book in the hand of the angel, who is standing upon the sea and upon the land. So I went to the angel, and said unto him: Give me that little book. And he saith unto me, Take and eat it up: and it will be bitter in thy belly, but sweet in thy mouth as honey. So I took the little book out of the hand of the angel, and ate it up: and it was sweet in my mouth as honey; but, when I had swallowed it, became bitter in my belly. And he saith unto me: Thou must prophesy again concerning many people, and nations, and tongues, and kings.

Ch. XI. Then a reed, like unto a rod, was given me; and the angel stood and said: Arise, and measure the temple of God, and the altar, and the worshippers therein; but leave out the porch on the outside of the temple, and measure it not; for it is given to the Gentiles, and they will trample on the holy city two and forty months. And I will appoint my two witnesses to be teachers for a thousand two hundred and threescore days, clothed in sack-cloth. These are the two olive-trees, and the two lamps, which stand upon the earth before God. And, if any one design to hurt them, a fire issueth from their mouth, and eateth up their enemies: and whosoever shall wish to hurt them, he must be killed thus. These have power to shut heaven, so that no rain shall come down in the days of their teaching; and they have power over the waters, to turn them into blood, and to smite the earth with any punishment as often as they choose. And, when they are finishing their testimony, the beast, that cometh up out of the bottomless deep, will make war against them, and over-come them, and slay them. And their dead bodies will lie in the street of that great city, which is called, spiritually, Sodom and Egypt; where indeed our Lord was crucified. And some of the people and tribes and tongues and nations will look on their dead bodies for three days and a half; and will not suffer their dead bodies to be put in tombs. And the inhabitants of the earth will rejoice over them, and be ex-
Revelation XI. XII.

...ceedingly glad; and will send gifts unto each other, because these two teachers were a vexation to the inhabitants of the earth. And, after these three days and a half, the breath of life came upon them from God: and they stood upon their feet, and great fear fell on the beholders. And they heard a loud voice from heaven, saying unto them, Come up hither. And they went up to heaven in the cloud; and their enemies beheld them. And in that very moment there was a great earthquake; and the tenth of the city fell down, and seven thousand men were killed by the earthquake; and the rest were affrighted, and gave glory to the God of heaven.

The second Alas! is over: behold! the third is coming quickly.

And the seventh angel sounded his trumpet; and there were loud voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ; and he will reign for ever and ever. And the four and twenty elders, that were sitting before God upon their thrones, fell on their faces, and worshipped God, saying: We thank thee, O! Lord God almighty! who art, and who wast, and who wilt be! for taking thy supreme power, and reigning.

And the nations were angry, and the time of thy wrath is come, and the time of judging the dead, and of giving the reward to the teachers thy servants, and to the saints, and to them that reverence thy name, the small and the great; and the time of utterly destroying the destroyers of the earth.

And the temple of God in heaven was opened, and the ark of the covenant in his temple was seen: and there were lightnings, and noises, and thunders, and a shaking, and a mighty hail-storm.

Ch. XII. And a wonderful sight appeared in heaven: a woman clothed with the sun, and the moon was underneath her feet, and a crown of twelve stars upon her head: and she was with child, and crying out with the tormenting pains of labour.

And another wonderful sight appeared in heaven: a huge red dragon, with seven heads and ten horns; and on his heads were seven diadems: and his tail dragged the third of the stars of heaven, and threw them upon the earth. And this dragon stood before the woman, who was going to bring...
forth: that, when she brought forth, he might eat up her child. And she brought forth a son, who will tend all the Gentiles with a crook of iron: and her child was snatched to God and to his throne. And the woman fled into the wilderness, where she hath a place prepared by God; to be supported there for a thousand, two hundred, and threescore days.

7 And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels; but prevailed not: neither was their place found any more in heaven. For that great dragon, that old serpent, called the Devil and Satan, the deceiver of the whole world, was thrown down to the earth; and his angels were thrown down with him. And I heard a loud voice saying in heaven:

Now is the salvation and the power and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is thrown down, the accuser of them before our God day and night. But they have conquered him through the blood of the lamb and through the word of their testimony; neither spared they to expose their life even unto death. Therefore rejoice, ye heavens, and ye dwellers in them! Alas! for the inhabitants of the earth and of the sea! for the devil is gone down unto you, full of rage, knowing that he hath but a short time. And, when the dragon saw that he was thrown upon the earth, he pursued the woman, who had borne the male child. And unto the woman were given two wings of the great eagle, that she might fly into the wilderness to her place, where she supporteth herself for a time and times and a half of a time, from the face of the serpent. And the serpent cast out of his mouth, after the woman, water like a torrent, that she might be carried away by the torrent. And the earth helped the woman, and the earth opened her mouth, and drank up the torrent which the dragon cast out of his mouth.

17 And the dragon was enraged about the woman, and went back to make war against the rest of her offspring, that keep the commandments of God and maintain the testimony of Jesus.

Ch. XIII. Then was I placed on the sand of the sea; and I saw a wild beast coming up out of the sea, with seven heads and
ten horns; and upon his horns were ten diadems, and upon his heads a name of blasphemy. And the beast, which I saw, was like a leopard; and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave unto him his own power and his own throne and great authority.

3 And I saw one of his heads slain, as it were, unto death: but that deadly stroke was healed. And the whole earth attended on the beast with admiration, and worshipped the dragon that had given authority to the beast; and worshipped the beast also, saying: Who is like unto the beast?

4 Who is able to fight with him? And a mouth was given him uttering loud and wicked speeches; and power was given him to make war for two and forty months. And he opened his mouth for wicked speeches against God, to rail at his name and his tabernacle and the dwellers in heaven. And he was allowed to make war against the saints, and to conquer them; and authority was given him over every tribe and tongue and nation. And all the inhabitants of the earth will worship him, whose names are not written, from the foundation of the world, in the book of life of the lamb that was slaughtered. Let him, that hath an ear, now listen.

10 Whosoever gathereth prisoners together to enslave them, he shall go into captivity himself: whosoever slayeth with a sword, he shall be slain thereby himself. Thus is the patience and the faithfulness of the saints.

11 Then I saw another wild beast coming up from the earth, with two horns like a lamb, and the speech of a dragon. And he executeth all the authority of the first beast in his presence; and maketh the earth and its inhabitants to worship the first beast, whose deadly stroke had been healed.

13 And he performeth great wonders, so as to make even fire come down from heaven to the earth in the sight of mankind: and he seduceth the inhabitants of the earth by these miracles, which he was allowed to shew in the presence of the beast; commanding the inhabitants of the earth to make an image for the beast, that was smitten with the sword, but lived. And he was allowed to give breath to this image of the beast, that this image of the beast might give orders to execute death on those, who will not worship the image of
16 the beast. And he maketh all, the little and the great, and the rich and the poor, and free-men and slaves, receive a mark upon the right-hand, or upon their foreheads; so that no one may be able to buy or sell, but he, who hath the mark, or the name of the beast, or the number of his name. This is wisdom. Let him, that hath understanding, reckon the number of the beast, for it is the number of a man; and his number is six hundred three score and six.

Ch. XIV. Then I looked, and behold! the lamb was standing upon the mount Sion, and with him a hundred and forty-four thousand persons, having the name of his father written on their foreheads. And I heard a noise from heaven, like a noise of many waters, and like a noise of loud thunder; and I heard a sound of harpers playing on their harps, and singing as it were a new song before the throne and the four living creatures and the elders; and no one was able to learn the song, but the hundred and forty-four thousand, who were bought from the earth. These are they, who had not defiled themselves with women; but were pure as virgins. These accompany the lamb, whithersoever he goeth: these were bought from among men, a first-fruits unto God and the lamb; and no guile was found in their mouth; for they are without spot before the throne of God.

6 And I saw another angel flying in mid-air, having an everlasting gospel, to preach glad tidings to the inhabitants of the earth, and to every nation and tribe and tongue and people; saying with a loud voice, Reverence God, and give him glory; for the hour of his judgment is come: and worship the maker of heaven and earth and sea and springs of waters.

8 And another angel followed, saying: Babylon, that great city, is fallen, is fallen; because she made all nations drink the poisonous wine of her fornication.

9 And a third angel followed them, saying with a loud voice: If any one worship the beast and his image, and receive his mark on the forehead, or on the hand; then shall he drink of the bitter wine of God, of the pure wine tempered with drugs, in the cup of his indignation; and shall be tormented with fire and brimstone, before the holy angels and before the
RBVELATION XIV. XV.

11 lamb. And the smoke of their torment riseth up for ever and ever; so that the worshippers of the beast and of his image, and whosoever receiveth the mark of his name, have no rest day or night. Here is the patience of the saints! Here are the observers of the commandments of God and the faith of Jesus!

13 Then I heard a voice from heaven saying unto me, Happy are the dead, who die in the Lord, henceforth! Even so, saith the Spirit; in resting from their labours: and their works go with them.

14 Then I looked, and lo! a bright cloud; and one sitting on the cloud like a man, with a crown of gold upon his head; and in his hand a sharp sickle. And another angel came forth from the temple, crying with a loud voice to him, who was sitting on the cloud; Put forth that sickle of thine, and reap; the time of reaping is come, for the harvest of the earth is ripe. Then he, who was sitting on the cloud, put forth his sickle to the earth, and the earth was reaped. Then another angel came forth from the temple in heaven with a sharp sickle also. And another angel came out of the altar, having power over the fire thereof; and he cried out with a loud cry to him with the sharp sickle, saying: Put forth that sharp sickle of thine, and cut off the bunches of the vine of the earth; for her grapes are ripe. So the angel put forth his sickle to the earth, and cut off the grapes of the vine of the earth, and cast them into the great wine-press of the wrath of God. And the wine-press was trodden on the outside of the city; and blood came from the wine-press up to the bridle of the horses, for a thousand and six hundred furlongs.

Ch. XV. Then I saw another sign in heaven, great and wonderful; seven angels, having the seven last punishments, with which the wrath of God was finished. And I saw as it were a sea of crystal, mingled with fire; and those, that escaped unconquered by the beast and by his image and by his mark and by the number of his name, standing at the crystal sea, 3 with harps of God; and they sing the song of Moses, God's servant, and the song of the lamb; saying: Great and wonderful are thy works, O! Lord God almighty! just and true are thy ways, O! king of the nations. Who will not fear
thee, O! Lord; and glorify thy name? Thou alone art holy; all the nations will come and worship thee: thy righteous appointments have displayed themselves.

5 And, after this, I looked, and behold! the temple of the tabernacle of the testimony in heaven was opened: and the seven angels, which had the seven punishments, went forth from the temple, clothed in clean white linen, and with golden girdles about their breasts. And one of the four living creatures gave to the angels seven golden phials, full of the wrath of that God, who liveth for ever and ever. And the temple was filled with smoke by the glory of God and by his power. And no one was able to go into the temple, till the seven punishments of the seven angels were finished.

Ch. XVI. Then I heard a loud voice out of the temple, saying to the seven angels: Go, and pour out those phials of the wrath of God upon the earth. So the first went, and poured out his phial upon the earth: and a bad and sore ulcer came upon those men that had the mark of the beast, and upon the worshippers of his image.

5 And the second angel poured out his phial upon the sea, which became like the blood of a dead animal; so that every living creature in the sea perished.

4 And the third angel poured out his phial upon the rivers and upon the springs of the waters; and they became blood.

5 Then I heard the angel of the waters say: O! Lord, who art, and who wast; thou art righteous and holy in these punishments. Because they shed the blood of saints and teachers, thou hast given them also blood to drink; for they deserve it.

6 And I heard another from the altar say: Even so, O! Lord God almighty! true and righteous are thy judgments.

7 And the fourth angel poured out his phial upon the sun; and he was empowered to burn mankind with fire. So mankind were burned with a great heat: and they reviled the name of that God, who hath power over these punishments; and they repented not, to give him glory.

8 And the fifth angel poured out his phial upon the throne of the beast; whose kingdom was darkened thereby: and they kept biting their tongues with torment, and reviled the God of heaven because of the torment of these ulcers: but repented not of their works.
REVELATION XVI. XVII. 441

And the sixth angel poured out his phial upon that great river, the Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be ready.

And I saw, out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false teacher, three unclean spirits like frogs: for they are spirits of demons, shewing signs, and going forth to the kings of the earth and of the whole world, to gather them together for the battle of that great day of God almighty. Behold! my coming is as a thief cometh. Happy is he, who watcheth and keepeth his garments, that he walk not naked, and expose his shame.

And the spirits gathered the kings together at a place called in Hebrew Armageddon.

And the seventh angel poured out his phial in the air; and a loud voice came out from the temple in heaven, from the throne, saying: It is done! And there were noises, and thunders, and lightnings, and a great shaking: so great and mighty a shaking, as that, never was since mankind were upon the earth. The great city went into three parts, and the cities of the Gentiles fell down; and Babylon the great was remembered before God, to have given her the cup of the bitter wine of his indignation. And every island disappeared, and no mountains could be discovered. And a great storm of hail-stones above a hundred weight fell from heaven on mankind: but they reviled God for this punishment of the hail; because the punishment thereof is very heavy.

Ch. XVII. Then one of the seven angels, which had the seven phials, came and spake unto me, saying, Come hither; I will shew thee the punishment of that great harlot, who sitteth upon those many waters; with whom the kings of the earth have committed whoredom, and with the wine of whose whoredom the inhabitants of the earth have been drunken.

And he carried me away in the spirit to a wilderness: and I saw upon a scarlet-coloured wild beast, full of reviling names, with seven heads and ten horns, a woman sitting; and this woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, with a golden cup in her hand, full of the abominations and impurity of her whoredom: and on her forehead was her name written; Mystery, Baby-

56
Revelation XVII. XVIII.

Ion the great, the mother of the whoredoms and the abominations of the earth. And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus; and I wondered at this sight with a great astonishment. And the angel said unto me: Why art thou astonished? I will tell thee this mystery of the woman, and of the beast with seven heads and ten horns, that carrieth her. The beast, which thou seest, was, but is not; and is about to come out of the bottomless deep, and to go into destruction: and those inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will wonder at seeing that the beast was, but is not, and yet will soon come. To this let the mind attend, that hath wisdom.

The seven heads are seven mountains, on which the woman sitteth; and they are seven kings: five are fallen, one is, the other is not yet come; and, when he doth come, must continue but a little while. And the beast, which was, but is not, is himself both an eighth and one of the seven, and is going to destruction. And the ten horns, which thou sawest, are ten kings, who have not yet received a kingdom, but will receive power, as kings, for one hour with the beast. These have one purpose, and share their power and authority with the beast. These will make war against the lamb, and the lamb will conquer them, for he is lord of lords and king of kings; and his party are called and chosen and faithful. And the angel saith unto me: The waters which thou sawest, where the harlot sitteth, are people and multitudes and nations and tongues. And the ten horns, which thou sawest, upon the beast, will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her up with fire. For God inclined their hearts to execute his purpose, and to execute the same purpose, and to give their own kingdom to the beast, till the words of God be accomplished. And the woman, whom thou sawest, is that great city, which hath rule over the kings of the earth.

Ch. XVIII. And, after these things, I saw an angel coming down from heaven, with great authority; and the earth was enlightened with his brightness: and he cried mightily with a loud voice, saying: Babylon the great is fallen, is fallen;
and is become a dwelling of demons; and a place, where every unclean spirit, and every unclean and hateful bird, has his station: because she hath given all nations some of the poisonous wine of her whoredom to drink: and the kings of the earth committed whoredom with her, and the merchants of the earth grew rich from the gains of her wantonness.

4 And I heard another voice from heaven, saying: Come ye out of her, my people! lest ye join in her sins, and receive her punishments; for her sins have accompanied her unto heaven, and God hath kept in mind her iniquities. Render unto her as she also rendered unto you; yea, give her double, according to her works: mix her a double portion in that cup, which she mixed for you. According to her pomp and luxuries, give her torment and sorrow: for she saith in her heart, I sit a queen, and shall be no widow, and see no sorrow. Therefore in one day these punishments will come upon her, pestilence and sorrow and famine, and she will be burned up with fire: for the Lord God, who passeth sentence on her, is mighty. And the kings of the earth, who shared in her whoredoms and luxuries, will weep over her and beat themselves in sorrow, when they see the smoke of her burning; standing afar off because of the terror of her torment, and saying: Alas! alas! for that great city Babylon, that mighty city! in one hour thy punishment is come. And the merchants of the earth weep and mourn over her; for no one buyeth their merchandise any more; merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and every sweet-smelling wood, and every ivory vessel, and every vessel of the most precious stone, and of brass and iron and marble, and cinnamon, and perfumes, and mixed ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and carriages, and the bodies and lives of men. And the fruits, the desire of thy soul, are gone from thee; and all those delicacies and that finery are gone from thee, and thou wilt find them no more. The merchants, that grew rich by her, will stand afar off because of the terror of her torment; weeping and mourning, and saying: Alas! alas! for this great city, which clad herself in fine linen and
purple and scarlet, and was adorned with gold and precious
17 stones and pearls! because in one moment all this great
wealth was laid waste. And every pilot, and all the com-
pany in ships, and sailors, and such as live by the sea, stood
18 at a distance; and, as they saw the smoke of her burning,
19 were crying out, What city was like this great city? And
they cast dust upon their heads, weeping, and mourning, and
crying out, Alas! alas! for this great city! from whose
wealth all, that have vessels on the sea, grew rich: for in
20 one moment she was laid desolate. Rejoice over her, O!
heavens, and ye holy apostles and teachers! for your suffer-
ings from her hath God punished. And a mighty angel took
up a stone like a huge mill-stone, and threw it into the sea,
saying: With such violence will Babylon, that great city, be
22 thrown down: and be found no more. And a sound of harp-
ers and musicians and pipers and trumpeters shall be heard
in thee no longer; and no artist of any kind shall be found
in thee hereafter; and a sound of a mill shall no more be
23 heard; nor a light of a lamp again shine in thee; nor a voice
of a bridegroom and a bride be heard in thee any more: for
thy merchants were the nobles of the earth, and with thy
24 bewitching arts seduced all the nations. And in her was
found the blood of teachers and saints, and of all, who had
been slain upon the earth.

Ch. XIX. And, after these things, I heard as it were a loud
voice of a great multitude in heaven, saying: Give ye praise
unto Jehovah! The salvation, and the glory, and the honour,
2 and the power, be unto the Lord our God! for his judgments
are true and righteous; because he hath punished that great
harlot, who corrupted the earth with her fornication, and he
hath required vengeance at her hand for the blood of his ser-
3 vants. And they said a second time: Give ye praise unto
4 Jehovah! for her smoke goeth up for ever and ever. And
the four and twenty elders, and the four living creatures, fell
down and worshipped God, who was sitting on the throne,
5 saying: Amen! Give ye praise unto Jehovah! And a voice
came out of the throne, saying: Praise our God, all ye his
servants! and ye, who reverence him, both small and great.
6 And I heard as it were a noise of a great multitude, and as a
nois e of many waters, and as a noise of mighty thunders, saying: Give ye praise unto Jehovah! for the Lord God 7 almighty reigneth. Let us rejoice and be exceedingly glad, and give to him the glory: for the marriage of the lamb is 8 come, and his wife hath made herself ready: and fine linen, clean and white, is given her to clothe herself therewith; for 9 this linen is the righteous actions of the saints. And the angel saith unto me: Write; Happy they, who have been invited to the wedding-supper of the lamb! Then he saith unto me: These are the true words of God. And I fell down before his feet to worship him; but he saith unto me, Take care that thou do not this: I am but thy fellow-servant and one of thy brethren, who keep the testimony of Jesus. Worship God: for the spirit of this prophecy is the testimo-

ny of Jesus.
11 Then I saw heaven opened; and lo! a white horse, and the name of his rider was Faithful and True; and he will 12 judge and make war in justice. And his eyes were like a flame of fire, and on his head were many diadems: and he 13 had a name written, which no one knoweth but himself; and he was clothed with a garment dipped in blood; and his name 14 is, The word of God. And the armies of heaven, clothed in fine linen, white and clean, were following him on white 15 horses. And out of his mouth issueth a sharp two-edged sword, that he may smite therewith the nations: for he him-

self will tend them with a crook of iron; and he himself treadeth the press of the bitter wine of the indignation of 16 God almighty. And he hath upon his raiment, and upon his thigh, this name written: King of kings, and Lord of lords.
17 And I saw one angel standing in the sun; and he cried out with a loud voice to all the birds, that were flying in mid-

air: Come hither, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of horses and of their riders, and the flesh of all free-men and slaves, both small and great. And I saw the beast and the kings of the earth and their armies gathered together to make war upon the 18 rider of that horse, and upon his army. And the beast was seized, and with him the false prophet, who shewed before
him those wonders by which he seduced them, who had received the mark of the beast, and the worshippers of his image: and both were cast alive into the lake of fire burning with brimstone. And the rest were slain by the rider of the horse with the sword, which issued from his mouth: and all those birds filled themselves with their flesh.

Ch. XX. Then I saw an angel coming down from heaven, with the key of the bottomless deep and a great chain in his hand:

2 and he laid hold on the dragon, that old serpent, the devil and Satan; and bound him for a thousand years, and cast him into the bottomless deep, and shut him up, and set a seal over him; that he might lead the nations astray no more, till the thousand years were ended; and after that he must be loosed for a short time. And I saw thrones, to the sitters on which judgment was given; and I saw the souls of them, who had been slain for the testimony of Jesus and for the word of God, and who worshipped not the beast nor his image, and received not the mark upon their foreheads and upon their hand; and they came to life, and reigned with Christ that thousand years. But the rest of the dead came not again to life, till that thousand years was ended. This is the first resurrection. Happy and holy is he, who hath a share in this first resurrection! Over them the second death hath no power; but they will be priests of God and of Christ, and will reign with him for a thousand years. And, when that thousand years is ended, Satan will be loosed from his prison, and will go forth to seduce the nations in the four corners of the earth, Gog and Magog; to assemble them for battle:

9 whose number is as the sand of the sea. And they went up to the breadth of the earth, and surrounded the camp of the saints, and the beloved city; but a fire came down from God out of heaven, and ate them up. And the devil, their seducer, was thrown into the lake of fire and brimstone, to the beast and the false prophet; and they will be tormented day and night for ever and ever.

11 Then I saw a large bright throne, and one sitting on it, before whose face the earth and the heaven fled away; and their place was no more found. And I saw the dead, small and great, standing before God: and books were laid open;
and another book was opened, which is the book of life: and the dead were judged by the writings in those books according to their works. And the sea gave up her dead; and Death and the Grave gave up their dead also: and each was judged according to his works. And Death and the Grave were thrown into the lake of fire. This is the second death. And, whosoever was not found written in the book of life, he was thrown into the lake of fire.

Ch. XXI. And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and the sea was no more. And I John saw the holy city, a new Jerusalem, coming down from God out of heaven, prepared, like a bride adorned for her husband. And I heard a loud voice from heaven, saying: Behold! this is the tabernacle of God with mankind; and he will dwell with them, and they will be his people, and God himself will be with them as their own God. And God will wipe away every tear from their eyes; and Death will be no more: neither will mourning, nor crying out with pain, be hereafter: for the first things are passed away. Then he, who was sitting on the throne, said: Behold! I am making all things new. And he saith unto me: Write; for these words are true and faithful. Then he said unto me: It is accomplished! I am the first and the last, the beginning and the end. To the thirsty will I give water from the spring of life, without price. The conqueror shall inherit all things; and I will be his God, and he shall be my son. But the wicked, and unfaithful, and abominable, and murderers, and whoremongers, and poisoners, and worshippers of images, and all deceitful persons, will have their portion in the lake of fire burning with brimstone. This is the second death.

Then one of the seven angels, who had the seven phials full of these seven last punishments, came unto me, and said: Come hither; I will shew thee the bride, the lamb's wife. And he carried me away in the spirit to a great and high mountain; and shewed me the great city, the holy Jerusalem, coming down from God out of heaven, with the brightness of God; (now that, which gave it light, was like a stone most precious, like a jasper-stone clear as crystal) and having a
great and high wall with twelve gates; and, at these gates, twelve angels; and the names of the twelve tribes of the children of Israel were written on the gates: on the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates. And the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the lamb. And he, who was talking with me, had a golden rod to measure the city, and the gates, and the wall thereof. And the city is a square, the length of it being equal to the breadth. So he measured the city with the rod, twelve thousand furlongs: the length and the breadth and the height of it are equal. Then he measured the wall, one hundred and forty four cubits, after the size of a man, that is, an angel. And the building of the wall was jasper; and the city was pure gold, clear like glass. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardine; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprase; the eleventh, a hyacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; each of the gates was a single pearl: and the street of the city was pure gold, like transparent glass. But I saw no temple therein; for the Lord God almighty is its temple, and the lamb. And the city hath no need of the sun, nor of the moon, to shine therein: for the glory of God enlighteneth it, and the lamb is its lamp. And the nations of the saved will walk in its light; and the kings of the earth will bring their glory and honour into it. And the gates thereof shall not be shut at all by day: for no night will be there. And the glory and the honour of the nations will be brought into it: and no defilement and abomination and lie shall come at all therein; but they only, who have been written in the book of life of the lamb.

Ch. XXII. Then he shewed me a pure river of living water, bright as crystal, coming out of the throne of God and of the lamb. Between the street of the city and the river, which flowed all round, was a tree of life, bearing twelve fruits, and yielding its fruit every month: and the leaves of this tree are
to heal the nations. And nothing vile shall be in the city any more; but the throne of God and of the lamb shall be there; and his servants shall pay him a religious service, and behold his face; and his name shall be upon their foreheads. And no night shall be there; neither have they need of a lamp or the light of the sun, for the Lord God enlighteneth them; and they will reign for ever and ever.

Then he said unto me: These words are faithful and true; and the Lord God of the holy prophets hath sent his messenger to shew his servants the things, which must shortly come to pass. Behold! I am coming quickly. Happy is he, who keepeth the words of the prophecy of this book!

And I John saw and heard these things: and, when I heard and saw them, I fell down to worship at the feet of the messenger who was shewing me these things. But he saith unto me: Take care not to do this: for I am but thy fellow-servant, and one of thy brethren the prophets, and of those who keep the words of this book. Worship God. Then he saith unto me: Seal not up the words of the prophecy of this book: for the time is near. Let the unjust be unjust still; and let the filthy be filthy still; and let the righteous be righteous still; and let the holy be holy still. And lo! I am coming quickly, and my reward is with me, to render unto each according as his work shall be. I am the alpha and the omega, the beginning and the end, the first and the last.

Happy are they, who perform his commandments! that they may have the privilege of the tree of life, and may go by the gates into the city. But without are the dogs, and the poisoners, and the whoresmongers, and the murderers, and the worshippers of images, and every lover and maker of a lie.

I Jesus have sent this messenger of mine to declare these things unto the churches. I am the root and the offspring of David; the bright morning-star.

And the spirit and the bride say, Come! and let him, that heareth this, say, Come! and let the thirsty, who chooseth, come, and receive the water of life, without price. Now I declare at the same time to every hearer of the words of the prophecy of this book, If any one shall add to these things, God will lay on him the punishments written in this book,
And, if any one shall take away from the words of this book of prophecy, God will take away his portion from that tree of life and out of that holy city, which are written of in this book. He, who is declaring these things, saith: I am indeed coming quickly.

Amen: Come! Lord Jesus!

The favour of our Lord Jesus Christ be with you all!

Amen.
NOTES.
NOTES
ON
ST. MATTHEW.

CHAP. I. ver. 1. Βίος γενώσιμος: a history of the life. This translation of the phrase is placed, I think, beyond all possibility of dispute in my Commentary on St. Matthew, to which I shall refer. To those remarks add: Castell's Lexicon Heptag.—היווה sunt eventus, res gestae, historia, accidentia. The Arabic translator, at Gen. xxxvii. 2, for the Hebrew word just mentioned, generations, has one signifying the transactions or events; from the verb to happen, or come to pass. So ἡν in Is. liii. 8. And so Irenæus understood the phrase: see the old Latin version of that father, iii. 11. p. 232. ed. Oxon. So Plutarch ii. p. 312. ed. Xyl. Σιλασίαν άργε βιώσαντος διήνυσαν, της ΓΕΝΕΣΙΝ του μελλοντος πιστεύειν ως ΑΙΤΩι αποκεισθαι. This meaning of the Greek word is well represented in that known verse of Virgil, Æn. viii. 51.

Attollens humero famamque et fata nepotum.

V. 19. to divorce: ἀπολύσων. I have used this word, though not native English, instead of the indefinite phrase put away. The word divorce is, I dare say, universally intelligible; and has, moreover, received a determinate application to this particular action, and to this only.

V. 23. they will call him, or he will be called: καλεσσων. Upon this Hebrew idiom, see the note in my Commentary on C. v. v. 11, and a remarkable instance, Luke xii. 20. It is of perpetual occurrence in the N. T. Less important variations, which I do not particularly notice, the reader will find accounted for in my Commentary abovementioned.

CH. II. v. 2. rise: εἰ τῇ ἀναλύει. This is certain, from the uniform usage of the word by the LXX and the evangelical writers in the plural number, when it stands indefinitely for the east, with but one exception. Compare Isaiah ix. 3. See also in the LXX Jud. v. 31. Is. lx. 19. and Rev. vii. 2. The Ἑθιopic translator, who is often eminently serviceable, judiciously adopts this sense: Quoniam vidimus stellam ejus in orru. He is misrepresented by the editors of the London Polyglott. Compare the Ἑθιopic version of Psalm xlix. 2.—Juvenetus also most explicitly coincides with me in this acceptation of the phrase: i. 232.
NOTES ON

Sce stella fulgentis ab ortu
Admonitos venisse viam, quo supplice dextrā
Exortum terris venerabile numen adoret.

See too Hor. Apoll. i. 3. and others in abundance.

V. 4. ἰερολήπτος: literally he was inquiring: that is, "he continued to inquire;" he kept inquiring: which is more than ἰερός: and the same may be remarked of ἰεροπόρτα, c. iii. v. 5.

"continued to go out:" that is, in great numbers.

V. 16. mocked: that is insulted: ἰωπαίζω: so we constantly use mockery. The LXX employ the Greek word precisely in the same sense for the Hebrew בָּנֶיהָ Gen. xxxix. 14.

V. 23. he will be called, will have the character of, or simply, will be: see ver. 23. of the preceding chapter.

Ch. III. v. 7. secretely warned: ὅλος: subindicavit: suggested: but this word is of modern use, and therefore I decline it, that the translation may retain a character, as uniform as possible, of ancient simplicity.

V. 8. This verse shews how improperly Dr. Campbell renders μακάμεος by reform: for the proper fruits of reformation is absurd: the fruits required being reformation itself.

V. 11. a holy wind. See a full, and, I think, satisfactory explanation of this fine passage in the second part of my Silva Critica, sect. 83. It seems never to have been rightly understood by the commentators.

Ch. IV. v. 15. countries: ἱδιοί: as the Coptic well reads. So the LXX 1 Reg. xxvi. 13. 3 Reg. xviii. 6.

By the side of: πίσω. See Bishop Pearce's note.

V. 16. The verb καθίζω, like all other words of posture in the Greek and Latin languages, often signifies simply to be or dwell: and I have taken advantage of this to avoid a clumsiness and ambiguity of expression in our language.

V. 20. went with, or accompanied: ἐπείθομαι: so I commonly translate this word; to the improvement, I think, of many passages. The principal person of the company usually leads the way: hence the original use of a word, which is improperly restricted to this sense in many places. Compare Luke xxiii. 49 with 55.

V. 24. daemoniacs: a popular name for one sort of madness, chiefly that of the raging kind, founded on a foolish superstition of the vulgar, that madmen were possessed by the spirits of dead men, called daemon: just as others were called lunatics, as if affected by the moon. So modern times have had their St. Vitus's dance, and St. Anthony's fire: and these terms are used without scruple by those, who have not the least notion of the interference of those saints in these particular disorders. Indeed all great irregularities in the system of Nature, of which raging madness is one, the ancients, both heathens and Jews, but especially the lat-
ter, were accustomed to attribute to supernatural agency: see my Evidences of Christianity, p. 14. 2d. edit. Thus, for instance, an unusual and lucky cast of the dice was called by the Romans, "the cast of Venus;" as if occasioned by that Goddess: Cic. deo. div. ii. 59. It is wonderful to me, how any man, conversant with classic authors, can entertain any other opinion of the daemoniacs of the N. T. Indeed, it is the most remarkable instance I know of the triumph of prejudice and superstition over learning and good sense. This, however, is not the place to enter more minutely into this question: and I shall only mention, that this idea is nothing new. The same opinion was maintained by several great men both of the last and present century: and among the rest by Joseph Mede of Christ's College, Cambridge; as learned and, in every view, as respectable a divine, as England ever produced.

CH. V. v. 1. the mountain: τὸ σῶρος: spoken of definitely here and in other places, as a particular mountain well known in the neighbourhood of Capernaum. See 2 Pet. i. 18.

V. 11. revile, or rail at: διατρήσας: see my Silva Critica, part i. sect. 49, and part ii. sect. lxiv. thus, figuratively used. Sometimes it means to hurt, or vex, in general; as in the preceding verse. Its proper sense is to pursue, and run after, with a view of injuring.

V. 12. Better, perhaps,—your reward in heaven will be great.

V. 13. I understand this, and the next clause, as a precept; compare ver. 16. and this seems more suitable to the present condition of the apostles, who had yet no commission nor public character of evangelists.

V. 16. your father, which. So I prefer in the Lord's prayer—Our father, which art: to avoid the harshness of the open vowels. And, though the relative who may be most proper after the personal pronouns in many cases, there seems to be no impropriety in using which to father, and other substantives of the same sort.

V. 17. I render πληρώσω: to perform, after c. iii. v. 15. Luke vii. 1. ix. 31. Acts xii. 25. where the same word is used. And so Cyril of Jerusalem, catech. xiii. 3. οὐ τοὺς ἔχον καταφρονήσας: οὐ γὰρ τούς ἔχον πληρώσει. Compare Herod. iv. 117.

V. 18. I have given the full meaning of this passage, and, I hope, with more clearness and as much simplicity. Compare Luke xvi. 17.

V. 19. accordingly: iωτος—not iωτος. The structure of the passage led me to this conjectural emendation, which I found afterwards to have been proposed by Markland on Lysias. The Persic translator followed this reading: and Weistein and Griesbach mention the authorities of some more modern versions, several fathers, and MSS.
NOTES ON

V. 22. For want of words of sufficient dignity and significance, I might have left these terms as I found them. Indeed, no literal translation whatever, but a commentary only, can remove the obscurity of such passages. What our Saviour intends by these specific references to Jewish institutions is generally this: "My religion requires so much more purity of heart and strictness of manners than the Jewish, that calumniating language from a Christian shall be esteemed equal to actual crimes of the deepest dye in other men: and the murder of a brother's good name as heinous as the murder of his body has been hitherto regarded." 

Raca, vile man; and Moreh, something more opprobrious.

V. 25. on the way—i.e. to the magistrate. See Luke xii. 58.

V. 28. It appears to me, from the scope of the whole passage, that the clause παρὰ τῷ ἀντιπόντῳ has either suffered a transposition, or, by an hyperbaton not uncommon in the best authors, and frequent in the N.T. ought to be referred to the former verb—σωφρονεῖται. The declaration of our Lord is directed against intentional wickedness: and he means to assert, that this lust of the heart is equivalent to actual adultery. The Persic translator (who is often useful, and not such a servile follower of the Syriac, as some, who probably could not read him, have affirmed) certainly considered the passage in this light, as appears from his arrangement of the words in his version. Clemens Alexandrinus, p. 68. ed. Lutet. well expresses the purport of the passage. Καὶ νῦν σωφρονεῖται σωφρονεῖ γὰρ μὴ μαρτυρεῖναι. See Rom. i. 24—

But, as this is of little consequence, I adhere to the old arrangement.

V. 34. I refer to my Commentary for a full explanation of my ideas on this passage; which has never been, I believe, rightly understood.

V. 36. For a further vindication of the translation in this place than what is given in my Commentary, I refer to the second part of my Silva Critica; sect. 73.

V. 37. the evil one. So I render again v. 39. and in other places; as our translators rightly render below. Nearly in the same manner, c. xiii. v. 19. and elsewhere, the wicked one. Whatever is calculated to seduce men to sin is represented by the sacred writers under the figure of a living agent, called the evil one—the adversary—the enemy—the devil—and Satan.

V. 39. Concerning this imperative use of the infinitive mode, see Silva Critica, iii. sect. 122.

V. 47. Or—what good will this do you? τι ἰσότοιτω τοι; for the explanation of this phrase, see my Silva critica, i. sect. 23.

Ch. VI. v. 1. We might render: your acts of mercy: but rather your acts of righteousness, τὴν Ἰουδαίαν ἀμαρτίαν: for this is undoubtedly the true reading. So the LXX often render Ἰουδαία by Ἰουδαίας: see Gen. xix. 19. Is. lvii. 1. and many other places. In
the same manner Thucydides uses arete for kindness, ii. 40. Eκα
τα εις arete πιναιμαθα τοις πολλοις εν γερ παιξτικες εν, αλλα ἄσκο-
υες, πνευμα τους φιλους. Where the scholiast observes: ἂρετι
λογιζοντον την φιλιαν και ευρετικα.—But I prefer good, or righteous,
deeds—as referring to the several duties of alms-giving, praying,
and fasting, here specified. And agreeably to this sentiment of
acts of mercy being acts of righteousness or justice, Theognis says

"Ει δη δικαιοσύνη πολλάξδυν πάντα ἄρετα ὑπερ οὐ: 2. 147.

that is, "Justice is a comprehensive name for every Virtue." Much
to our purpose is Clem. Alex. Strom. vii. 12. p. 873. ed.
Oxon. ἀλλας τε και ἐ η ἀρκετας ἡ μεταδοτικη, δικαιοσύνη λογίται:
where there is a foolish note of a most wretched critic. Moreover,
for the construction of the original, see Silva Critica, v.
sect. 200.

With: παρα: i. e. laid up with him, for the day of retribution.
V. 14. offences: περαστηματα: improper and sinful actions of
any kind. So our translators render Rom. iv. 25. and elsewhere.
V. 19. worm: βρωμις: see my Commentary, 556 in Castel,
under the Chaldee article, and my Silva Critica, iv. p. 15. and v. p.
11.
V. 21. See note on Luke xii. 34.
V. 25. food: τροφιμ. So our translators render in other places.
See my Commentary. Clemens Alexandrinus omits the clause
V. 27. his life or age: ηλικιοι. See this acceptance of the
passage established beyond all dispute in my Commentary. Com-
V. 29. See Silva Critica, part iv. sect. 75.

CH. VII. v. 6. the sacrifice, &c. See the Commentary just
mentioned: and Bostathius on II. Δ. 451.
V. 19. I have included this verse in brackets, and printed it in
italics, as, in my judgment, most evidently spurious, and foisted
in here from c. iii. v. 10. It is retained, indeed, by the ancient
versions, and, it seems, by the MSS. but most impertinently in-
terrupts the reasoning of the passage, and destroys its beauty
as must be obvious to every reader.
V. 21. No man: see my Commentary. Our translators at-
tended to this phraseology very properly in Eph. v. 5.
Master! Master! "so our translators should have rendered
here, as they had done in c. vi. v. 24. and so I occasionally
render in such passages; it being the proper address of an in-
eriour to a superior, and a title suited to a prophet or teacher,
in which capacity Jesus was considered by the Jews. In other
cases, when Romans are the speakers, sir seems better; as in v.
6. c. viii.
NOTES ON

CH. VIII. v. 11. sit down at table. This is the phrase substituted by our version on other occasions for the recumbent posture pointed out by the original verb; in which the people of those days placed themselves at their meals.

V. 13. άνεξί: moment. This word often signifies the present instant of time, both in the N. T. and the version of the LXX. See the Scholium on Ρεκαμ. Pers. 776. ed. Pauw. So Philo Judaeus, i. p. 606. έπειτα, γ τοιοιν, τ άνεξί απόκτησε, a trace, a shadow, a moment of unbelief: where Dr. Mangey very injudiciously proposes an alteration of the text.

In the same manner the French say, tout à l'heure: and compare Juvenal, sat. x. ver. 76. where hac ipsa hord has precisely the same signification.

V. 15. unto him. autp. This seems preferable, and is of great authority.

V. 17. took up, or away: σελιάς. So c. v. v. 40. And εστατήσας he removed, bare or carried away—as c. iii. v. 11. John xii. 6. So, for instance, in that well-known epigram:

'Ο ποταμαῖος Αυλίς ἐντὶ ΒΑΣΤΑΣΑΣ—κ. τ. λ.

V. 20. rest: κλίνῃ: so also in Luke ix. 58. i. e. where he can lay down his head "to sleep." With this allusion, Pindar elegantly says of the declining reputation of a family—στυφν ἔθελεν: Ist. iv. and St. Paul employs the same figure with no less beauty, Rom. ii. 17. ΕΠΑΝΑΛΑΤΗ οὐ τα τιμαῖ.

CH. IX. v. 10. heathens: ἀστιγμα. This was only a political term of distinction, employed contemptuously by the Jews to the heathen world at large; and adopted by our Saviour now to confute them upon their own principles. The people here spoken of were probably some Romans, connected with the tax-gatherers, or other officers of the Roman government. That this is a true account of the word will clearly be seen from Matth. xviii. 17. xx. 19. with xvi. 45. Gal. ii. 15. not to cite other places.—And in the same accommodated manner is the word righteous used here and elsewhere, for men politically, and not actually, righteous. But the commentators must be consulted for the explanation of these things.—Our saviour would not adopt this opprobrious language, as appears from xviii. 17.

V. 15. shall depart: αὔγιος. None of the commentators have understood this word. It comes from αὔγιος not αὔγιος. Αὔγιοσ here is the same sort of term as αὐλαρια in Luke xii. 36. and Phil. i. 23. It is very common. See xix. 1.

V. 16. I have adopted what appears to me the most natural and obvious construction of the passage, and makes the best sense. The notion seems to be that of putting a patch of new cloth upon an old thread-bare garment; which in the end occasions a worse rent by pulling away the parts, to which it was sewed, than if it had never been sewed on at all. I understand ἀνωτερος of the garment.
MATTHEW.

V. 20. border: ἐσαρχίσαν. So our translators render the word more properly in some other places: as Mark vi. 56.

V. 35. MSS. Fathers, and all the ancient Versions omit the words, among the people. They were transferred hither from iv. 23.

V. 36. scattered abroad and neglected: εὑλικυμανθεὶς καὶ ἐριμμαζόν. This is the proper translation of the words; and thus the consistency of the comparison is preserved. Ο πατὴρ εὐθείᾳ προς τὴν θαλαττὴν τὰς παλαιὰς τρισθεὶς ἐριμμαζόν καὶ παραμαζόν. See some further criticisms on this text in the second part of Silva Critica; sect. 67.

CH. X. v. 8. The Persic version omits the clause, raise the dead, with many MSS. and Fathers. The superstition of Christians in later ages, which led them to such a love for every thing miraculous, strongly countenances a suspicion of pious interpolation in such instances as the present.

V. 10. a staff: ἱματία. This reading has the most authority from versions and MSS. So that our Lord directs them not to provide even the least troublesome and the most customary appendages of a journey: intimating the inexpediency of delay, and the impropriety of every solicitude beyond the zealous discharge of their duty.

V. 14. or that village. This addition makes the passage more regular and complete. It rests on the authority of some MSS. the Arabic, Ethiopic and Coptic versions.

V. 15. εἰρεσίαν in a day of vengeance, punishment, or trial. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Saviour intends to say is, that, when the temporal calamities of that place come upon it, they will be more severe than even those of Sodom and Gomorrah. See this phrase employed in precisely the same meaning by the LXX in Prov. vi. 34. where, instead of εἰρεσίαν, Aquila and Theodotion have εἰσίν: Is. xxxiv. 8. and my Commentary on this place. Our Saviour, I apprehend, had Jerusalem principally in view in this declaration.

V. 23. one city: τῇ πόλει ταῦτη. This seems to me much the best reading. It is found in several MSS. and fathers; and is adopted by the Arabic and Persic versions.

V. 28. to destroy, or punish: ἀπολέσαι: see Bishop Pearce.—This verse also furnishes another specimen of that form of composition, which I have particularly illustrated in the second part of my Silva Critica, sect. 83. on Mat. xxvi. 29. the evangelist would have said—but are not able to hurt the soul: he did not choose, however, to alter the word, with which he had begun.

2
NOTES ON

CH. XI. v. 3. On this passage see my Commentary, and Remark xxiv. of my internal Evidences of Christianity: second ed.

V. 12. I have attempted a satisfactory explanation of the singular phraseology of this verse in the second part of Silva Critica, sect. 70.

V. 17. See an account of the custom here alluded to, in my Commentary. The common translation does not at all convey the sense of the passage.

V. 19. works: έργα. This reading has so much countenance from MSS. and ancient versions, that I cannot but think it genuine. Some corrector transferred τεκέω hither from Luke vii. 35.

V. 25. I give glory: εἰσερχόμενοι: this suits the passage better, and the usage of the LXX; and carries greater dignity with it than the old translation.

CH. XII. v. 4. shew-bread. Dr. Campbell renders: Loaves of the presence. One expression is just as intelligible as the other. In general, when the thing itself is peculiar and no longer in use, the customary term is best; indeed nothing but a circumlocution can explain the original. We must be content, in these cases, with all the clearness, of which the subject is capable; and refer to those books, where the custom is described, for complete explanation.

V. 6. something greater: μείζον: see my Commentary, and Silva Critica, part ii. sect. 67.

V. 18. righteousness: υπάρξει. Compare vi. 33. iii. 15. and the LXX often render καθορισμένος—μυριος—by δικαίους.

V. 27. condemn you: as καταργεῖν is used Luke xix. 22. and elsewhere: and by the LXX. The sense is: “The conduct of your disciples, who will not allow any operation but that of God in such cures, and the opinion, which ye inculcate, respecting this co-operation with them, will condemn you of malice and inconsistency.” Compare my Commentary on v. 41. of this chapter.

V. 28. power: ποιμαντή: compare Luke xi. 20. And this word, in almost every place where it occurs, might be rendered with much more propriety—power—or influence. Had the true import of the term been originally attended to, Christianity would not have been corrupted by the introduction of such monstrous doctrines through the door of oriental phrases, almost unintelligible in languages of a different formation and character.

V. 29. the strong one: τὸν ἀρχόντα: i. e. Satan. The same injudicious insertion of the word man has perverted the sense of Rom. xiv. 4.

The construction of this verse is elliptical: completed, it would stand thus: ὧν ἐπέβαλε—ἀρχόντας; (On ἀντικατη. ἀντικατα. δι.) καὶ ὁ ἄρχοντας διαπραγματεύεται.

Seiske, or get full possession of, so as to make havoc of them at will: see my note on the Alcestis of Euripides, vers. 668.
V. 31. I omit the latter τοις ανθρωποις, agreeably to many MSS. and versions.

V. 32. age: αἰών: i. e. the Jewish dispensation, which was then in being, or the Christian, which was going to be established. But an attentive reader of the scriptures will perceive, that under this sort of phraseology a comparison is intended to be made. As if he had said: "Though the Christian religion is a dispensation of mercy, this sin shall no more be forgiven by the laws of the gospel, than it is by the law of Moses?" under which the punishment was death: Levit. xxiv. 16.

V. 39. ungodly: ἁμαρτώλος: see the note in my Commentary, and the Persic version. It is a term founded on Jewish ideas, and therefore never used by Luke, who much accommodated his gospel to the Gentiles.

V. 41. the place of judgment: τῷ καιρῷ. So the word means also in c. v. v. 22. Compare also Psalm. i. 5.

V. 43. desert places: ἄνθρωπος τοῦ ἄνθρωπος: or waste places—wildernesses; literally, without water: so Strabo, l. ii. p. 192. ed. Amst. στῶρα καὶ ἄνθρωπος γν.: see my Silva Critica, i. sect. 12.

V. 46. without: ἐξω: i. e. on the outside of the crowd, as in Mark and Luke.

CH. XIII. v. 2. the vessel: τὸ πλοῖον. A particular vessel is uniformly specified. It seems to have been kept on the lake for the use of Jesus and the apostles. It probably belonged to some of the fishermen: see iv. 22. who, I should think, occasionally at least, continued to follow their former occupation: see John xxii. 3.


V. 54. town: παρυδίω: so Mark, vi. i. see Silva Critica, iv. sect. 168.

V. 56. of our opinion: τοῖς ἴμας: literally with us, on our side. This true and obvious sense of the phrase, which was suggested to me by an ingenious friend, throws great light on the following verse.

V. 57. συναπαντεῖται τοῖς ἰσι: it is scarcely practicable to give an easy and perspicuous translation of this expression, so common in the N. T. Caesar, Bell. Civ. ii. 32. 10. is much to the purpose: Ἀτ, credo, si Caesarem probatis, in me offenditis: where see the note of Oudendorp.

CH. XIV. v. 3. apprehended: κατηγορεῖ: so our translators.

V. 4. was often or constantly saying—or had often said—ιδρυ. This is the power of the imperfect tense here and in Mark vi. 18. as appears from Luke iii. 19. and it gives propriety to the narrative. See on c. ii. v. 4.

V. 15. lonely: ιπτῆμα: i. e. without towns, for lodging and victuals: see Luke ix. 12.
NOTES ON

V. 26. an apparition, or phantom—σανταρχια. A spirit might convey the idea of this vulgar error well enough: but a translation should preserve a distinction between distinct words of the original, if it can be done.

Ch. XV. v. 5. The honour spoken of in this passage means maintenance, as it does also 1 Tim. v. 17. The construction of the original is embarrassed and obscure. The meaning would be more clearly represented as follows: "But your doctrine is, A man may say to his father and mother, the maintenance, that I might have allowed you, is an offering vowed to God: and ye thus evade the maintenance of his father and mother." See my Commentary on the place. The words in brackets, however, are, doubtless, a marginal interpretation of the word δωρον, a gift, stolen into the text.


V. 17. See this translation asserted in Silva Critica, part v. sect. 206. on Mark vii. 19.

V. 30. those that had lost a limb: κολλους: this is the true meaning of the word; and the creation of a new limb must have appeared, as Dr. Priestley well observes, a most extraordinary miracle. See my Commentary.

Ch. XVI. v. 3. rainy weather: γαιων: or stormy weather. So the word also means in John x. 22. as the context requires.

V. 4. ungodly: μοιχαλις: see the note c. xii. v. 39.

V. 18. thou art truly named Peter: σοι ει πιτερος: see Gen. xxvii. 36. but no translation can make passages like these intelligible, whose meaning depends upon the sense of an oriental term. See my Commentary on this important part of scripture, which has been greatly misunderstood.

stone: πιτερος: compare for this sense Rom. ix. 33. 1 Pet. ii. 7. See also Bp. Pearce.

V. 20. The word Jesus seems an evident interpolation in this place, and is omitted by many MSS. and some ancient versions.

V. 26. Or, to redeem his life: i. e. when it is once lost: for, as Homer says, ουδεν βυθον αναιμανθησε. there is no equivalent of life.

V. 28. to: η for εις: as very frequently: or with—with royal pomp and power.

Ch. XVII. v. 2. bright as snow: λευκα εις χιον: so the Vulgate and Æthiopic version: see my Commentary, and my note on Virgil's Georgics, i. 367. So Euripides, Rhes. 304. χιονα εις ανείπεσαν, more effulgent than snow. See also my remark on Pope's Homer, Iliad xiii. 946.

V. 4. wilt thou that we make: θελεις ποιηματα; I prefer this reading of the Arabic and Coptic translators. Juvenecus iii. 327.
gives also the first clause interrogatively. So our evangelist
V. 20. depart hence thither: μεταφη μεταστσιν εξω: this is liter-
al: and the majesty of such passages is best preserved by brevity of
expression.
V. 21. howbeit this kind goeth not out but by prayer and fast-
ing. The reader will observe, that I have omitted this verse;
and for these reasons: 1. The pertinency of it is none in connex-
ion with what precedes it. 2. It makes our saviour in some degree
inconsistent with himself by assigning a different reason from that
already given in v. 20. namely, their want of faith. 3. It was
probably interpolated from Mark. 4. It is omitted by some MSS.
and the Ethiopic version.
V. 27. lest they revolt at me: οι μετανομασθησαντες autous: i.e.
"that we may not furnish them with any just exception to my
character." It is not possible to give the exact idea of the origi-
nal word, whenever it occurs, by a single term in our language.

Ch. XVIII. v. 6. these lowly disciples: του μικρου τουτου. The
common version obscures the obvious meaning of this passage.
Compare x. 42.
V. 12. leave upon the mountains. For this disposition of
the words, see my Commentary, and the second part of Silva Critica:
sect. 75.
V. 15. ελαχιστος convince, or argue the matter.
V. 21. I have followed the Syrian in his distribution of this
question; who seems to have departed very judiciously from the
original for the sake of greater perspicuity.
V. 35. Some MSS. and some ancient versions omit the words
τα παρατηρηματα auton and, I think, properly.

Ch. XIX. v. 1. by the side of: περισ: see Bp. Pearce on c. iv.
v. 15.
V. 11. The meaning of this passage is somewhat obscure in the
common version. Abstinence from marriage is the thing here
spoken of by our saviour.
V. 17. The expression here is the same as in Mark x. 18.

Ch. XX. v. 12. have been but one hour: μετεγκατασταται: compare
James iv. 15.
V. 15. in my own affairs: ει τοις εσω: i.e. I suppose, διακοσια,
or at least, πραγματικω in the management of my own family, or
estate. And so, I see, Bp. Pearce, with whom I found myself
often to have coincided.
V. 16. The latter clause of this verse—for many are called, but
few chosen—is evidently impertinent in this place, and was prob-
ably transferred hither from xxii. 14. I have therefore omitted it,
on the authority of several MSS. and that accurate version, the
Coptic.
NOTES ON

V. 19. **he will return to life**: αναστασις. This appears to me preferable to—**he will rise again**. So Appollod. Bib. p. 167. edit. Salmur. **Θα αναστηση τον ανθρωπον.**—καταρθηνει**—καταρθηνει**, τη τανα. αναστ. et script. Myth. Gale, p. 33. and others.

V. 25. The two verbs in the original convey an idea of an oppressive and tyrannical government.

V. 26. **let it** : σετε. An inattention to this use of the future tense has perverted many passages of the N. T. which are rectified in this translation.

V. 28. a ransom, or deliverance: λυτρω. Our translators so render the similar word in Acts vii. 35. Heb. xi. 35. The LXX often use λυτρω in this sense without any notion of a proper ransom, or price, as a specific equivalent in value. The language of the N. T. abounds with figurative expressions, derived from the ceremonies of the Jewish law, which no good critics of any other author would have constrained to a literal sense, had they occurred there: but many judicious scholars seem to have left their learning and judgment behind them, when they come to the perusal of the N. T. as if this book were not to be brought to the same standard of philology and grammar as other writing.

—many, or all men: θαλασσω: see Bp. Pearce, whose remarks might be confirmed by other authorities, if necessary.

CH. XXI. v. 15. **those, who were with him**: τοις παιδις: i.e. his disciples and the rest of the company: see Bp. Pearce in his second part of the Miracles of Jesus vindicated and Luke xix. 39. And the babes and sucklings are the meek and humble and innocent Christians spoken of x. 42. xi. 25. xviii. 5. 6. 10.

V. 32. **who profess to walk in righteousness**: εις ὁδον δικαιουμενως: see my Commentary; and compare v. 20. ix. 11. 13. xxiii. 23. Luke xviii. 9.

V. 35. I follow the natural arrangement of the words, as exhibited in the Syriac and Ethiopic versions: and for slow would have used the proper preterite of a more obvious verb, kill, had I followed my own judgment.

V. 36. more honourable: πλαισιος: so vi. 25. xii. 41, 42. Mark xii. 33. and in other places.

V. 41. For the alterations in this and the following verses, which are hereby made consistent and rational, see Brower’s Criticisms. The Leicester MS. also omits the words λαγωνιον αυτω.

V. 42. Then, or And Jesus. The Coptic and Ethiopic preserve the conjunction.

CH. XXII. v. 6. ill-treated: ῥαπος: i.e. offered them personal violence and injury: so abundantly in all authors: see note on Luke xviii. 32.

V. 34. for the same purpose: εις το αυτο: i.e. to ensnare him by their captious questions, as v. 15.
MATTHEW.

Ch. XXIII. v. 4. stir, or touch: 

V. 7. master! There is no eagerness and importunity implied here, so as to make a repetition of the word proper, as vii. 21. 22. xxv. 11. Or of compassion, as xxiii. 37. Accordingly, the second master is not found in some MSS. and in all the ancient versions; by which I always understand those in the London Polyglott, and the Coptic version.

V. 8. For καθώς, which comes afterwards, some MSS. and ancient versions have 

V. 9. and ye all are brethren. This clause is very properly placed at the end of this verse in some MSS. For how are they brethren, but because they are sons of one common father? Compare Tertullian, apol. cap. xxxix. p. 326. edit. Haverc.

V. 13. alas! for you: οὐκ ἐμε. So I uniformly render this interjection: see my Commentary on xi. 21. Woe unto you! is an exclamation better suited to the enthusiasts of modern times, who denounce damnation against all but their own sect, than to the benevolent saviour of mankind: Juvenecus iv. 71. says very well:

DEPLENDI SEMPER SCRIBAE.

The connexion between v. 13 and 15 is better, than between v. 14 and 15. I have therefore followed some MSS. in transposing them: to which all the ancient versions agree, except the Vulgate.

V. 14. with a long preamble: 

V. 15. more deceitful: 

V. 17. The word γασ, in this place, assigns no reason, but is employed merely to introduce the question: see my note on Virgil's Georgics, iv. 445. which will show how Bp. Pearce is mistaken on xixii. 23.

V. 23. truth, or fidelity—faithfulness: to promises and engagements.

V. 27. clean: καθώς. Broken stones could not appear very beautiful for being brushed over with lime-water. See Dr. Pocock's explanation of Luke xi. 44. in my note there.
NOTES ON

V. 32. will fill up: πληρώσει: i. e. by murdering me also. This is an excellent sense, authorized by one MS. and the Persic version. I see now, that Mr. Markland preferred this reading; though some, perhaps, may be inclined to the method proposed in my Commentary.

V. 38. temple: οίκος: he was at this time in the temple: see xxi. 13. and many other places.

CH. XXIV. v. 1. This proper arrangement of the words is sanctioned by the ancient versions.

V. 2. See my Commentary: the Vulgate, Arabic, Ethicop, and Coptic translators also omit the negative.

V. 12. the love of many of my disciples: ἡ ἠγάπη τῶν πολλῶν: see my Commentary: besides, the word love, which was the characteristic virtue of the gospel, would alone determine the sense.

V. 18. I prefer the sense here given to that offered in my Commentary, as it suits Mark better. The reading of some MSS. το ἰματία for τα ἰματια was probably introduced by one, who had a mind to make both the evangelists alike in words and sense. “Let not the native of Jerusalem, who happens to be at his farm, and country residence, come back into the city even for his clothes.”

V. 20. rainy weather: χιμώδες: see note on xvi. 3.

—a sabbatical year: σαββατικός: which would be a much more serious impediment. And, if I recollect right, Josephus says, that the destruction of Jerusalem happened on a sabbatical year. Concerning the sabbatical year, see Levit. xxv. 2—8.

V. 24. if they can: ο άντικερα: i. e. they will make the most confident pretensions, and spare no pains in making others give credit to them.

V. 29. the firmament: οί Δυνάμεις. The evangelist, I apprehend, means to express the στερεώμα of the LXX. Some, perhaps, may prefer the host of heaven, as Is. xxxiv. 4. and Mark appears to have understood it: but the word firmament better supports that contrast with the preceding clause, which is essential to these parallelisms in this sublime and poetic form of oriental composition.

V. 51. will cut him in two: διχοτομήσει. See my Commentary, and the second part of the Silva Critica on this place: sect. 82. To banish the literal meaning would, on this occasion, be improper; and, in general, betrays, in my opinion, the grossest want of taste imaginable, by destroying the beautiful simplicity of the sacred volume.

—the ungodly: τον ἄσωτον the impure—the perfidious: so the LXX. And I much doubt, whether this rendering would not better represent the true meaning of the evangelists in all other places. Compare Luke xii. 46.
MATTHEW.

CH. XXV. v. 9. Some versions and MSS. omit the conjunction but: is.

V. 13. The clause added in our translation—wherein the son of man cometh—is not found in many MSS. and fathers, nor any of the ancient versions. The transcribers were constantly making these interpolations from parallel passages in the same evangelist, or in others.

V. 26. I doubt not but the true reading of this passage is ἔδρε, according to some MSS. interrogatively: as Luke xxii. 49. ὁ πατὴρ ὑμῶν: it is an elegance beyond the reach of transcribers. The Coptic translator followed this reading.

V. 29. I have sacrificed the peculiar idiom of the original to perspicuity. This unqualified phraseology of the Hebrew language is hardly tolerable in our own.

V. 35. entertained: εὐχαριστεῖς. This is more intelligible and precise, with greater dignity, than the common translation.

V. 44. relieue: διμονώμεθα: see our version in Acts xi. 29.

CH. XXVI. v. 2. when: καὶ. This is the true power of the conjunction in this case; and is common: see Virg. Aen. iii. 9. Our Lord, I apprehend, does not mean to tell the apostles, that they knew of his crucifixion as to happen two days thence; (a doctrine which they reluctantly heard and did not sufficiently comprehend;) but to inform them, that he should suffer death on the passover, which was at hand.

V. 4. privately or secretly: διὰ τὸ without the knowledge of the populace. See Exod. xxi. 14. Deut. xxvii. 24. LXX. This was their wish: whereas subtlety might be employed without precluding the observation of the people. Indeed, the following verse seems to fix the meaning of the term: and it may be doubted, whether the Jewish rulers at this time did not intend to dispatch him clandestinely, without the intervention of the Roman governour.

V. 5. Literally, they were, or continued, saying: that is, “It was the uniform language and opinion of them all.”

V. 7. as he was sitting at table: αὐτῷ ὁμομυθω. So I uniformly render this, and the equivalent words, in this use: as the literal meaning would be unintelligible to the generality of readers, unacquainted with the recumbent posture, in which the ancients placed themselves at their meals.

V. 12. to embalm: ἱσταφίασαν. See Gen. l. 2. 3. and others in Wetstein.

V. 15. paid: συνσώρ or promised to pay. The original word, I presume, is derived from the ancient custom of weighing money in irregular pieces, before coin was in use, and of its standing even in the balance. See Gen. xxiii. 16. 17. 2 Regg. xiv. 26. LXX, and many other places.
NOTES ON

V. 16. was seeking: ζητεῖν. Our translators seldom preserve the true power of this tense, which is very beautiful and expressive.

V. 21. will deliver me up: παραδώσω μου: so I uniformly render this word in all the similar passages. Betray is quite improper.


V. 25. it is: είναι σωτήρ. It seems much better to give the proper English phrase of assent—it is, or yes, than the literal words—thou hast said; which are neither customary, nor indeed intelligible, in our language.

V. 28. many, or rather all: πάντα: see xx. 28. Compare Rom. v. 15. with Heb. ix. 28. 1 Cor. xv. 22. and Rom. v. 19. with 2 Cor. v. 14. This sense is well known to those conversant with the phraseology of the scriptures.

V. 30. after a hymn: ὑμνιατικῶς: there was one appropriated to the occasion: see my Commentary. And it is not clear that they sang it. The Ethiopian translator has, When they had read, or recited, a hymn: see also the Vulgate. The Arabic and Coptic: After having blessed.


V. 38. watch, or wake: γρηγορίζειν. So our translators render in Psalm cxxvii. 1. 1 Thess. v. 10.

V. 39. removed: ταυτικώς: see Luke xxii. 42. The old translation—Let this cup pass from me—is so strange a phrase, that nothing but habit could reconcile us to endure it. Indeed the power of custom is wonderful in this case. Many of my alterations, which at first sight will be hardly suffered, would have appeared infinitely preferable, had they been original, to the present translation; and this, on the other hand, would have been thought truly monstrous.

V. 40. so: εἰσόρευεν: it is our very English phrase. And one hour is put for a very short space of time: see note viii. 13. hora momenta, as Horace expresses it. To translate literally therefore in these cases, is to mislead the unlearned reader.

V. 41. ready: προβεβλημένος: so our translators, Rom. i. 15. Acts xvii. 11.


V. 49. peace: χαίρειν. Hail does not seem at all proper as a term of familiarity; and therefore I have preserved the customary Hebrew salutation, Salem, after the example of all the eastern translators, but the Coptic and Ethiopic. See x. 12. 13. Meleag. epig. 126. analect. Brunck.
MATTHEW.

Alvi: mui SYROE inui, SEDOM: 5 out to yi FOINS;
Adovis: 5' EiAx. XAIPE. to' aowo, Oapov.
If that Phœnician Adonis be not the Hebrew πασ—ιδον—καρα
—I can make nothing of it. See the note in my Commentary on
xii. 28.

V. 55. am I—? This seems to throw more vivacity and force
into the question. The Arabian translator has given the sentence
this turn.

—a murderer: λῃστής. This sort of robbers commonly com-
mittcd murder with their rapine: see Luke x. 36. and compare
Q. Curt. viii. 2. 9. and others.

Very pertinent is a passage of Lactantius, div. instit. vi. 20.
Non enim, cum occidere Deus velat, LATROCINARI nos tantum
prohibet—

—to seize in a body. This gives the proper force of the original
compound συλλαβίσσιν.

V. 60. The second παώ ἵππω is omitted by several MSS. and
fathers, and most of the ancient versions: as is the word ἰδιο-
μάρτυρες: false witnesses: and justly; for the testimony of these
two, though it might be malicious, was true. Yet Mark re-
tains it.

V. 63. I require thee to swear: ἵππω στ: compare Gen. xxiv.
3. LXX.

V. 64. soon: κα' ἀπλ: immediately. This is undoubtedly the
sense of the word here. See Suidas in voce.

—divine power: τῶν θεομοι. This is the force of the article
here, as ἦς ζω—_the life_—often means everlasting life. Compare

V. 65. he hath spoken evil against God: ἐξαγρίμισε. Wherever
this word occurs, I choose rather to give an intelligible transla-
tion, though less dignified and sonorous, than to use a term, which
is either not understood at all, or perverted to a dangerous and
unjustifiable significatlon.

V. 67. they spat. Our translators properly use the perfect of
this verb in John ix. 6.

V. 68. Though one criterion of a prophet among the ancients
(see my Commentary and John iv. 19.) was a knowledge of past
events, a literal translation carries, I think, less force and perspicu-
city with it, than that here given; which conveys the genuine
sense of the passage. I should prefer, however, even here the
the word teacher instead of prophet.

V. 69. at a distance: ἵππω: literally without: i. e. on the
outside of the company assembled about the high-priest. It was
probably a large room.

V. 71. after he had gone out: ἵππων: for he had been out,
and was coming in again, as appears from John xviii. 16. 17.
NOTES ON

V. 73. The Coptic, Persic, and Ethiopic property omit was after αἰτίων, as also some MSS.

Cii. XXVII. v. 5. was choked with anguish, or grief: αἰσχυλος: see this meaning established in my Internal Evidences of the Christian Religion; remark xxxi. and the second part of Silus Critica; sect. 84.

V. 11. The question of Pilate here, and John xviii. 37. has more force as Dr. Campbell puts it, in a kind of doubting way, expressive of having been partly satisfied before.

V. 18. hatred, or malice: φόνος. No lexicons in my possession furnish this meaning of the word, but such meaning it undoubtedly has both here and in Mark xv. 10. So Euripides, Ion. 1044.

Οῆλος: ΦΩΝΕΙΝ για φωνή ματρισθέν τεμοικ. Hence the novercale odium of Tacitus. So again Elect. 30.

Εἰσ μὲν γὰρ αὐτῶν σχοινί εἰχ’ ὀλυτὸν, Πάλαιν 5 ἔδειξε μα ΦΘΩΝΘΕΙΝ φων. Shakesppeare several times uses envy in the sense of hatred: and so the Romans—invidia. It is scarcely strong enough for the place to understand the envy on account of his favour as a teacher with the people: rather hatred for his superior purity of manners, and bold censures of their hypocrisy. Compare Livy, iii. 52. 10. Ovid. ad Liv. 190. epist. i. 3. Virgil. Æn. x. 832. Eurip. fragm. Dict. 13.

V. 33. The words between brackets were probably a marginal interpretation, originally, and then interpolated in the body of the narrative.

V. 34. hitters: χωλᾶς: so very properly several of the old translators. See my Commentary, and Prov. xxi. 6. that is, frankincense: see Lightfoot's works, vol. ii. p. 56. edit. Roterdam.

V. 35. The remainder of this verse in our common translation is undoubtedly spurious: see my Commentary. It is not found in any of the old translations, but the Vulgate.

V. 38. murderers: λέον: see note on xxvi. 55. and my Commentary on this passage.

V. 39. kept railing: σταυρομανυ: so our translators at Mark xv. 29. literally blasphemed.

V. 40. as thou art a son: εἰ vis, εἰ. They are evidently ridiculing his own pretensions: and he had acknowledged himself to be the son of God to the high-priest, xxvi. 63. See also below, v. 43. and my Commentary on iv. 3.

V. 42. This has more sarcastical bitterness with an interrogation. So Juven. iv. 681.

Nonne alios quondam crucibus servare solebat
Morborum vinc'tis? sese cur solvere panis
Non valet?
MATTHEW.

V. 46. Bp. Pearce in his notes on this passage retails some strange blunders of Dr. Prideaux. Can it be doubted, that the vernacular language of our Saviour was the Syriac? And is it not certain, that sabachthani is a Syriac word?

V. 53. after they awoke: μετὰ τὸν εὐγενεῖαν αὐτῶν: so I had corrected the passage from conjecture, as the context seemed to require: and I afterwards found this to be the reading of the Arabic and Ethiopic versions. Some MSS. too, it seems, have this reading. Bp. Pearce's objection would lie equally against Lazarus, and the rest whom Jesus raised.


V. 65. as ye can: ὥς οἴδατε. So I understand the word in this place: nor is the meaning unfrequent in Greek authors. Thus Sphthonius, p. 41. edit. F. Porti: Οὐκ ἔστι λόγος δικαίωσεν, ἀ πρέπει ὸιδέν ἔγαγον. And thus εἰσταμαι more frequently; as Callim. H. Jov. fin.

Ch. XXVIII. v. 8. went out: εἰσῆλθον: for they had been in to see where the body of Jesus was deposited: v. 6.

V. 9. peace be to you: χαίρετε: see note xxvi. 49. The Syrian translator preserves the salutation of his country, and probably the very words which Jesus used on the occasion.
NOTES
ON
ST. MARK.

CHAP. I. ver. 12. leadeth out: "καλλιεργεῖται": it is the same as "καλλιεργεῖται": bringeth out: see Matt. xiii. 52. John x. 3. 4. taketh him: Syr.

V. 26. shaking much, or convulsing: "σφαίρισα" see also Bp. Pearce.

V. 42. was cleansed: i.e.—the leprosy: see Matt. viii. 3. who is almost universally followed, ambiguities and all, by our evangelist.

Ch. II. v. 4. They took up, by force, the door, by which there was a passage to the roof, where they used to walk, or sit, for the benefit of the air. On the structure of the houses in Judea, see my Commentary, Matt. x. 27. The word "ἐφορταζόμενοι" means only to force open, as "ἐφορταζόμενοι" means to enter by force in general, without restriction to the sense of the primitive "ἐφορταζόμενοι." Compare with this passage 2 Kings, i. 2.

V. 13. I have observed before, that our translators did not seem aware of the force of the imperfect tense. An attention to it must be allowed, I think, to give commonly much additional beauty to a passage, and will be found in some instances even important.

Ch. III. v. 2. were maliciously observing: "παρειδόμενοι." This is the true sense of the word here: for which see my Silva Critica, part 1. sect. 43.

V. 4. to kill, or destroy it: that is, life: "ζωνισμένοι." See the same construction, Matt. x. 28.

V. 5. I join μετ' "ευθείᾳ with "συλλατείνομεν," which evidently produces a much preferable sense: and I have given the proper force of the preposition "εν" in this connexion. It is a beautifully striking passage.

blindness: "παρειδόμενοι" see Job xvii. 7. LXX. and "παρειδόμενοι, συλλατείνομεν" Heach. referring to Rom. xi. 7. where our version has blinded.

V. 10. diseases: "μαστίγα" literally scourges: i.e. any affliction whatsoever, or visitation from God. See Hom. II. M. 37. Esch. Prom. vinct. 687. Psalm lxxii. 5. 14. xxxi. 10. and xxxviii. 10. LXX.
V. 20. a house: οἰκώ. Observe this; not his own house: not the house, where he used to reside, but probably the first that fell in his way, which he entered because of the crowd. None but those, who are ignorant of the Greek language, and are acquainted with no language, will treat as pedantic, a proper attention to the article.

V. 21. his own family: οἱ πατέρες καὶ μήτηρι who had not accompanied him, (for he had called only a select few: v. 13.) but continued at his proper home.
—he was gone out: ἔφυγεν. This proper original meaning of the word restores this passage, upon which critics and commentators have so long laboured in vain, as well as myself, to perfect good sense and perspicuity. Indeed it is now so clear as to need no comment or explanation. Their going after him is here spoken of: and the arrival of his own family is accordingly mentioned in v. 31. and all between v. 21. and 31. happened whilst they were on their way, and is in a parenthetical.—I since find the same solution in Abreschius.

All the old translators have fallen into the same strange acceptation of the passage as the moderns.

V. 24. continue steadfast, or be established: σταθμεῖ. So I have also rendered in St. Matthew, and so our translators very properly distinguish the passive of this verb in Matt. xviii. 16.

Ch. IV. v. 7. literally together choked: οἵονται i. e. by coming up together, and growing about the seed in a body. This preposition can seldom be expressed in our language to convey the elegance of the original.

V. 15. The construction of the original is extremely harsh and embarrassed, probably from some corrupt reading. I prefer οἱ for ὅτι with some MSS. and the Syriac, whom I partly follow for the sake of perspicuity.

V. 22. hid: κρυπτόν as in the ground, see Matt. xxv. 25. laid up in secret: ἄκουσα as in a store-house or treasury, as Col. ii. 3. But I should prefer hidden.

V. 24. consider, attend to: βλέπει: this sense is fully ascertained by the scope of the context; though our evangelist does not seem to have introduced in the happiest connexion the remark of his predecessor, Matt. vii. 2. And I have entirely divested the passage of its oriental idiom, as the Arabic translator has judiciously done before me. A literal version would scarcely have been intelligible, and could not convey in our language the genuine sense of the author.—The same substitution was still more expedient in the following verse.
NOTES ON

V. 27. That peculiarity of composition, which this verse exhibits, which arises from an intermixture of two or more clauses in the same sentence, and is common enough in other languages, I have sufficiently exemplified and illustrated in my Commentary on Matt. vii. 6 and in my Silva Critica, part ii. sect. 62. on the same text. I am not satisfied, however, myself of the purity of this place, and hope hereafter to propose a conjecture, which may possibly appear more satisfactory, than this solution, to the critical reader. See Silva Critica, iv. sect. 170.

V. 29. is ripe: παραδει. I confess in all my reading hitherto I have not been able to discover a good authority for this use of the word: but the oriental versions agree with mine in their sense of it.

V. 33. to understand: ἀναγουστ. so this word—often means: see Matt. xiii. 18.

V. 35. the other side: τὸ πορευόμαστε or farther on. And it is equally dubious in v. i. and Luke viii. 22.

V. 36. The sense of this passage is plainer than the construction: which, however, may be made out various ways. 'Ος κ. may be for ὑστόμαστε accordingly: or the καὶ before ἀλλά may have been transposed from its proper place before ἦς κ., which I think likely; and the καὶ that introduces the 37th verse means then, as often. I take the clause in the parenthesis to have been added to obviate a possible objection—"How came a vessel to be, at the moment, in readiness for them?" There was not only the τὸ πορευόμαστε their own proper vessel: which is often spoken of in this definite manner, but other little vessels: παραδείγματα—also.

V. 37. Perhaps καὶ ἦσαν may be the nominative case to καὶ ἦσαν. though I do not deny that the verb will stand well, and elegantly too, with ἔσαστε for its nominative.

V. 38. I should have preferred: Carest thou not? We are perishing. For the true analysis of the construction of the common version is—We perish: carest thou not for that?

CH. V. 5. bruising: κατακόντων—or beating: probably by striking himself against the monument in his fury.

V. 15. I here follow the Vulgate.

V. 24. The Syriac and Persic versions supply the word Jesus.

V. 38. howling: καλακαίτως: compare the version of the LXX with our version in Jerem. xxv. 34. xlvii. 3.

CH. VI. v. 1. ἀκολουθεῖν usually means in the the N. T. to accompany rather than follow, which is the reason of the turn that I have given to the translation here and in some other places. A literal version would often give an improper sense, as I have before remarked. See Matt. xxvii. 55.

V. 3. amongst us: ξῆς ἡμῶν. So I choose to translate here notwithstanding what I have remarked on the parallel passage in
Matt. xiii. 56. for what follows there makes the different translation pertinent and necessary: but I observe Mark to adopt so often the obscurities and ambiguities of his predecessor, that, I am persuaded, he either did not apprehend Matthew's expression, or did not mean to follow the signification of it: though I am most inclined to the former opinion.

V. 5. he could not, or he thought not proper: εὐχαριστεῖ: the word has often this power: so Matt. ix. 15. Mark ix. 39. Gen. xxxvii. 4. LXX; but on this I shall probably touch again elsewhere.

V. 11. unto them—not against them, as our translators render it: to shew them, that you give them up as unworthy of the gospel. To an oriental spectator that action would convey this idea, even were it not attended (which I should rather think) with any explicit declaration: "As we shake off this dust from our feet, so God hath cast you off as unfit for the kingdom of the Messiah."

V. 19. was enraged at—or hated: ὄρθι: compare Gen. xli. 23. LXX. Luke xi. 53. and Hesychius in v. 5. ἐνέκει, ἐγένετο: which places I see Wetstein also has pointed out.

V. 20. reverenced, or used to reverence: ἐστηκότο: but this happiness of the imperfect cannot always be attained in our language. Our translators thus render the word in Eph. v. 33.

—greatly respected: διά τὴν εὐσεβίαν. This is the true sense, though it may possibly appear too much like that of the preceding verb. Much in the same manner it is employed by St. Luke in his gospel, ii. 19. and by Hierocles apud Stobæum, p. 229. edit. Teguri: ἐν τῷ οὐκ εὐσεβών τῇ εὐσεβίᾳ, ἐκ τοῦ τιμῆς τὰς διανοήσεις, συνήπειν: and in several places of the Apocrypha. I much suspect, however, this verse to be corrupt.

V. 31. no opportunity: χρόνος ἦν ἀποκαθήμενος: not for want of time, but for want of room: see iii. 20.

V. 33. I have endeavoured, without offering the least violence to the phraseology of my author, to make him speak in a sensible and perspicuous manner, instead of uttering incoherence and absurdity.

V. 43. I take the full construction to be—one ἐπιλαμβάνειν ὑπὸ τοῦ ἱδίου. This seems likely also for another reason. Where our evangelist differs from his master St. Matthew, the variation usually consists in some little circumstance that completes a passage left defective, in some respects, by the first relator.

V. 46. after parting from: ἀποχωρεῖν: the most suitable translation would have been—having disengaged himself—were it not of too modern a complexion.

V. 48. See note on John vi. 19.

V. 51. were lost, &c.—ἐξεπλήσσατο: or were beside themselves: mente exciderunt. And I have thrown into one clause the hendi-
NOTES ON

ades of the original; a form of composition, which occurs abundantly in every page of these books.

V. 52. blinded—καθοφαλαν: see note on iii. 5.

CH. VII. v. 2. unholy: ἁπάται: so our translators in Heb. v. 29. and it should be some term that requires explanation, in this application of it. But I regard the words between brackets as spurious from the margin.

V. 3. See Wetstein on this verse.

V. 4. dip their hands in water: βαπτισθήσεται: literally—dip themselves, whether the whole body or any part.

V. 7. worship: ναός. This but ill expresses the meaning of the word, but our language cannot reach it without a periphrasis. In vain do they profess a religious veneration for me.

V. 9. entirely: ἀλοιπώς: much fruitless observation has been wasted on this word: see my Silva Critica, i. sect. 58.

V. 10. revileth: made applicable in this use of it by our saviour to every harsh and unkind saying.

V. 19. The meaning of this awkward passage is perfectly intelligible; and that is the main point. I have given the translation according to my ideas of the phraseology; but shall defer a further disquisition to a properer place for these minutiæ of verbal criticism. See my Silva Critica, part. v. sect. 206. on the place.

V. 22. excessive desires: πλεονεξία: this is the proper sense of the word in all places of the N. T. and is only accidentally true of covetousness.

unchastity: ἁθυσία. Dr. Johnson furnishes good authorities for this word; and no other in our language would adequately represent the original.

an envious eye: οφθαλμὸς πνευμ. This is undoubtedly the true meaning.

Non istic obliquo occulo mea commoda quisquam
Limat: Hor. Ep. i. 14. 36.

i. e. an envious eye: compare Od. ii. 2. fin.

arrogancy: ἀρρωστόν. It is certainly opposed to ἀφθονία in this place, and means that disposition of mind which lays claim to undue consequence, and therefore conducts itself haughtily towards others. Compare 2 Cor. xi. 17. 21.—Our translators use arrogancy, 1 Sam. ii. 3. and elsewhere.

V. 30. It must be evident to any reader, conversant with the scriptures, upon the first inspection, that something is amiss with this verse, as it is represented in our bibles. To be laid on a bed is, in the New Testament and other authors, a concomitant of sickness, not of health: see Matt. ix. 2. Luke v. 13. Acts v. 15. and elsewhere. Again, the clauses are transposed, as I exhibit them, in some MSS. and all the ancient versions: but we are indebted to the Ethiopic translator, who will often befriend us, for the word, which I have inserted: a word, that removes every
difficult, and makes the passage unexceptionable: compare v. 15. Luke viii. 35.

V. 33. This arrangement of the words is authorized by several MSS. is consonant to the action of opening, with which it is now connected, (see viii. 23. John ix. 6. 17.) and is admitted by the Syriac, Arabic, and Ethiopic versions.

V. 34. be thou opened: i. e. in thine ears and tongue. The Greek singular might have suited the neuter plural were: but the Syriac verb is the second person singular.

Ch. VIII. v. 8. I alter the expression of this verse, and of many others, merely to avoid the clumsiness and ambiguity, arising from the different application of the nominative—they—in our version: but I should weary the reader and myself by minutely insisting upon these, not trivial, but obvious, corrections.

V. 11. to dispute: διασκόριται: so I render the word elsewhere, and so our translators sometimes.

V. 18. The construction here given is certainly preferable, and so obvious, that one cannot but wonder, how our translators could overlook it.

V. 23. If autw be the right reading, it means upon him in that particular part, viz. his eyes: but I had conjectured auton, which some MSS. confirm, with the Syriac and Vulgate. The Ethiopic seems to have omitted the pronoun altogether, though the Latin version in the London Polyglott unnecessarily inserts it: and this method of reading the passage I believe to be genuine.

Dost thou see any thing: εις τι βλέπεις; see the same form, Luke xxii. 49. and note Matt. xxv. 26. And who does not prefer this natural and lively reading to the received one? It has the sanction of the Arabic, Coptic, Ethiopic, and Persic translators.

V. 24. Or—like walking trees: δειμα αποστασιου. Nothing, in my judgment, can be plainer, than that the sense of the passage absolutely requires this reading. Several of the ancient versions would admit it, but the Ethiopic will admit no other.

Bp. Pearce prefers translating ανεξηγησεν by he saw again—instead of—he looked up: and so in v. 25. But surely it is much preferable to suppose the blind man turning his eye-balls up to heaven in quest of light, according to the account given by our great poet of himself:

But thou
Revisitst not these eyes, that roll in vain
To find thy piercing ray, and find no dawn.

V. 31. to be scornfully rejected: αποδοκιμασθαι: i. e. ησυχασθαι, εξουσιωθαι: for by these three words the LXX occasionally represent the Hebrew דחא. Our translation has not given force enough to the term in this application.

V. 32. took him aside: προσλεγμένοι: literally taking to him-
self: and the next verse seems to prove, that I have affixed the true meaning to the word here and in St. Matthew xvi. 22.

V. 33. get thee behind me: Ἰωάννης ἔσουθεν ποτα. I adhere to the literal translation here: for Jesus seems to have spoken these words during the action of turning his back upon him. As if he had said: "With those ideas thou art unworthy to follow, or accompany, me:" i. e. to be my disciple: Matt. iv. 10. &c.

mindest: τονόμασθε: see our common translation, Rom. viii. 5. and elsewhere.

V. 38. these my words: τοιαύτα γὰρ λόγους: referring particularly to what had just occurred between Peter and himself—shame of a crucified Messiah, because of the servile and ignominious character of that species of punishment. Hence Rom. i. 16. Heb. xii. 2. 1 Pet. iv. 16.

Ch. IX. v. 3. I follow the arrangement of words given us by the Coptic translator, which has every symptom of genuineness upon it; being at once more natural, more forceful, and more elegant.

white: λευκός: so I translate here, because of what follows: though it is much too tame a word. In modern language I would render: Of a vivid whiteness, beyond the skill of any fuller upon earth to whiten. They, who recollect the appearance of the snow with the sun upon it, especially after a frost, will feel the great beauty and justness of the comparison.

V. 9. no one: μωθις. It may be as well to observe, for the satisfaction of those, who scrupulously require a reason for every variation, that I always render this word and μωθις by no one, and not—no man. That insertion of the word man has sometimes corrupted the entire propriety and pertinence of a passage; as for example in Rom. xiv. 4.

V. 10. disputing with themselves: πρὸς ἑαυτοὺς τοῦτον ἀνατυχίαν. There can be no doubt, I think, of this construction: see i. 27. Luke xxii. 23. and elsewhere. And ἀνατυχίαν they laid hold on, or caught at, as something singular and unexpected, that surprised them and engaged their attention. None of the old translators seem to have been aware of either of these proprieties, which I preserve.

V. 12. I read, καὶ ἀπεργῶ, instead of καὶ ἀπερη: a correction, which the scope of the passage and the integrity of construction would demand, were there no other authority to support it: but the Syriac translator thus read the passage, and the Vulgate; and some of the rest differently from the received text, which argues a corruption of it. See too the report of the MSS. in Weisse. And let the reader judge, whether this is not preferable to Dr. Owen's clumsy method of adjusting the place in Houburger.

V. 15. were greatly surprised: εἰσπρόβλεπον: i. e.--I apprehend, agreeably surprised: as if it had been—ἐξωτερικὰς—ἐξώτως—or ἐξω-
words, signifying emotion in general from whatever cause of joy or sorrow. See Suidas in έξωος: Hesychius in έξωος: Matt. xxi. 10. Acts iii. 10. Some of the old versions understand the word as implying terror, which appears to me a worse idea than the great amazement of our own.

V. 18. dasheth him against the ground: see Weisstein; and so most of the old translators.

wasteth away: άναλαμβάνεται. I look upon this word to be equivalent in this place to the use of άναλάμβανες among the elegant authors of Greece, which probably those acquainted with them will at once acknowledge. See Psalm cx. 5. LXX, and my Silvae Criticae, i. sect. 27. p. 56, and the note on the Philoctetes of Sophocles, ver. 934, in my Selection of Greek Tragedies.

V. 23. I have supplied the sense of this verse according to my idea of the construction: but the phraseology is peculiar and suspicious. More philological remarks, however, which would carry these notes beyond their bounds and beside their intention, I reserve for another opportunity.

V. 29. can be produced: έποίηκα έγώ. What is not much unlike the sense, this same word has in Matt. ii. 6. and such passages. See also Luke viii. 46. Matt. xv. 18. Mark has obscured the answer of our Lord by retrenching a material part of his predecessor's account. I incline to Bp. Pearce's interpretation of this place, which, I own, appears to me as strange and inexplicable as any in the whole New Testament.

V. 30. I could not convey the full and precise meaning of the original, which I esteem the first object of every translator, without this inversion of the clauses.

V. 37. A rigid adherence to the words of this and the following verse could not have failed to perplex the sense, and mislead the English reader.

V. 38. The ancient versions are unanimous in omitting one of these tautological clauses, and very properly. I have not hesitated to follow their authority, sanctioned also by MSS.

V. 38—40. I have enclosed these three verses in a parenthesis. They strangely interrupt the order of our Lord's discourse: and should be placed either after ver. 32 or at the end of the chapter.

V. 43. Upon the authority of most of the versions I have omitted the words έπες την τον άμωμον: which surely sufficiently proclaim their own spuriousness, as a mere interpretation of the concomitant expression.

Cn. X. v. 1. according to his custom: see our version at Luke iv. 16.

V. 22. deeply affected, or confounded: είρηνωτος: we should say—he was thunder-struck: see Ezek. xxvii. 10. where, as in other places, the LXX use the word to represent the Hebrew שונא.
NOTES ON

V. 30. a hundred times over: διακονήσασας: this is the true sense of the passage both here and in St. Matthew. Concerning the peculiarity of this mode of expression, see on this text my Silva Critica, part ii. sect. 63. at Matt. xxvi. 29.

V. 46. There can be no possible doubt of the words κατὰ Τιμαίου being an interpolation of some concealed scribe, who had a mind to show that he knew the meaning of the Syriac word. For our evangelist to say, Bartimeus, son of Timeus, were the same as if an Englishman should say at once, He was William's son, son of William—of the same person. See note on John xx. 16.

Cn. XL. v. 4. in the open street: εἰς τὸν ἄμφιδερον where the road had no termination, but continued both ways, backward and forward: the high way—the public street. See Wetstein, and Heychius.

V. 6. I understand the full construction to be this: οἱ αὐτοὶ αὐτοὺς ἀναστάτησαν τοὺς πολίτας: see v. 19. 37.

V. 13. the season of gathering figs: ημέρας τοιαύτης. No scholar will dispute the propriety of this translation. So the ημέρας τοιαύτης—Matt. xvi. 34. is the time of pulling grapes. See also Luke xx. 10. And the reason why the article is omitted in the original—a time of figs—is, because there are two seasons of ripe figs in a year in Judæa, and all other warm latitudes.

And the other difficulty is removed (see my note on the Trachinæae of Sophocles, vers. 1139.) by supposing a hyperbaton, or a sentence not quite in its natural order and proper place; an irregularity of composition very common in the best authors; which, however, seems better removed in a translation. It may not be amiss to produce a few instances for the satisfaction of the scrupulous from the sacred books, without calling in heathen authors, who furnish examples in abundance.

In xil. 12. of our evangelist we read thus: And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them.

Here it is manifest, that the reason, assigned in the last clause, is connected in sense with the first, and not with the second clause, which it follows in the writer's arrangement of the passage. The regular order would have been this: And they sought to lay hold on him, for they knew that he had spoken the parable against them; but feared the people.

Again xvi. 3. 4. And they said among themselves: Who shall roll us away the stone from the door of the sepulchre? And, when they looked, they saw that the stone was rolled away: for it was very great.

Who does not see that the reason assigned—for it was very great—belongs to the question of the women in v. 3. and not to the former part of v. 4. with which it is connected? See also the notes below on Luke xiv. 14. Acts xviii. 9. 10. Acts xxviii. 2. and Luke vi. 4.
V. 17. was teaching: it is plain from this, that he had been teaching upon other subjects or enlarging on this, and did not content himself with this quotation from the Old Testament on the occasion.

V. 19. he went out as usual: this power of the imperfect tense is well known to those conversant in the Greek language: see my note on Virgil’s Georgica, ii. 460. and Silvae Crítica, i. sect. 8. p. 17.

V. 26. I have omitted this verse on the authority of the Ethiopic and Coptic versions, and some MSS. The reader must observe, that such authority is much stronger in proof of interpolation, than the consent of all the other versions and MSS. in behalf of their genuineness, for this plain reason: So many additions have been made by transcribers and others from the other gospels to complete, what appeared to them, a deficiency in the rest, that we are under no difficulty of accounting for this addition, when we find the same passage in Matthew, and in the same connexion; but no argument can be urged, why any transcriber or translator should omit a verse like this, of unexceptionably good sense, and interfering with no controverted point, if they found it in the copies, which they followed.

V. 32. we are in danger from, or afraid of: So I read with some MSS. the Arabic, Ethiopic, Coptic, and Vulgate versions. It is incredible, that any author in his senses could write 𝜙ο Noticed in this passage. The word may have been transplanted here from Luke xxii. 2.

Ch. XII. v. 4. speedily sent him away: see my explanation of this passage in its order in the second part of my Silvae Crítica; sect. 86.

V. 15. by questions: This sense appears most conformable to the words, both here and in the parallel passage of Matthew.

V. 25. The oriental phraseology is very improperly followed here in our translation; because it confines, according to the grammatical construction of our language, this general observation of our Lord to the seven brethren.

V. 32. The awkwardness of the original must be apparent to every judicious reader. I follow the Arabic and Ethiopic translators. This, no doubt, is the proper order of the words: Καὶ οἱ ἡλικιωτέροι ἦτοι ἡ Ἰουδαία, πρὸς ζῆν ηῆς ἐν Θεοῖς.

V. 33. the whole burnt-offerings: i. e. the offerings of the same Jewish law. The article cannot properly be suppressed.

Ch. XIII. v. 9. be presented: see our version, Acts xxiii. 33.

V. 15. The common translation of this verse makes the direc-
tion of our Lord tautological and absurd. This is evident: and the propriety of my translation will immediately appear from considering the structure of the houses in Judea, which has been partly explained before in a note on ii. 4. A ladder, or stair-case, ran along the side of the house, by which a man might go down from the top into the street; and there was a kind of trap-door on the roof, through which he could go down into the house. Our Lord advises them to make the best of their way along the walk on the house-tops, and get out of the city-gates, as fast as possible; and neither to enter the house at the street-door by going down the sides, nor immediately through the door in the roof. It is plain then, that the words εἰς τὰς ἄρχους, and τοὺς τειχεῖς τῆς πόλεως, belong equally to both verbs κατεβάζω and καταλῦω.

V. 27. Laterally—out of the four winds: i. e. out of the countries that are under them.

V. 31. For this turn of the passage and of the parallel verse in Matthew, see note on Matt. v. 18.

Ch. XIV. v. 3. Concerning this passage see my Silva Critica, i. sect. 57. where it is explained at large.

V. 15. spread with carpets: εὐφυσάωτον: or whatever else the circumstances of the transaction may require. So Theoc. xv. 127.

ΣΕΤΡΟΤΑΤΙ ξύλο τῇ Ἀδαμίδι τῇ καλῇ καθά:
doubtless with the πορφυροῖς ταπείνοι just mentioned before in that poet.

LECTIS STERNENDIS STUDUIMUS: Plaut. Stich. v. 3. 5. The word is applied to bed-clothes in Acts ix. 34.

V. 19. I have omitted the clause, And another said, Is it I? a mere idle repetition, inconsistent with the tone of the passage. So too the ancient versions, and some MSS.

V. 20. dipping his hand: εὑβαπτάω. The verb, being in the middle voice without a substantive after it, comprehends in its signification the whole body or some part of it. The case itself leads us to supply the hand on this occasion: concerning which propriety, see my Silva Critica, i. p. 37.

V. 21. is going to suffer death: εἰσαγαγεῖ. This is, beyond all controversy, our saviour's meaning, though he chooses, for reasons elsewhere assigned by himself, to speak with some degree of obscurity and concealment. See Luke xxii. 22. xiii. 35. and the note on John viii. 14. and on the parallel place of Matthew. The corresponding term γῆ has the same sense in the eastern languages: as εἰσαγαγεῖ perpetually in Greek authors. This sort of euphemism in speaking of death was universal among the ancients. See Silva Critica, iv. p. 106.

V. 31. O! my master. This is an excellent addition of the Syriac and Persic.

V. 33. consternation: συνεπειράω. This word has not all the
simplicity that I could wish: but it so entirely and happily expresses the original, which no other single word, that I know, would express, that I could not forbear to use it. I have placed it last merely to consult the harmony of the clause; an object which our translators pursued with attention and success.

V. 35. that afflicting moment: ἡ ἁμαρτία: see my Silva Critica, part iv. sect. 179. p. 98.

V. 36. The same observation is applicable here, which was made at v. 46. Christ certainly could not use both words. If ἡ ἁμαρτία be genuine, it is the explanation of the evangelist, in a parenthesis; which would so interrupt and flatten this pathetic part, that, I am persuaded, every reader of sensibility will rejoice at the suppression of it; after the example of the Persic and Arabic versions.

V. 38. I understand the clause—ιδὼν μετ' εἰκόνος τῆς ἀναμνήσεως—both here and in Matthew, to be immediately connected with ἐποίησεν, as the proper subject of their prayers at that time, not as the consequence of them; which is the sense of our translation.

V. 41. It is all over, or it is done: ἀπέκτησεν. This is properly so rendered by Dr. Campbell. So Anacreon: "ἈΠΕΧΕΙ πρὶν ἐπέλθῃ γὰρ αὐτῷ: and others.

V. 45. Master: ἡμίχριστος. The Coptic, Ethiopic, and Vulgate, do not repeat the word. More properly, in my opinion.

V. 51. about his waist: εἰς γυμνόν: literally, about his nakedness. It was probably one, who lived close by, and had been suddenly roused from his bed by the noise.

V. 54. Several of the ancient versions and some MSS. give this arrangement of the words at the conclusion of this verse. Without the transposition, πρὸς τῷ φῶς may be justly connected with both verbs. This alteration, however, in the position of the clause, whether necessary or not, proves that they, who adopted it, saw a propriety in the passage; which is of some consequence. By joining the words—by the fire—or—by the light—with the former verb, as I have done, we discover the beauty of the 67th verse, where the maid-servant, after looking upon him, seems to have been enabled to distinguish him by the light: for we are there reminded of the situation, in which Peter was sitting.

V. 56. sufficient: ιςοι. The sequel and the parallel passage in Matthew establish this sense of the word. We might say: Their testimony was not equal to the purpose in view: ad rem efficacess Anitpbo, in apol. p. 634. ed. Reiske, ought to be understood: οἷς τε τις εἰμι κατατυπμένι σελίδα ἑκτάντων ΚΑΤΑΜΑΡΤΥΡΕΙ ΡΗΣΙ ισοί: i.e. sīmilia veris; for κατατυπμένι must be referred to εἰμι and not to ἵνα: of which the editor seems not to have been aware.

V. 57. The original is more accurate here than in Matthew: see my note on Matt. xxvi. 60. One would think from this ac-
NOTES ON

count, that the word, added in this place to the original expressions of our Lord in John ii. 19. was intended to point out in what the falsehood of this testimony consisted. The want of this explanation makes Matthew's text, as it now stands, defective. Our Lord's declaration was obscure, and probably unintelligible, to these witnesses, who did not maliciously misrepresent it, though their design in relating it was malicious.

V. 59. sufficient: ἐκαθήμενος. I have above preferred this sense. If any should prefer the old translation, and can discover in the history those reasons for a preference, which do not occur to me, I will not grudge him a passage, that illustrates his acceptance of the word. In Dovv. Charr. p. 74. lin. 20. is this sentence: Ἄνωμαλῶς ἢ τῷ γνώμην οὐκ ὠφελεῖ εἰπεραμεν τὸ βασιλεῖς.

V. 60. The same maid-servant, or that maid-servant: η παιδιαράς. Such is the precise import of the words, even without παλιν, which might only imply a repetition of the question, whether from the same person or not. In this manner all the old translators understood the passage, except the Coptic and Arabic: they read αὐθαν and omit παλιν, with a view, as appears to me, of reconciling this account with that of Matthew, in which they have proceeded one step farther than was necessary.

V. 72. he began to weep: εὐκολῶς εἰλαίσθη. See this ascertained in my notes on the place in Silva Critica, part ii. sect. 101. Our idiomatic phrase—he fell a weeping—would be thought too familiar; but no other comes up to the original.

Ch. XV. v. 3. The clause—but he answered nothing—does not rest upon sufficient authority, either of MSS. or versions: and the reasoning on xi. 26. is fully applicable here also.

V. 24. they parted: διεμεθίωσαν. The power of the imperfect tense in this place cannot be preserved without a circumlocution: They were basted in parting his garments. The frequent use of this tense gives our evangelist's history, on many occasions, a degree of clearness, and exactness, and animation, above that of his predecessor.

V. 31. None of the orientalists have connected πρὸς ἀλλαγήσεις with ἐβαρσιμοῦ, as our translators have improperly done, contrary to the plainest construction of the passage.

V. 42. I have given this turn to the verse with a view of avoiding Bp. Pearce's objection: though the evangelist may be easily allowed to use the word evening—for late in the afternoon.

V. 44. wondered that he should be dead: ζωοτρίπτως εἰ τοῦτος. So Macedonius in his 10th epigram in Brunck's Analecta:

Τάρτην Κλαύσουσιν ιδιν τοις βουγαλάς αὑτῷ
Θαύμαζεν, εἰ λαίκοι ἄμηρην οἶδε λαός.

Ch. XVI. v. 1. A literal version here, to convey the full meaning of the original, is not practicable. The following seems to
me an exact representation of the passage: "Now, after the intervening sabbath, Mary Magdalene, and Mary the mother of James, and Salome, came to the tomb with the spices, which they had bought, to anoint him, very early on the first day of the week."

V. 9. I follow the connexion of words recommended by Suidas in the word προ, as it seems to me judicious: for the evangelist could not intend to specify the precise time of the resurrection, which he does not appear to have known; but the time of our Lord's appearance to Mary Magdalene.

V. 12. dress: μεταφθαρ. I think there is sufficient reason for this translation from Matt. xvii. 2. Luke xxiv. 16. John xx. 15. and from considering the great improbability that his features should undergo any alteration.

V. 20. those very miracles: τοις ορεινοις. Such is the power of the article here, referring to those signs specified above in v. v. 17. 18. And rather by the accompaniment, than by the presence, if the word had a suitable complexion for the character of such a version.
NOTES
ON
ST. LUKE.

CHAP. I. ver. 6. without blame: ἀμαρτον: used for the ad-
verb, according to the custom of that language: but as blame-
lessly would be a harsh word, and blameless is awkwardly separated
from the sentence in our version, I have substituted without
blame.—Many of my lesser variations have been adopted for
similar reasons, of which it would be tedious to give an account.

V. 9. The clause, according to the custom of the priesthood, be-
longs to the word lot: which is left doubtful in our version.

V. 14. John seems the most natural nominative to the verb.

V. 17. The proper purport of the beginning of this verse is not
at all conveyed in our version, and scarcely can be without a cir-
cumlocution. To be before God means here, as in v. 15. and 19.
to be in the character of a divine teacher or messenger: and in
this character John was to go before some other person.

righteousness: δικαιοσύνα: or righteous things: and this appoint-
ed or prepared people is otherwise described, but in equivalent
terms, as appears to me, in Titus ii. 14. And these alterations,
I trust, make the passage somewhat more intelligible and satis-
factory.

V. 22. making signs: διαδρομ: see our translation in v. 62.
John xiii. 24.

V. 24. kept the matter secret: προστρεχεῖν ἐγκρίνον: i. e. ἐκροῖτ᾿ ἐγ
προστρεχεῖν. So the Arabic translator expressly—concealed her
pregnancy: from the same affection of mind, I presume, which
our evangelist has so well described in xxiv. 41.

Juvenecus, i. 50. saw the expression in the same light, and
speaks more poetically than usual:
Anxia sed ventris celabat gaudia conjux,
Donec quinque cavom completer lumina lunam.

V. 25. I understand this to be spoken with a degree of doubt-
fulness and hesitation, properly expressed interrogatively: see
Matt. xxvi. 40. and other places. And so the Æthiopic transla-
tor seems to have taken the passage, as appears from comparing
his expression on similar occasions.

V. 28. gracious woman: μακρινομοι: i. e. excellent, amiable
woman: see Bp. Pearce and Wetstein, and note ii. 40.
most blessed of women: εὐλογημένη εἰς γυναῖκις: a form of the superlative degree in the Hebrew language. So Psalm xcvii. 8. αὕριον εἰς λαοῦ: i. e. αὕριον τοῖς λαοῖς: and Cant. i. 8. η εἰς εἰς γυναῖκις. Of this kind is that phrase in the beautiful fragment of Callimachus: Ξ. Ημῖν ἴδε οὖν καὶ Σωμαθῆροι ὑπὲρκεισθήσεται ἡμῖν. See also my Silva Critica, i. sect. 45. and my note on the Alcestis of Euripides, v. 467. 

But the words would be more properly rendered: Hail thou, the most celebrated of women: compare Prov. xxxi. 30. LXX and below, v. 48.

V. 29. The word ἰδονθα has appeared impertinent to some readers, and thence been omitted in some MSS. Wetstein and Griesbach, who seem to retain these reports from others, who knew as little of the matter as themselves, pretend that the Coptic version also omits the word; which is not true, as even the Latin translation in Wilkins might have instructed them.

V. 35. All the orientalists, except the Coptic, insert the copulative, and, before the last clause of the verse. Whether they exactly followed their copies in this particular, I cannot undertake to determine; but am sure, that they have properly represented the spirit of the evangelist. Those, who have attended to the peculiarities of Hebrew composition, will see, that this address of the angel is conducted in correspondent sentences, two and two; and that the parallelisms would be incomplete without this copulative.

V. 43. why is this? ποιεῖ μιᾷ τούτω; the μιᾷ is an elegance of the Attics, not retained in our language but in colloquial vulgarisms: as for instance: He'll run you ten miles in the hour. The Ethiopic turns the phrase very well: And who am I, that the mother? πῶς—why: as in this epigram:

Εἰς ΠΟΘΕΝ εἰς μετέρις καυσον καὶ πείθητα γαῖς;

V. 48. he looked with favour: εἰκόλυψι: see ix. 38. James ii. 3. like the respicio of the Latins.

V. 54. kindness: εὐλογίας: this idea better suits the word than mercy in most cases: and so the equivalent Hebrew terms יטח and ימר.

V. 58. kins-folk: συγγενεῖς: so our translators, ii. 44.

V. 70. from the first: απ' αἰώνων—or of old: literally—from the age.

V. 72. I look upon the clause with our fathers, as belonging to both sentences. This is common, both with respect to entire clauses and epithets.

V. 78. Let the reader judge whether my arrangement of this passage, which much better suits the original, be not far more elegant and in all respects superior to the old translation. Thou,
NOTES ON

child! wilt be a teacher—THOU WILT BE A DAY-SPRING FROM THE SKY.—And with what beauty and propriety is John, the forerunner of our Lord, styled the dawn of day, that ushers in the rising of the sun of righteousness! And the concluding words—to guide our feet into the way of peace—is a comprehensive clause, after the manner of Hebrew poetry, belonging equally to the former sentence beginning at—And, thou, child!—and the latter, beginning at a day-spring from the sky: for the people, spoken of in the former, are the Jews; and in the latter, the Gentiles.

V. 80. public appearance: αὐτίκες: or his appointment as a preacher, which is this author’s use of it in x. i. Acts i. 24. and so Juvenecus, i. 130. in some good verses.

Exin secretis in vallibus abdita semper
Vita fuit puero, donec, poscentibus annis,
Vatis ad officium pleno pubescerat ovo.

Ch. II. v. 7. See Bp. Pearce.

9. a heavenly brightness, or glory: ἄγα τυφείω: or a divine brightness, or a very great brightness: see note on vii. 25. This is one of those oriental forms of speech, that occur so frequently in the sacred volumes. I look upon προσέπον in Mark xi. 25. in the same light, as signifying a great and extraordinary degree of faith: but readers in general will not reconcile themselves to these substitutions. See Silva Critica ii. sect. 77. and compare what Pharaoh says, Gen. xli. 38.

So in our own language: Pope’s Eloisa:

From opening clouds may streams of glory shine.

V. 14. Though the reading συνελθεῖν does not rest on such good external authority as συνέλθει, yet the evidence of its genuineness from the context itself appears to me decisive. According to our old translation, which adopts the common reading, the verse evidently runs out into a supernumerary clause, inconsistent with the parallelism and essential constitution of such passages; whereas in my version a complete correspondence of parts may be observed. Glory, and benevolent reconciliation—the highest heavens, and earth—God, and men—are clauses that mutually answer to each other. Or we might render—and on earth peace to men of his good pleasure—that is—to men that please him. Compare to this effect, Ephes. i. 5. 9. 2 Thess. i. 11. Rom. i. 16. &c. And so Juvenecus, i. 173.

Gloria supremum comitetur debita patrem:
In terris justos homines pax digna sequatur.

He saw clearly the propriety of only two members to the sentence. The copulative γαί before γαί, which some of the ancient versions have expressed, was, no doubt, an interpolation to accommodate their imperfect apprehensions of the passage.

V. 15. let us cross the country: διέσχετο: a very proper ex-
LUKE. 39

expression for men in fields, at some distance probably from the high-road, or desirous of going the shortest way.

V. 19. carefully observed: συνταπες: see note on Mark vi. 20.
V. 32. literally—the manifestation of the Gentiles: ἀπεραίων ἐμπνεούμενος: i. e. to reveal, or display, or make them known, who before sat in darkness, unseen and unknown: see i. 79. and Rom. viii. 19.
to illuminate: ἀκαίρως: see note v. 9.
V. 40. I omit περιποίησις as a manifest interpolation from i. 80. at the instance of some MSS. and versions; for, if being strong in spirit be nothing more than improving in understanding as he advanced in age, (as v. 52,) of which meaning I have no doubt) then is it tautology with what immediately follows.
V. 40. a divine, or extraordinary, comeliness—or gracefulness: ἔξοδος Θεοῦ: see note on v. 9. and on iii. 6. I have no doubt myself about this signification of the phrase. It is the ἔξοδος χαρίς of Hom. Od. 6. 19. Our evangelist's idea is thus expressed by Virgil Æn. v. 344.

Gratior et pulchro veniens in corpore virtus.

See Silva Critica, iv. p. 44.

V. 49. my father's house: τοις τοῦ πατρὸς μου: so Sirach xliii. 10. Theoc. ii. 76. xxiv. 80. and others perpetually. "How could ye be at a loss, where to find me? Where is a son to be found, but in his father's house?"

V. 52. The Syriac, Persic, Arabic, and Coptic translators have very properly γνωρισται before σοφισ.

CH. III. v. 6. this salvation of God: i. e. this extraordinary restitution of things.

V. 14. See a good account of the phraseology of John's answer in Wetstein. It is easier to discover the meaning, than to express it precisely in plain English words. He cautions them against a rude and arbitrary abuse of authority:—as he did the tax-gatherers against that common misdemeanour—the insolence of office.

V. 23. as was supposed: ὡς των γενεαλογίας. I have followed the old translation, though I rather think it erroneous; and am of opinion, that the evangelist is indirectly apologising for introducing to his gentle readers, for whose particular use he composed his history, a Jewish pedigree, which they would not esteem as very interesting to themselves; though, by carrying it up to Adam and God, he intimates the equal right of Gentiles with the Jews in the Messiah. We should render—Being, according to the custom of pedigrees among them, the son of Joseph, and so on. And this is conformable to our author's own use of the word in Acts xvi. 13. and of other good writers in a great abundance of passages, so that no detail of them is necessary. See Bp. Pearce.
Ch. IV. v. 2. I connect the words *forty days* with the former verb, after the example of the Vulgate, Syriac, Pervoic, and Ethiopic versions.

Some MSS. read *et yv eanw* a good interpretation at least of the present reading, and proving the author of it to have discerned the power of the imperfect tense *wvto*.

V. 3. a son of God: *wvtov THEOU*: i. e.—a person bearing a divine character, or commission: so Matt. xiv. 33. xxvii. 40. 54. which is very distinct from the specific confession of Peter in Matt. xvi. 16. It is a similar form of speech to those mentioned in note on ii. 40.


*Tartis, philai, kai mivzeta sti xronon*:

where the scholiast says: *dvektetwv xronov OALION ex tina*.

V. 18. The spirit of the Lord: *πνευμα κπιου*: more properly a spirit: i. e. a divine commission.

V. 22. The word *eumarwv* has, in this application, a notion of applause, or commendation, mixed with it: and so in various passages of St. John’s gospel. Thus *Διτασ*, Var. Hist. i. 30. *Πολλοις γυναι και ω Πτερωμοις ΕΜΑΡΤΥΡΕΙ*, και ελευθ Ω ωναν κηφαλη—π. τ. λ. vide locum. And it would often be better rendered, in my opinion, by applaud, commend, or praise, as well as its substantive.

V. 32. authority—*eounwv*: so our translators render, with more propriety in my opinion, at Matt. vii. 29.

Ch. V. v. 2. Dr. Campbell, if I recollect rightly, translates *stwta* by aground: which might, or might not, be the case for any thing conveyed by this word to that effect. No man well acquainted with the languages needs to be informed, that these verbs of posture are merely equivalent in this sort of use to the verb substantive *sinw* to be. Multitudes of examples might easily be adduced to prove this from all authors. See my note on Virgil’s Georgics, iii. 368.

V. 10. catch men alive: *ζωρω* : i. e. unto life and preservation, not to death and destruction, like fishes.

V. 17. the power of the Lord—rather—a divine, or extraordinary power: *dunamis xarwv* : and so in other places—*dunamis THEOU*.

V. 24. Then he said. Most of the eastern versions insert a connecting particle before *snto* : and several at Mark ii. 10.

V. 34. do ye wish: *me dunanto* : see note on Mark vi. 5.

Ch. VI. v. 9. I look upon *snt* in this place to be equivalent to the *inw laver* in Matt. xxi. 24. but it is not material, whether we thus understand it, or as introductory to the question.
V. 19. the house of prayer: οἰκ. προσευχ. he is speaking of a place in this mountain, which they so much frequented, well known to the disciples.
V. 13. See note xiii. 12.
V. 16. the traitor: intimating that it became as common an appendage to his name, as if it had been his surname; as common as Peter to Simon's name, and Zelotes to the other Simon.
V. 23. Concerning the phrase εὐγαλήσας τινα, see my Silva Critica, part ii. on this place, in sect. 78. and iv. sect. 172.
V. 32. reward: χάρις: so our evangelist explains himself in v. 35. so 1 Pet. ii. 19. and Homer II. I. 516.
--- --- --- stultum et sine gratia est
and compare Schol. on v. 321. with Matt. v. 47. and Silva Critica, i. p. 42. To these add Plautus, Aud. ii. 5. 11.
--- --- --- stultum et sine gratia est
I forbear other instances.
V. 35. giving up nothing for lost: μηδεις απληκκιωτες. I have given the obvious meaning, that arises out of the tenor and spirit of the passage; and reserve the farther disquisitions on its phraseology for another place.
V. 37. forgive, or release; απληκκε, and imprison not, your debtors; see v. 34. 35.
V. 38. will be given: δοσον. This is only the Hebrew form of the third person plural for the passive singular, common also in profane authors, of which I have spoken elsewhere. For God in reality is the person here meant. See note on xii. 30. where the nature of the passage compelled our translators into propriety.
lap: συνάπος: meaning the large compass of the long and full eastern garment, in which they used to carry things as our women do in their aprons. See Psalm cxxviii. 7: Prov. vi. 27. xvii. 23. Silva Critica, iv. sect. 172.
V. 40. The imperative mode in the future escaped translators in this and several other places. Compare Matt. v. 48. x. 24. 25. Some scribes and others, who saw into the meaning of the passage, unskilfully changed accordingly ὑστερος into ὑστερως: and so the text is quoted in Apostolical Constitutions, v. 6. and by others. See Weistein.
V. 44. The thing itself—a vintage—being unknown in our country, we are in possession of no term to express the word τρωγλωνι in the original.

Ch. VII. v. 4. πανίζω, or πανειζω, was the reading of all the old translators except the Arabic, and of some MSS.
V. 16. hath kindly considered: ευγαλησα: see i. 68. Matt. xxv. 36. where the word is used in similar significations. It is the Hebrew ἔρχο.
V. 22. What I have inserted instead of the pronoun—them—is entirely necessary to rescue the passage from its ambiguity; which, however, might be done also by enclosing the preceding verse in a parenthesis.

V. 25. purple: ροδακρόν; more literally—bright—splendid: the same as λαμπρός: see my Silica Critica, ii. on Luke xxiii. 11. sect. 93. Λαμπρός means brightness in ii. 9. 1 Cor. xv. 41. Heb. i. 3. Rev. xxi. 23. and other places.

V. 29. thankfully received the kindness of God: εἰς εὐαγγελίαν τὸ Σωτήρ: see note on Matt. vi. 1. This translation sets the passage in the clearest light to the English reader. The word has something of the meaning, which it bears in Psalm l. 6. and below, v. 33.

The reader must be careful to observe, that our common translation seems to make this and the following verse to be spoken by the evangelist in his own person, whereas they are the continuation of our Lord's address, and are parallel to Matt. xxi. 31, 32.

V. 30. εἰς ἱεροποιεῖς is in construction, I think, with τῷ βοῶν.

V. 37. a sinner: ἁμαρτωλός: I follow the old version here, though perhaps, no more is intended by this word than to signify, that she was not a Jewess by birth and lineage, but of Gentile, or heathen, extraction: possibly, a proselyte only: nor can I find any proof to overthrow this opinion. See the note on Matt. ix. 10. But this is immaterial here, as she appears to have led an immoral life, whether Jew or Gentile.

V. 38. behind: στόμα. This is not intelligible without advert- ing to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow (see Hor. Od. i. 27. 8.) and resting on the couch; with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—And for καταφιλέω, see note on v. 45.

V. 39. for: ἔτι: or, in connexion with the foregoing clause—he would have known that she is a sinner.

V. 42. said he: εἴπο: introduced here with elegance, after Luke's manner, instead of the beginning of the question, where the oriental translators place it.

V. 45. fondly kissing: καταφιλοῦμα: see my Commentary on Matt. xxvi. 49. and Wetstein there: see also Arrian, Epict. iii. 26. And I read εἰσελθείς: she came in: for see v. 37. and so the Syriac, Coptic, and Vulgate, with some MSS.

V. 47. One MS. omits ἔτι, and another places it after σοι. I follow this order of the passage, because then the general remark harmonizes with the preceding parable, and all is consistent: as the love seems evidently made the consequence of forgiveness in proportion to the sum forgiven. The woman's entire confidence of receiving forgiveness in consequence of her contrition appears to
have occasioned our saviour to argue, as if this forgiveness were already received: and then the difficulty, which greatly perplexes at first sight, seems to be removed.

Ch. VIII. v. 9. The Syriac, Persic, Vulgate, and Coptic versions, with some MSS. very properly make no mention of αὐτούς.
V. 15. with perseverance—or, for a constancy: εἰ ἵππος: compare Rom. ii. 7.
V. 27. Our old version is very clumsy at this place, and unnecessarily creates inconsistency with the narratives of the other evangelists. Αὐτὸς ἐκ τῆς πόλεως—is—a citizen of Gadara. It is a very common construction.
V. 29. for a long time: πολλαῖς χρόνοις: see Wetstein, and Taylor ad Lysiam, p. 35. edit. 8vo.
V. 31. the bottomless pit: τὴν ἀβύσσον: see Rev. xx. 3.
V. 39. country: πόλις: see Silva Critica, iv. sect. 168. on Matt. xiii. 54. that is, a district and neighbourhood of a town. And so, I think, some more passages would much more properly be rendered as, for example, Matt. viii. 34. (compare Luke viii. 37.) Matt. x. 5. xi. 20. Luke v. 12. (compare Matt. viii. 1. 2.)
V. 40. rejoiced: αὐχεῖνατο: or joyfully received: see note on Acts ii. 41. compared with Matt. xiii. 20. and 1 Tim. ii. 3. &c.

Ch. IX. v. 4. I follow here several of the ancient versions, and various MSS. It makes in this manner a much more natural direction.
V. 7. was come: εὐφυς. The had appeared of the old translation would imply, that he was gone again: see Matt. xvii. 10.
V. 13. The form of speaking in this verse appears to me elliptical, and to be completed thus: We have no more than five loaves and two fishes; so that we cannot feed them, unless we should go, &c.
V. 16. εὐλογοὶ: blessed God. The Syriac, Persic, and Ethiopic versions, very properly in my opinion, make no mention of αὐτούς. The only passage, I believe, in the New Testament, that gives any countenance to that reading, is 1 Cor. x. 16. where see the note.
V. 25. I look upon the addition to this verse—οί ζημιωθέντει—to be as palpable an interpolation as meddling and nonsensical scribes ever devised. This unmeaning supplement has been brought hither from the two former evangelists, who both use the word in the parallel passage. The Ethiopic translator takes no notice of this addition.
V. 28. after this; μετὰ τῶν λόγους τούτων: literally—after these words, or things.
V. 32. I have remarked elsewhere, that συνεστάσει, like other words of posture on many occasions, is here only equivalent to εἰσερχόμενος.
V. 38. one of the multitude: ανήρ κατ' ους στόχον: compare Mark ix. 17. only child: παιδίων or only son. But I follow our old version, as giving probably the true purport of the passage, though not strictly authorized by the phraseology.

V. 39. One would think, that ἐγείροντα had got out of its place in the clause preceding its present station; and that the author wrote thus: And lo! a spirit seizeth him in an instant, and crieth out. And this agrees better with Mark ix. 18.—I must observe also, that πνεύμα is the nominative to ἐραζόν, and not εἰς according to our version; see Mark i. 26. ix. 26. And the circumstance of crying out is distinguished, because the possessed person appears to have been dumb at other times: Mark ix. 17.

V. 48. greatest: μεγας: after the Hebrew idiom, upon which I have particularly spoken more than once in my Commentary on St. Matthew.

V. 51. his departure: τις ἀναλύειν αὐτοῦ: like ὁ ὑπατίς and παρελθεῖν elsewhere: see note xiii. 33. Ἀναλύον, στρεφον εἰς τοῦτο: Hesychius. See Bp. Pearce.

V. 61. to settle my affairs at home: ἀποταχάς τις εἰς το οίκιο μου: or to settle with my people at home, as some of the old translators understood it: so below, xiv. 33. Jamblitchus Vit. Pyth. p. 190. ed. Kust. thus expresses the idea. Αξίωμα χε χαίνυμι το λαοτι τη ἡμέρα, ἐνω εἰκονομώνως τα καθ' αὐτον: and thus Valerius Maximus iv. 7. ext. exemp. 1. Atque is tempus ab eo, quo prius quâm périsset Domum Profectus, res ordinaret, impe-travisset.

C. X. v. 6. upon it: εν αὐτω: or, upon him; namely, the son of peace. v. 12. The MSS. and versions have some variation both with respect to the position of the words εν τη ἡμέρᾳ εἰς φοινικιν, and the reading itself. They appear to me an interpolation.

V. 14. in the judgment: i.e. when they are tried and punished for their behaviour.

V. 18. I was beholding: θεωρον: i.e. during your mission. And the comparison of the swiftness of Satan's fall to the rapidity of lightning is entirely disguised in the common version. See the note in my Commentary on Matt. xxiv. 27.

X. 21. was exceedingly joyful: γυαλλίσατο: see i. 47.

V. 29. to justify himself: i.e. as it seems to me, to vindicate himself from an imputation of being thought not to have attended to the declarations of that law, which he professed to teach; and to acquit himself with credit in the eyes of the audience, as a dis-putant with Jesus, whom he had probably expected to propose other conditions of eternal life than those of the law; and thus to incur the ill-will of the Jewish populace.

V. 30. a man of Jerusalem: αὐλεωτις τις απο Ἰερουσαλημ. There can be no doubt of the propriety of this construction. So Jerusalem scribes are γραμματεος απο Ἰερουσαλημ. Matt. xv.
1. Besides, the scope of the parable requires it, which intends to shew, that the good Samaritan's benevolence knew no partial distinctions of sect or country, but extended itself even to his greatest enemies the Jews.—Yet the Persic translator is the only person, that appears to have seen this construction. I see since that Mr. Markland had fallen upon the same idea.

Murderers: λυτριτής. We should say, Banditti.

V. 31. going down: καταβαίνεις: i. e. from Jerusalem: intimating that he also was a Jew.

V. 31. passed by on the further, or opposite side: αντιπαλοῖς. Strato epig. 7. apud Brunck.

V. 33. I understand κατ' αὐτόν τούτον. Phædrus:

forte innoxius Viator est deductus in eundem locum.

V. 42. The Coptic and Ethiopic versions have: Very few things, or even a single thing only is necessary.

If any man can represent this passage in greater simplicity of language, and preserve at the same time the elegant allusions of the original, which are entirely obliterated in the old translation, he can do what, I confess, is beyond my ability. See the note in my Evidences of Christianity, p. 71. 2d edition.


V. 4. doeth wrong: σφηλατοῖς: i. e. ἀμαρτανόντως, as is manifest from the context, and from xiii. 2. 4. To this purpose Demosthenes cont. Mid. p. 339. ed. Lutet. Ἐπιστέφανος γαρ οὖν εἰς οἵτινες παράλυμες καὶ βίαιας οὖσας τοις πολιτείας χρείαθαι, μη μεγαλοπρεπῶς οὗτος οὖσας, ὃς οὐκ ἐπιστάμενος ὁ οἶκος προσφελεῖτο: where the scholiast says: On γαρ ἐμεῖς τοὺς τοῖς Μείδιας, εἰ μὴ ΠΡΟΝΑΙΚΟΣ Ῥῶς ζησέως.

V. 6. The connexion is πίσος εἰς ἔδων a friend on the road, or on a journey. So Lysias, p. 34. ed. Taylor, οὐτως καταβαλόντες τοὺς μείδιας εἰς τὸν ἔδον: and again p. 36. βίω χὰς εἰς τὸν ἔδον περιπατεῖν, as we were going along the road. See also the next note.

V. 13. Dr. Campbell connects εἰς σοφοῖς with διὰ· your father will give from heaven; and fancies, truly, that πατὴρ εἰς σοφοῖς is an unjustifiable construction: whereas it is neither more nor less than the πατὴρ εἰς σοφοῖς and πατὴρ αὐτοῖς of Matthew, as the translators of ancient and modern times seem to have understood the phrase, except the Coptic, who follows the Doctor's method.—I now see in Bowyer's Criticisms, that Bessa and Markland are the Doctor's guides on this occasion. As for Bessa and the Doctor, I feel less uneasiness about them; but see with surprise and regret such an excellent Greek scholar as Mr. Markland disapproving the explanation of Grotius. What is αἵ προινοι
NOTES ON

τετελει ὡς—viii. 27, but ἄν πολιτικῶν χρήματες. What ὁ εἶς ἐσχηκεῖ, Rom. ii. 8, but ἄν πολιτικῶν? What John vi. 31. calls ἀρτῳ ἐν τοῖς σωματοῖς, the LXX had termed simply ἀρτῳ σώματοι—Psalm lxxviii. 24. In short, what is Homer's Λύκεια ἐν Σαμαρίταις. II. B. 556? Let the scholiast inform us: Σαμαρίταις. ὙΓΕΝ ἩΝ ΛΥΚΕῖΑ ἐν ΣΑΜΑΡΙΤΑΙΣ—So we—a man of London, or a London man. I should have been ashamed to produce proofs in form of so plain a point, if Mr. Markland had not disputed the propriety of the phrase. See the preceding note, and John i. 19.

V. 27. Here γυνα ἐν τοῦ ὕπατον is the same form of speech as that mentioned in the foregoing note: and so our translators understood it. See also xii. 13. xix. 39.

V. 33. a hole, cell, or cavern: κρυπτή, the crypta common among Roman authors. This is a word, so much out of the way of ignorant transcribers, and so unlikely to be substituted for κρυπτα which, on the other hand, was so very likely to supplant it, that I cannot but wonder at Grorius and others for preferring the more common expression.

V. 36. as when, &c. i. e. "thy condition may then be compared to the circumstances of the lamp on its stand abovementioned, which shines all over the house upon thee and all that come in."

V. 38. did not dip his hands in water: οὐκ ἔκπερνετο: see note on Mark vii. 4.

V. 39. the pronoun ὁμαρα in this verse is totally destructive of the consistency of this passage by an insufferably awkward intermixture of a comparison and its application. The Æthiopic translator appears to have been sensible of this impropriety by omitting the pronoun altogether. The Coptic version is made by David Wilkins' edition in the Latin translation to read αὐτῷ for ὁμαρα: but this is an error, for that translator read ὁμαρα like the rest. Mr. Markland on Lysias, as reported by Bowyer, proposes to insert a comma at ὁμαρα, that ὁμαρα may be connected with what follows. A most clumsy and unparalleled arrangement of words; and it surprises me, that a man of his learning could propose such an unjustifiable solution of the difficulty. Preparatory to what I am going to propose, I wish the reader to bear in mind, that Luke is a very elegant writer, and employs a variety of polished words and phrases, not elsewhere found in the gospels. And I am convinced, that an elegance of this kind, worthy of an Æetic historian, not apprehended by the scribes, was the occasion of this erroneous reading, which is now current, prior, I should suppose, to any MSS. at this day existing, and probably to the present versions too. I appeal to such as have a taste of these niceties, whether our accomplished physician did not thus exhibit the passage: Το ὁ εἰς τὴν ἨΜΙΝ γίνεται ἱστογν

Digitized by Google
LUKE.

V. 40. Literally—*Doth not he, who doeth the outside matter, do the inside also?* I. e.—As in common life, it would be thought very foolish and preposterous to clean the outside of a vessel, and leave the inside full of filthiness; so is it as strange, that ye should acquiesce in moral impurities under the cover of a spe-
cious outwardly demeanour before the world.

This sense seems to me perfectly rational and suited to the manifest tendency of our Lord's expostulation; and the inter-
pretation certainly offers no improper violence to the language of the author.

V. 44. *decayed tombs:* τα μυστηρα γα αδηλα. Dr. Pocock in-
forms us, (quoted also by Mr. Townsend on the Gospels) that, 
when the tombs among the Jews were much decayed, so as not to be very conspicuous (αδηλα,) they were washed over with lime-
water to enable passengers to discover them, and thus avoid de-
filement, which arose from touching them. Num. xix. 16. Hence 
the *whited sepulchres* of Matthew and the *indistinct tombs of 
Luke* are one and the same thing. For these, in the night or 
through heedlessness, might be walked over, even when whitened; 
or that whitening might be neglected, and one evangelist adapt 
to his purpose one state of the same sort of tombs, and one the 
other. Besides, what had been once whitened, would soon, from 
rain and weather, become indistinct.

V. 49. *will drive away:* ιδιοκτονισθαι: see 1 Thess. ii. 15. and 
I transpose these *two verbs* at the end of the verse, conformably 
to the Syriac and Persic translators.

V. 53. *to be greatly enraged:* διόπτερα, as graviter ferre— 
violentēr in illum insurgere. So several of the eastern transla-
tors understood the phrase. See note on Mark vi. 19.—Upon 
ἐπτοματικοί consult Wetstein.

Ch. XII. v. 1. I have included the words—*which is hypocrisy* 
in brackets.—Matt. xvi. 6. Mark viii. 15. render it highly pro-
bable, that they are not the words of our saviour; and I am in-
clined to think myself, that the evangelist never wrote them, but 
some transcriber in after times transferred a marginal gloss 
into the text.

V. 15. All the eastern translators agree in giving this turn to 
the verse.

V. 19. *regale, or feast, thyself:* ευφαγίσω: so xv. 23. xvi. 19. 
See also Casaubon's notes at the beginning of the 7th book of 
Athenæus.

V. 20. *this soul of thine:* των ψυχων σου: "which thou hast 
been addressing with so much gaiety and confidence of heart."

Literally—they require: a singular specimen of that form of 
speech noticed above at vi. 38. See also below, xvi. 9.

V. 21. Mr. Markland's distinction of connecting the words— 
μοι εις θεον—together, is ineffectual, and precisely the same with 
the customary construction, if attentively considered.
V. 29. with anxiety and suspense: μετ’ αντίθεσεις. I can find no simpler method of expressing the elegance of the original. Horace has conveyed the idea in terms of similar beauty, Epist. i. 18. 110.

—κεν ἄλλοτε δουλεῖς σε πενδύλωσιν ἱππός.

Float on the balance of the wavering hour.

Eschines in Ctes. άμαχομασχὺς ακοτονημάτως: and Isocrates de Pace: ἐπεξηγητομεν εἰς ἐπιθυμίαν. V. 34. let your heart: ἢ καδικά ὄρμνες εὐτα. This representation appears to me much more forcible. “Ye have nothing like a treasure upon earth: ye have left every thing to come with me: your treasure is in heaven; and there let your heart be also.” See note on vi. 40. and Col. iii. 2.

V. 46. the infidels: τοις ακιστοις. This term in its common acceptation, though not in reality, implies more guilt than unbelievers; as our translators seem also to have thought from 1 Tim. v. 8. and therefore suits this place better, where great guilt is supposed. See Matt. xxiv. 51.

V. 49. I understand simply by this declaration, that our Lord intends to signify the accomplishment of one great object of his mission—viz.—the promulgation of a more perfect scheme of religious duty: as, in the next verse, he adverts to the other great object, his baptism of death. See John xvii. 4. which I look upon as very similar to the passage before us; and compare Malachi iii. 2. A passage in Homer, which the phraseology reminds me of, well illustrates that substitution of σε for σε, so common in the New Testament:

νυν αὐτ’ ἐν ἑαυτί προσευκτεί πολυποροῖς
πιφ σεαυτοὶ ΒΑΣΕΙΝ: Π. Ν. 628.

See Silva Critica, ii. p. 132.

V. 54. Several of the old versions assign this station to the adverb subseim immediately: and, I think, with more propriety: but this position of the word, when it is intended to respect what follows, is very common in the ancients. See Silva Critica, iv. p. 299.

V. 58. do all thou canst: ἐπεις ἐργασία: on this phrase, which has so puzzled learned men, see Wetstein: to whose explication let me add another authority of this sense of ἐργασία from Paulus Silentiarius, epig. 57.

--- --- --- εἰ ὁμείρα γὰς,

Φινευρεζος εἰς τοῦτον ἀθανάτον ἘΓΓΑΣΙΩΝ:

i. e.—vim—violentiam—ignis.

Ch. XIII. v. 1. at the time: εν αὐτῷ τῷ καιρῷ: i. e. about the time—soon after the time—of the event itself. The words do not appear to me capable of any other meaning. And παρεμβαίνει came: as Matt. xxvi. 50.
LUKE.

V. 3. in the same way: δια το αυτοιο. This alteration here and in v. 5 gives the passage more importance, as a prediction; for which, no doubt, it was intended.

V. 7. also: ουι: i.e. why does it take up room, as well as bear no fruit?

V. 9. I partly adopt Dr. Campbell's turn of the passage here, which manages the elliptic idiom of the original extremely well.

V. 11. look up: αναθεμα: this secondary meaning of the word makes the passage clearer.

V. 12. called to: προσφωνησ: and we must suppose that she came at the call: as in vi. 13. See Matt. xi. 16. Luke xxiii. 20. this infinitive of thine: της αυτου των: this idiom of our language exactly represents the original in such places. On this power of the article, see my Silva Critica, i. p. 57.

V. 25. All the wit of man can make nothing out of the word αγερηθαι in this passage: as for the εστηθαι of the Vulgate, and of some MSS. it is the mere evasive substitution of men, who were puzzled, and could not extricate themselves from their perplexity in a better way. I have no doubt but we ought to read, with the slightest alteration imaginable, αγερηθαι collected—settled—or composed, himself. This seems the better reading in Hom. II. Ε. 510. where some read εγερθαι, and others αγερηθαι. Ἀμφιξαι, which is the usual gloss of αγερηθαι in the lexicographers, is not uncommon in the sense of composing and collecting one's-self; whence the collegio of the Latins is employed in the same manner.

V. 29. will sit at table: ανακληθαι: compare Matt. xxii.

11. Rev. xix. 9.


V. 33. Nothing can be clearer, than that this verse is intended by our Lord as a counterpart to the preceding in different language: therefore, and because the eastern versions are unanimous in supplying a verb, which does not appear now in the text, equivalent to ευθα, ερχεθαι, or ευθαι, it is scarcely to be doubted, but that one of these words has been lost from the original: which is accordingly inserted in my version.

die: ποτετοια: and this idea gives particular force and propriety to John xiv. 2. 3. So ουκετι elsewhere, and similar terms in the Greek and Latin languages.

Ch. XIV. v. 1. See Bp. Pearce on this verse.

V. 14. I have consulted perspicuity by discarding the hyperbaton of the original from this verse: for that it is a hyperbaton, any one may be convinced by comparing it with v. 12.

V. 18. or to make the same excuse: απο μιας προστιθεσια: i.e.
NOTES ON

as I understand it, *παντὸς μίας αἰτίας*: the same excuse of having something else to do.

V. 23. *such as are found.* I have inserted these words on the authority of St. Matthew merely to avoid a ridiculous ambiguity.

V. 32. *he: antró*: not the other, as our version has it; which is not necessary: i.e. "before they are near enough to engage."

V. 35. *οῦτω εἰς γην, οὔτω εἰς κοπρίνας: this must be a *hendiadys*; a form of construction most frequent in these writings: because *salt* would not, even in this depraved state, be unfit for the *earth*, in the only reasonable sense distinct from manure: which see in my *Commentary on Matt. v. 13.*

Ch. XV. v. 1. *all: πάντα: i.e. of that place and neighbourhood. Or—a great many.*

V. 15. *connected himself: εὐκολληθεν: this is but a modern phrase, but so exactly corresponds to the original, that I could not forbear to use it, especially in an author, who has less simplicity of diction than the rest.—And *Aγερ*, as the *Latin ager*, means a *farm* in these uses of the word.*

V. 16. *the offal, or bits: πλατύστοιο: *scrapes—odds and ends:* any thing very small: see xvi. 17.

Our translators and the old versions did not perceive the elliptical form of speaking in this verse; and make the young man wait for the *swine’s food* till somebody should give it him, as if he were not able to help himself. The full clause would stand thus: *Καί οἴους εἶδον αὐτὸ το σῶμα, ο ἐστιν: which word immediately precedes: see this form, Matt. xiv. 16. and elsewhere. See also Prov. xxx. 15. Thus Homer Od. p. 503.*

Εὖ ἄλλοι μετὰ πάντας εἰπελεγμένοι, ἔδοσαν τινί.

"Οντος δὲ ἡμῶν πρωμαυς βαλείς εἰδόν αὐτὸν.

And a similar *ellipsis* may be seen in Isæus, p. 211. in ed. Reiske.

V. 19. *to be regarded: κλαδίναι: or to be.*

V. 24. *but: καί.* So this word frequently, and especially when they twice occur, in this sort of opposition to each other. *Theocritus, xxiii. 28.*

Καί τὸ ἔρνον καλαίν ἐστιν, Καί ἐχρώνος αὐτὸ μαρατίς.

Καί το ιοῦ καλόν εὐθὺν εἴσῃ, Καί τὰχυ γαρ.

V. 25. *at the farm, or in the country: εἰ ἀγρός—in contradistinction to the town or city. See our translators, xxiii. 26. So Homer Od. ο. 502.*

Τὰμις μετὰ τοῦ ἈΣΤΙΑΔ’ ἐκαυτίτε νῦν μαλακίν

Ἀντιρ ἐγὼ ἈΓΡΟΝΔ’ επελευναμεν, κάτι βοτίρις.

Orpheus de lapid. v. 94.

"Ἡλιος γὰρ ἄγνω ἑρμοῦ, ἀπιζώματι

ἈΓΡΟΘΕΝ ἈΣΤΙΔ’ ἕως περιφέρος Θεοδωμάτι.

music and singing: *συμφωνεῖς*: literally—mingled sounds.
V. 26. was inquiring: ἐνεργοῦσα: this tense admirably expresses the earnestness and particularity of one, who wishes a satisfactory account of some puzzling circumstance.

V. 27. in good health: ὑγιεία: see our translation and the LXX at Gen. xliii. 28. Safe and sound appears to me mean and vulgar.

V. 30. with harlots: μετὰ παρμων: or whoremongers: i.e. in the company of debauched and profligate men.

Ch. XVI. v. 3. Several of the eastern translators seem to have read ὅτε: when; which Bp. Pearce recommends; but unnecessarily, if the power of the present tense of the verb be attended to, as in my version.

V. 8. The phrase εἴρησε τῷ ἁδικεῖ: he commended for his unrighteousness—is an exquisite elegance worthy of our evangelist; and it surprises me much, that this beautiful construction should have escaped, as far as I know, all the commentators and translators, that have gone before me. It is too common to need exemplification in this place. See, however, Plutarch, ii. 1. C. ed. Xyl. Virgil, Æn. xi. 126, 280. and my note on the Hercules furens of Euripides, v. 329. cf. κατὰ τό ἐπεισόδιον τοῦ ἄνδρα τῆς γυναῖκας, ἐπεὶ ἦν οὖς ἀληθινὸς μετὰ τῶν κακῶν, τῷ φόβῳ τῆς ἁμαρτίας, ἐπεὶ ἦν οὖς ἀληθινὸς μετὰ τῶν κακῶν.

in the management of their concerns: εἰς τὴν γυναῖκα τῆς ἱπτών: οὐτοὶ ὅσοι with respect to the management: γυναῖκα has undeniably in this place the same power as γυναῖκα, Matt. i. 1. where see the note.

V. 9. these uncertain, false, or unsubstantial, riches: τοῦ μαμφατασμοῦ τῆς ἁδικείας: this expression is precisely equivalent to the apostle's ἄδειστο σπέρμα: 1 Tim. vi. 17. So ἁδικεία is opposed to ἀληθεία in Rom. ii. 8. where it means the immoral conduct, that but too uniformly springs from idolatrous and false principles of religion. See also the same opposition in 1 Cor. xiii. 6. and justly enough: for as lying is false speech, so unrighteousness is false action. This is the case with the Hebrew חָוֵר and רָפ: compare Gen. xxi. 23. Exod. xxiii. 7. Psalm xlii. 1. LXX. and elsewhere: see also v. 10. below; and John iii. 20. 21. Now this mode of expression has arisen from substituting the consequence for the manner of the action, according to the maxim, Μᾶλε παρτα, μᾶλε διαλυτορ. Two passages from Euripides will illustrate my ideas very successfully. The first occurs in his Electra, v. 948.

Η γαρ φως ΒΕΒΑΙΟΣ, ὅτα τα ΧΡΗΜΑΤΑ: Ἡ μη γαρ, αἰτὶ ΠΑΡΑΜΕΝΟΥΣ, αἰτὶ κακῶς: ὁ δὲ οὐκ ᾗς ΑΔΙΚΟΣ, καὶ μετὰ τεκμεῖν ἔστω, Ἐξήπτως ὁ εἶχω, ὁμοίως ἀθάνατος χρόνος.

The other is in the second fragment of his Eréchtheus, Musgrave's edition:

ΑΔΙΚΟΣ δὲ μη μετὰ κτηματί, οὐ βούλη ΠΟΛΥΝ. ΧΡΟΝΟΝ μελαθρὸς εἰμιμεῖν τα γαρ ΚΑΚΩΣ Οἶκεν, εστιλαντ' οὐκ εξείς ΣΩΤΗΡΙΑΝ.
I see, that Bp. Pearce has fallen upon the same notion of the word admiss: and compare Taylor on Æsch. p. 586. ed. Lips. ye die: εκπυτις ye die: one of those euphemisms, or smooth terms for an unpleasant thing, which, I have before observed, were so common among the ancients, and indeed the moderns also, when they speak of death: see Silva Critica, ii. sect. 92. So Eup-ريدides in his Hippolytus, v. 803. who completes the phrase:

Προῃ μετ ὑδη βιττος αλλ' ὅμοι τον αὐτόν λεγερο εἶμι τον τότι αὐτ ἕκριποι δομοῦ.

And v. 860.

ΕΛΙΠΕΣ, ΕΛΙΠΕΣ, σι χρή ενταχείν:

where the scholiast says: Το ειπες, απε του ΑΠΕΘΑΝΕΣ οιπος


ye may be received: δίσυμα ὑμεῖς: literally—they may receive you: see note at xii. 20.

V. 10. unjust, or rather untrue: for admiss is opposed to πιστεο, or αληθεο: as in the next verse.

V. 12. This verse also exhibits a curious specimen of that singularity of scriptural phraseology, which I have exemplified in various instances, in the second part of Silva Critica, sect. 83. on Matt. xxvi. 29. As our author had begun the sentence with αληθεογε, which may signify changeable, or transferable, or entrusted by another for a time; to preserve the uniformity of the contrast, he employs in opposition to it, a term by no means strictly proper—ἵναις for your own. “If ye do not act your parts well in this theatre of existence, how can ye expect an exaltation to a higher sphere?”

This notion of αληθεογε will be well illustrated by a passage in Horace, sat. ii. 2. fin.

Nunc aeger Umbreni sub nomine, nuper Ofelli
Dictus, erit nulli proprius; sed cedet in usum
Nunc mini, nunc alii.

Thus imitated by Lucian.

Αγρος Αξιακεινόν γενομαι ποτε, τω Νεκρων
Και κατι εις 'ΕΤΕΡΟΥ τιτωρι εις 'ΕΤΕΡΟΝ.
Και γε ισίους εχειν με τον γετο, και κατιν οινος
Ομως ειναι οι ελας ουδες, αλλα τακτος.

I perceive now, that Bp. Pearce has anticipated me in these illustrations also. Both the manifest scope of the passage and common sense require this meaning of αληθεογε, and this explanation of the phraseology: otherwise our Lord’s inference ought to have been reversed, according to the remark of the same Lucian in another Epigram:

See also Corn. Nep. vit. Thras. sub finem.

V. 21. crumbing: ψυχίσω—or bit: like ἐπιστατόν, xv. 16. and Matt. xv. 27.

V. 23. in the grave: τῷ τῆς ὀλαφίας: and conformably to this representation, he is spoken of as having a body, v. 24. It must be remembered, that ὀλαφία—no where means hell, γέεννα—in any author whatsoever, sacred or profane: and also, that our Lord is giving his hearers a parable (Matt. xiii. 34,) and not a piece of real history. To them, who regard the narration as exhibiting a reality, it must stand as an unanswerable argument for the purgatory of the papists. The universal meaning of ὀλαφία is—the state of death: because the term sepulchrum—or grave, is not strictly applicable to such as have been consumed by fire, &c. See v. 30.

V. 24. In this verse autós cannot possibly be admitted: the true reading, I doubt not, was ἀψίδος φυσικός: see xvi. 2. John xii. 17. though I find no written authority to corroborate my conjecture.

my tongue: τὴν γλώσσαν μου: literally this tongue of mine; pointing to it, or shewing it, at the time. Our language is incapable of preserving many of these proprieties with any tolerable dignity; which some will think me to have sacrificed already too often to perspicuity and significance. But it is not possible for reformers and innovators to suit every taste. They must reconcile themselves to abundant censure and a scanty portion of unwilling praise.

V. 25. in the same measure: ἰσομείω: i. e. as much misfortune, as thou worldly happiness.

Ch. XVII. v. 5. increase our faith: προσέγγισθαι τῷ πιστίν. I follow the common translation, though, I own, the request is to me completely unintelligible, nor can I make any thing of it. The ancient versions lead to no solution of the difficulty. I see nothing preferable at present to my own conjecture, in which I hope to be indulged in such a desperate emergency, till something better can be furnished. I would only banish the ἐν, and read προσέγγισθαι τῷ πιστίν, propone nobis fidem—da nobis fidei exemplum—give us some specimen of faith—some rule about it. Thou hast just specified how often we are to forgive our brother—thou hast laid down a direction about forgiveness; lay down one about faith also.

V. 7. On this verse, see my Silva Critica, part ii. sect. 90. I have observed, that σωθήνει in several passages of the N. T. more properly belongs to a remoter word, than that with which it is connected. See Cesaübon on Theophrast. p. 148. ed. Lugd. anni 1617. and note on xii. 54.
NOTES ON

V. 9. I think not: see ἐν δόξα: So ἐν δόξα γαῖ: Eurip. Hel. 926. The Coptic and Ethiopic versions, and, it seems, three MSS. omit these words: but I see no other reason for suspecting their authority.

V. 10. that have done no favour: αὔχασει: and so it harmonises with the preceding verse; whereas the word unprofitable is in every view inadmissible; neither suitable to the foregoing illustration, nor the present application of it. Αὔχασει I understand to be equivalent to ἀὔχαζει—αιν ἀὔχαζε. To this purpose is Homer II. B. 269. ἀὔχαζει δὲν ἦ τοῦ γονός αὐτοῦ—he looked not very gracefully—an ill-favoured person "he made very and ugly faces." Αἴπειες προσώπων: says the scholiast: compare James i. 11. See Od. Σ. 162. and 2. Reg. vi. 22. LXX. Hesychius has: Αὔχασει, ΑὔΧΑΣΤΟΝ, if I mistake not.

V. 16. The Syriac, Persic, and Ἐθιοπικ versions have—at the feet of Jesus.

V. 18. Concerning this pleonasm—εἰπήθηνων ὑποτεταμηνυμένης—I have spoken in my Commentary, Matt. i. 18.


V. 21. in the midst of you: στοῖς ὀρυχω: so the Ἐθιοπικ translator probably understood it: and so the LXX render ἐν—Cant. iii. 10.

V. 23. There can hardly be a doubt but Luke wrote, with the slightest variation imaginable from the present text—ἀπὶ σωτῆρ and if: and so the Syriac, Persic, and Arabic translators.

in search: διαγνώστη: compare Rom. xii. 13. 1 Thess. v. 15. and similar places. This gives much the most natural sense.

V. 25. The words εἰς τὴν γείτων τακτικ—belong equally to both the verbs of the sentence: see Matt. xvi. 21.

V. 27. they were giving in marriage: εὑραμεῖτο: literally—they were causing to be given in marriage; but as this would have been inelegant, and our old translation destroys the uniformity of the proper tense, I have given the present version.

V. 34. the same couch: ηὐλῆς μίας: i. e. at supper together.

V. 36. in the field: εἰς τὴν ἀγρῖν: or rather—in the country—at the farm: see note xv. 25. which would have put a stop to the following effusion in Bovyer, occasioned by the omission of this verse in various MSS. and the Ἐθιοπικ and Coptic versions.

"As to the interrogatory by which Wetstein would invalidate its authenticity, viz. What could they be doing in the field by night? it may easily be answered in the words of St. Luke—They might, perhaps, be keeping watch over their flock by night—ii. 8." By this time, I presume, the reader is prepared neither to admire the question nor the solution very much. It is plain from v. 31. that the events of that day are predicting: the event of the men at supper, v. 34. relates to the earlier part of it; that of the
women, v. 35. may be referred to a very early part of the morning, (Eccles. xii. 4.) or the cock-crowing, or 

\textit{κύκλωμα} : Mark xvi. 2, and that in v. 36. belongs to the period just preceding sun-rise, when labourers go to work: see Matt. xx. 1, the 

\textit{πρωι}. And so our Lord gives us, and in regular order too, three of the four periods mentioned by himself in Mark xiii. 35.

Ch. XVIII. This chapter is closely connected with the foregoing: compare chap. xxi. ver. 36, with its context.

V. 7. It is plain to any reader, that our translators misapprehended the sense of the phrase \textit{μακρῶμεν εκ' αυτοίς}, though so clearly decided by the context.

V. 8. such, or this, faith: \textit{θείον πιστις}: i. e. as to believe, that God will speedily do justice: see 2 Pet. iii. 4. which seems to make this obscurest of passages not only intelligible, but pertinent.

V. 9. concerning: \textit{προβολή }—or with a view to: so Heb. i. 7, and elsewhere.

all others: \textit{τοὺς λαῖπος}; literally the \textit{rest}: i. e. every body else.

V. 10. a tax-gatherer: \textit{τελῶνης}: so I have uniformly rendered the word; because \textit{publican} misleads the reader, and requires explanation.

V. 11. I connect \textit{προς εκείνοις} with \textit{στάθης} after the Syriac translator. The \textit{στάθης \προς εκείνοις} was the circumstance of the Pharisee's situation, as \textit{μακρῶμεν εκ' αυτοῖς} was that of the tax-gatherer's.

greedy: \textit{ἀπαγωγή}: snatching at—seizing, what does not belong to them: a term, which would suit very well with his notion of a tax-gatherer: see the notes on Matt. xi. 12, in Silva Critica, part ii. sect. 70.

V. 24. The word \textit{unwillingly} conveys much more clearly to an English reader the spirit of our saviour's apostrophe.

V. 31. \textit{ἀπέστειλεν}: he was on the way to Jerusalem, attended all the time by crowds of people.

V. 32. assaulted, or injured bodily: \textit{οἰκτηθώσατε}: he alludes to what is recorded Matt. xxvi. 67, and elsewhere.

V. 34. If the last clause of the original—\textit{καὶ σὺς εὐιδωσεν τοὺς λαίματα }—be not spurious, there is the most insipid redundancy of expression in this verse, that I ever met with in any author.

V. 35. \textit{εἰ}: i. e. close by—in the territories: see Matt. xx. 29. And we must remember, that Jesus is making the best of his way to Jerusalem, and that Jerusalem, the great theatre of the subsequent transactions, was constantly in the mind of the historian. This, therefore, is the place, to which Jesus was gradually approaching, and had now almost reached: as Mr. Markland judiciously observes. So the vicinity of Jericho is evidently meant in xix. 1, as the following story shews. See xix. 29, 30, and Matt. xxi. 1. Mark xi. 1.
Ch. XIX. v. 8. wronged, or dealt unjustly by: ἀναφερέται: see iii. 14. i. e. by exacting more than the proper tax or custom, by an arbitrary use of my power as a Roman officer.

V. 9. concerning; ἔστι: see note on xviii. 9. This seems to have been addressed to those murmurers mentioned in v. 7. Compare xiii. 16. See Bp. Pearce.

V. 14. I conclude from their translation of this verse, that our translators did not at all apprehend the circumstances of history, on which the story of this parable is founded.

V. 25. Most of the ancient versions begin the next verse with —καὶ οὖν μακρὰ— but this seems to have been done merely to evade the difficulty that presents itself in this; which, I think, is effectually removed in my version.

V. 38. Upon this verse, which has puzzled commentators so effectually, see the second part of Silva Critica; sect. 77. It is impossible to give the true meaning in any thing like a literal translation.

V. 42. σὺ εἶ περὶ αὐτοῦ oh! that thou hadst but known: see also xxii. 42. and Bp. Pearce.

V. 44. It is manifest, that the words η ἐπετύχει σιατικῶς—belong to the word, with which I have connected them: and the hyperbaton, if not original, occasioned by the pathos of this interesting passage, operating on the feelings of the author, (see Longin. de Subl. sect. 32.) must be attributed to the inadvertency of transcribers.

V. 44. visitation: συνίστασθαι. This term, I think, conveys no suitable idea to an English reader, but I am not acquainted with any other single word in our language. "This time of God's kind concern for thee."

Ch. XX. v. 16. I understand the words—μὴ γινοῖτο—as implying in general a virtuous indignation in the speakers at this conduct of the husbandmen, and a wish, that it never may be exemplified in real life. The last circumstance—of the vineyard being given to others—cannot be the particular object of this ejaculation: the propriety of that measure could not be questioned or resisted: see Matt. xxi. 41.

V. 19. I thought it best to place the clauses of this verse in the proper order of their connexion with each other.

V. 20. I am inclined to read παρατηρεῖται in this place; but this is of no great moment, as, by the most common figure of speech, men are perpetually said to do by themselves what is done by their agents only.

suborned: εὐαναθημάτω: a word of our translation, Acts, vi. 11.

V. 37. All the old translators connect εἰς τὴν βάσιν with what follows, except the Coptic, who leaves us in the same uncertainty as the original.

V. 47. προφανεία μακρά; with a long preamble. This accepta-
tion of the word suits, much better than any other, a passage in
Theognis, ver. 354. 

& ματαια τιν εχθρων & παν εποχερισ ελαι,
Τιται μα, ΠΡΟΦΑΕΙΝ μεδιμαι Σεβαι:

without more words—without more to do. See the note on

For the foregoing quotation I am indebted to the printer, who
pointed it out as the page was passing through the press.

CH. XXI. v. 10. The words—τοτε ελευθεροί—appear to
break in upon the continuation of our Lord’s speech, and the
other evangelists have no such interruption in their narratives.
But these are slight objections, or rather no objections at all; but
very strong reasons, why transcribers would never think of mak-
ing such an interpolation. Only the Syriac and Persic versions
omit the words in question. See a similar interruption of our
Lord’s address, v. 29.

V. 12. will put forth their hands: επικαλεσαι τες χειρας αυτων;
i. e.—“will attempt to seize you;” and hence the propriety of
the following word—ἀεικονο will pursue you for this purpose.
See xxii. 53.

after ye have been brought: ἄγορας: who will adjudge you
to be scourged in synagogues, and shut up in prisons.

V. 15. a wisdom of speech: ουκ εις υφια: in this form of
speech, called hendyades by the rhetoricians, and so frequent in
the New Testament, sometimes the latter substantive is the lead-
ing word; as in this instance. I commonly leave this figure as
I found it, when no awkwardness attends it, as in i. 17.

V. 19. will ye preserve: προστρεχει: so I read with some MSS.
and all the ancient versions. The passage is parallel to Matt.
xxiv. 13. Or literally, with the common reading, imperatively:
preserve your lives.

V. 21. A man must suppose St. Luke to have been intolerably
careless, to write these sentences in any other order than that,
in which I have disposed them. And this method is infinitely
preferable to that recommended by some, viz. the omission of the
first of the three clauses in our translation. Now the precept
rises by its just gradations. They must leave Jerusalem, that
are in it at this time, for Judea, at large; others, Judea at large
for a particular part of it, the mountainous country; others, the
neighbourhood, for a greater distance.—And I wish Dr. Owen
had been kind enough to specify the impropriety of referring ος
αυτων to Judea.

V. 23. distress, or affliction: ανοιχτη. So the verb Apoll. Bibl.
p. 5. η διδωσι Κρονος καταικειν φυμαθων υφ’ου κεινος ΑΝΑΓΚΑΞ-
ΘΕΙΣ, προτον μεν εξερει τον λιβαο, επιτα τον ταυτας, ους κατεικι.
sore punishment: οξύς: literally—wrath, or divine indignation: the cause put for its effect.
V. 25. then: οὖν. I have remarked before this sense of the conjunction. So Virg. Aen. iii. 9.
- - - - - - - vix prima inceperat æstas.
Et pater Anchises dare fatis vela jubebat.

On the remainder of this verse see Silva Critica, part ii. sect. 92.
a fearful expectation: φοβος καὶ προδοσίας: a hendiadys: see ver. 15. Much in the same manner Ἀσχύλus in Sept. Theb. 261. v. 11. 38.

ἈΨΧΧΑΙ: γαρ γλυκτιν ἐπιγεί: ΦΩΒΟΣ.
See too another apposite passage in Dion Cassius, lxv. 8.
V. 36. Most of the ancient versions expressly connect το εὐτύχει with ἀπροσβλήτης: the other verb, being in the present tense, equally belongs to the same clause. And watchful, or awake, in opposition to the drowsiness and stupidity of surfeiting and drunkenness above.

to stand firm: σταθῆ: or to be established.

Ch. XXII. v. 11. guest-chamber: κατάλυμα: or lodging-room, or entertaining room, or stranger's room. I keep to the old word for want of a better.
V. 16. The common translation of this passage is dark and ambiguous. He means to tell them, that he should eat no more before his death, which was the accomplishment of his ministry and the final establishment of the gospel by himself.
V. 19. The original is more emphatical and striking: This is this body of mine; laying his hand probably at the same time upon his breast.
V. 24. was greatest: δόξαι πιστῆς μείζων: this is a well-known redundancy of expression in the Greek language. Perhaps, we might render more exactly to the spirit of the original—which of them had the credit of being greatest: see Gal. ii. 9.
V. 29. I covenant: διαθήκης. This is the uniform signification of the word in the N. T. and most commonly in the LXX: and this English verb our translators have made use of on several occasions.
V. 31. hath obtained leave: εὐφόρτατο: this is the usual, though not constant, meaning of the word: like the exoror of the Latins.
V. 37. my course, or career, or life, is at an end—το τελεῖον και διπλασίως εἶχον: it is equivalent to John xvii. 4. and 2 Tim. iv. 6. as I shew in Silva Critica iv. p. 79. see Acts xiii. 23.
V. 44. with unusual earnestness: ἕκτετετετε: the comparative
degree, both in the Greek and Latin language, has very frequently this power.

V. 45. weariness: ἀντίκη: This is all the word can mean here; equivalent, as in many others, to ὁρμή: see Matt. xxvi. 43. It was the time of their natural rest. Compare the Hebrew and the version of the LXX. at Is. i. 5. Thren. i. 22.

V. 51. Hold! so far as this? εἰς τοῦτο; I have represented the original as faithfully and intelligibly as I could, according to my own conception of it. This degree of brevity and quickness is very suitable to the probable emotions of our Saviour on this occasion: but it is impossible to determine, beyond possibility of dispute, the meaning of the passage. In support of my version, see iv. 34. Mark i. 24. And to consider it as an address to his disciples, and to Peter in particular, on account of his violence in defending him, suits better with the other evangelists, see Matt. xxvi. 52. and with the word ἀντίκη in the original, which would well respect something, that preceded. These two prophecies, however, would be consistent with Dr. Campbell’s version, which seems conformable to that of the ancients: Let this suffice: which, I own, appears to me much too void of animation for the conjuncture. Bp. Pearce justly considers this as a difficult passage.

But we may also refer the words to what follows; and render: Suffer me to go as far as the man: as if our Lord addressed himself to the soldiers, who held him; and desired leave to go as far as the wounded man to heal him: which does not appear amiss.

However, I prefer what I have given in the text: εἰς τοῦτο; Sine: usque adeo? Let the reader follow his own judgment: see Job vii. 19. LXX.

V. 60. what thou meanest: ὅ λέγεις: or what thou art talking about.

V. 66. he was brought up: αὐτοῦ αὐτοῦ: literally—they brought him up: i.e. men-servants; not those elders and priests and scribes just mentioned. This is that form of speech, which I have noticed several times before: see note on xii. 20. So again below, xxiii. 29.

V. 67. art thou: εἰ σὺ. So verse 49. or—Tell us, if thou be the Christ? It is immaterial.

Ch. XXIII. v. 2. stirring up, or turning aside, to rebellion—διατρίβων: and so, in general, exciting to disobedience of superiors. Exod. v. 4. Numb. xxxii. 7. LXX. See below, v. 5.

V. 5. There should be a comma at ἐν Παλαιστίνῃ in the original, that ὅτι may be connected with τῆς Ιουδαίας, to which it belongs. Or see note on xxiv. 27.

V. 6. Or we may make this the speech of Pilate, thus: ἐπερωτήσας οὖν Ἰησοῦς ἐπὶ ἅπαντας Γαλατιαίς ἐστί; He asked, Is the man a Galilean?
which is both more lively, and also more in the manner of our evangelist: see note on xxii. 67.

V. 7. in those days: εἰς ταῦτα τοις ἡμεραῖς, i.e. the days of unleavened bread, or the passover: which this translation more clearly points out; and that is the reason of the alteration here: for the mere consideration of greater accuracy in a case of no moment would not always induce me to differ from my predecessors. Nor would I have mentioned this, but with a view of inducing the reader to persuade himself, that I never indulge a wantonness of variation, but could always ascribe some reason such as this, were it not too disrespectful both to myself and him to be so tediously scrupulous.

V. 11. in derision: εἰς προκαλέσεις: in immediate connexion with what follows, which specifies the nature of his derision. And so the Syriac translator understood it.

scarlet: λακκρως: or purple: see Silva Critica, ii. upon this point: sect. 93.

V. 13. the rulers of the people: τους αρχοντάς τοῦ λαοῦ. This is the reading of the Syriac, Persic, and Ethiopic versions: and I adopt it, as much more reasonable than the other.

V. 15. We might render literally—nothing worthy of death hath been done by him—i.e.—Jesus: but this is not so clear; and the old version is unintelligible, or wrong.

V. 18. let this man die: κηρύξεις τοὺς θανάτους: or kill this man: see John xix. 15. so the tollo of the Romans: and so the Persic translator. Silva Critica, sect. 95.

V. 23. The arrangement of the words, here exhibited, appears more forcible and just.

V. 26. they fell in with, or met: εἰσέπερχομαι: the Persic translator saw this: see Jerem. xlv. 23. Sirach, iv. 11.

V. 27. beating themselves with sorrow: εὐανευμονοῦς: concerning this mode of expressing grief among the ancients, see my Commentary on Matt. xi. 17. and below, v. 48.

V. 51. are done: έποιημένοι. I have often adverted to this form of expression, which we have just met with also in v. 29.

"If there be such sorrow and lamentation, whilst your state is green and flourishing; what lamentation will there be, when it withers, and is brought to desolation?" Matt. xxiv. 31. 32.

V. 32. also—at the same time: κατ' αὐτόν. This meaning is often comprehended in this conjunction: so v. 27.

V. 42. master—or sir: κυρίας: this man could only address Jesus as a superiour, or a teacher. The term Lord, under which he is spoken of by the apostles after his resurrection, was founded, I apprehend, on the dignity and authority, which then invested him. See Matt. xxviii. 18.

V. 54. was lighting up: εὔφωρος: i.e. with the candles, which the Jews light just before six in the evening, when the sob-
both commences. The same word is used for the dawning of the day. Matt. xxviii. 1. See Lightfoot, ii. p. 15. ed Roterdam.

Ch. XXIV. v. 4. glistening: αὐτραπτονομα: see ix. 29. And αὐτραπτον means only ζωογ: see Matt. xxviii. 2. as I have elsewhere observed concerning words of posture.

V. 7. sinful men: αὐτραπτον ἁμαρτολος: that is, heathens, or Romans: see xviii. 32. and note on Matt. ix. 10. The observations of which note would induce me to agree with some MSS. that make no mention of the word sinful, were not the angels rather expressing their own sentiments, than repeating the expressions of our Saviour. For the same reason I reject the addition of some MSS. at Matt. xvi. 22.

V. 12. went home: αὐτος πρὸς αὐτον: see this proved in Silva Critica, part ii. p. 84.

V. 16. were so affected: εἰρατοντε: not by any supernatural impediment, but merely from entertaining no expectation of seeing him at that time; together, it is likely, with some change of dress: which causes appear also to have diverted Mary's recollection in John xx. 15. Indeed, Mark xvi. 12 has sufficiently accounted for this misapprehension of the two disciples. We should say, in familiar language: But, some how or other, they did not recollect him. A passage of Euripides will illustrate the expression of our incomparable historian: Hippolytus, v. 703.

Διστοιλ'. εχει μι τάρα μεμψα: τα
to γαρ δανίον σου του ΔΙΑΓΝΩΣΙΝ ΚΑΤΕΙ.

V. 17. ye are debating: αντιγιαλλω: we should say vulgarly, which ye are bandying about. An excellent word; see Weisstein. But some MSS. have αντιγιαλλω of no less excellence. So Pindar in his first Olympic:

Οδυς ι πολυφως
ἐρως ΑΜΦΙΒΑΛΛΕΙΑ
σοφος μητινος.

V. 18. thou alone: στη μοις—of all men in the world: as Horace says, Sat. i. 10. 42.

UNUS VIVORUM, Fundani.

and again, Sat. ii. 6. 57.

Jurantem me scire nihil mirantur, ut unum
Scilicet egregii mortalem altique silenti.

V. 19. in miracles and doctrine: οἱ εργα καὶ λόγοι: I thought the old translation not sufficiently elevated and sonorous, for such a pathetic and noble relation as this; which, I will be bold to say, was never excelled either for affecting sentiment or dignified expression; or, to use the words of our author himself, oἱ ερ-

γα καὶ λόγοι.

I was going to illustrate the diction of our author from Homer
and Thucydidex, but I see Wetstein has anticipated me. The phrase may be regarded as a definition of the *συν πολεμίως* of the Greeks. See Acts vii. 32.

V. 21. to deliver: *λυγανθάναι;* viz. from the power of the Romans.

V. 26. was it not necessary? *ου τιν είσαι;* see Mark viii. 31.

V. 27. There is an ellipsis in this verse of a very common kind, where one verb is made to relate to two clauses, when it is strictly pertinent only to one. So *ἀργαυμένος* belongs properly to *από ταραγμόν,* but some other word, such as *διέκλασσον,* must be supplied before *τοις προφηταίς:* and this construction may do as well for xxiii. 5. See John viii. 9. Acts i. 22.

V. 28. made a shew, or feint: *προσπιστίζοντο:* not by telling them so, but by taking a particular course on the road, and turning from them.

V. 31. their eyes were opened by his speech and actions on this occasion, as they were shut (v. 16.) before by the novelty of his appearance and the improbability of seeing him there. See v. 35.

he disappeared, or left: *ματίως εικότιον:* by quitting the room, and going elsewhere. Wetstein has sufficiently illustrated the expression. See v. 51.

V. 35. the breaking of the loaf: *τὰ ψωμί τοῦ άρτου:* either because this action was not customary with such solemnity as was used by our saviour; or not customary at all; or distinguished in him by some peculiarity of manner.

V. 36. The two disciples went back to Jerusalem immediately upon our saviour’s departure (v. 33.): they do not appear to have arrived long before Jesus, as we need not allow much time for the relation of the transactions on the road; and their speedier arrival by that interval may be easily presumed from the eagerness, which they would feel to carry back the earliest intelligence of such a wonderful adventure.

V. 37. This confusion and terror did not arise from the supernatural mode of his introduction to them, a supposition by no means necessary; but from the unexpected appearance of the well-known form of their master. See a similar form of speaking, ii. 38. xx. 1. xxi. 34. which will prove, that suddenness only of appearance is intended by the expression—*εὐθείας ἐπι τύχῃ αὐτων.*

V. 41. Compare with the emotions of the apostles on this occasion those of the women on that spoken of Matt. xxviii. 8.

V. 45. he fully opened their minds by the clearness of his reasonings and illustrations.
NOTES
ON
ST. JOHN.

CHAP. I. ver. 1. wisdom, or reason: ὁ λόγος. My authority for this translation is Solomon, Prov. viii. 1. 22—32. the son of Sirach, i. 1—6. whom I think no man can possibly deny to be speaking of the very same thing as our evangelist. That by this λόγος of John is meant the word of God so frequent in the Chaldee Targums, and the mens, ratio et sapientia—the mind, reason, and wisdom—of the Greek and Roman philosophers and poets, and of the Christian fathers, is a point, which seems, to myself at least, very clearly proved in p. 102. and the following pages of my Inquiry into the opinions of the Christian Writers. In further confirmation, however, of so important a variation from the common version, and which is liable to so much misconception and censure, I shall subjoin some further passages from different authors, in this place, also.

Let the reader consult the Targum of Onkelos on Gen. viii. 21. the Jerusalem Targum on Gen. xxi. 4. that of Jonathan on Jer. xxx. 20. and the Targums on Levit. xxvi. 46. Amos vi. 8. and compare this last with Heb. vi. 13. Now will any man assert, that these writers regarded the word of God as a distinct being from God himself? I suppose not.

Manilius says:

Hic igitur Deus et ratio, qua cuncta gubernat.

Λόγος ἐστὶν ἡμών Ἐλθ, δὴ οὗ ἐπικαθ ὁ λόγος εἰ ημῖν εὐθυμοῦμεν:


Ο ίδίου τοῦ και λόγος—σιγαντί—προκειται: Plut. de Is. et Os. and again de orac. def. Ἀρχηγα πρώτον καὶ ἄγιον τοῦ Ἰησοῦ εἰκονα καὶ νοῦς καὶ λόγος.

Νοεῖ τιν τού ἐκείνου καὶ βασιλεὺς τοῦ οὐρανοῦ, θεώτης δημιουργῖος τοῦ πάντως, τοῦ Θεοῦ ἄριτου καὶ παρεστὶ: Jamb. de Myst. i. 7. and again viii. 3. Ο δημιουργίου τοῦ—τος οὐκ οὐ καὶ συνετέλεος δὲ τοῦ γενετοῖ καὶ φύλακα: Plut. This mode of expression was so frequent, that John could not have employed more intelligible language in describing the operations of the supreme being.

The same author says also: Τάντον εστὶ το ἐπίστημι Θεῷ καὶ το πείθοντα λόγῳ.
NOTES ON

Θεος εστιν αληθείας κύος, πολυδιακότος πνεύμα—ψυχ, νοε, δύναμις:
Secundus Philosophus.

So that I feel no difficulty in asserting, in the most explicit
and unqualified language, that no man, acquainted with the
writings of the ancients, who came to the reading of John's gos-
pel, would ever have found Arius or Trinitarian doctrines
there, if he had not come, prepared with his strange ideas, to
these scriptures. Such interpretation equally violates all sober
philology, and the uniform usage of other writers. But nothing
better is to be expected, while the original scriptures are so little
read, and their phraseology considered through the medium of
translators only.

From Psalm xxxii. 6. the spirit or breath, and the word, of Je-
hovah appear to be the same thing; and are well employed in
this manner, as inseparable from the energies of rational being,
and operative of those energies. Speech, or language articulata,
is demonstrative of rationality, or wisdom. To this purpose Sen-
eca, consol. ad Helv. 8. sive ille Deus est potens omnium, sive
incorporalis ratio, sive divinus spiritus. Theophilus ad Autol.
pp. 88. 94. uses λόγος, πνεύμα, σοφία, and δύναμις. Σου as equiva-

cent expressions. To the same purpose precisely, Eusebius, prep.
and note 2. Euseb. dem. evang. also, vi. 10. Very pertinent is
Clemens of Alexandria, strom. vii. 2. p. 832. ed. Oxon. to the
sameness of λόγος and σοφία. Lastly, I shall quote Lactantius,
iv. 9. Sed melius Græci λόγος dicunt, quam nos verbum, sive ser-
monem: λόγος enim et sermonem significat, et rationem: quia
ille est et vox et sapientia Dei. But the Greeks use the term λο-
γος more aptly, than we can use the term word or discourse:
because their λόγος signifies both discourse and reason; since it
is both the voice and wisdom of God.

To the work abovementioned I refer for an account of such
variations of the version in this introduction, as are not noticed
here.

V. 5. hindered: κατελαίφθη: i. e. even in the midst of that
darkness of ignorance and idolatry, which overspread the world,
this light of divine wisdom was not totally eclipsed: the Jewish
nation was a lamp perpetually shining to the surrounding nations,
and many bright luminaries among the heathen were never want-
ing in just and worthy notions of the attributes and providence
of God's wisdom; which enabled them to shine in some degree,
though but as lights in a dark place (2 Pet. i. 19.) Compare Acts.
xiv. 17. xvii. 27. 28.—And this sense of hinder would not be un-
suitable to our evangelist in xii. 35. Walk while ye have the
light, that darkness may not hinder you from walking. The Per-
sic translator adopts this sense. Κατελαίφθη επειδὴ τὸ ψυχα:
Suidas. Express to this signification is an elegant passage of
Clemens Alexandrinus, p. 196. ed. Lütet. Οὐσί δὲ εἰς σφην χειρα

Digitized by Google
JOHN.

κοιτησε και ερωτήσε τις ἑκάστην ὅμοιος. Ἀναστήσε μέν γιαρ ἑαυτό τοι διώκειν, ἀδύνατον εἴη. Μία, αἷς φαίνεται Ἑρακλείτους, το μν ἄνων ποτε. Τοις αὐτοῖς λέγει; Μεταδίδεται τοις εἰσελθοντοίς τοις ἐκείς το θαυμάτων λόγως το γάρ φως εἰσέλθη ἕκαστός καὶ· Η σκιάς, φησίν, ἀντι ὑπὸ ΚΑ-

ΤΑΛΑΜΒΑΝΕΙ ταυταυταζητήν ἥν ἄνω ἡ ψωφίς λόγισμοι. Αλας! for those, who contrive in secret, and say: Who can see us? For a man may, perhaps, hide himself from the light, which we behold; but from the light of mind he cannot conceal himself. "How can any one," says Heraclitus, "hide himself from the light, that never sets?" Let us not, therefore, ever attempt to draw the veil of darkness over us; for the light dwelleth in us; and, as one says, the darkness does not prevent it, but even the night itself is irradiated by sober reason. See a note by Wesseling on this word in Herodotus, i. 46. and compare below, c. 12. v. 36.

V. 9. I connect with the former verse, and suppose το φῶς το μάθησις to be in opposition with the preceding φῶς, and explanatory of it. This enallage of cases is very common: see Luke xxii. 20.

The clause—ἐξέχωσεν εἰς τό κεφάλι—may either be carried on to the next verse, or be connected with ἀδύνατον, as in the common version, or with φῶς, as in mine: in which connexion it now appears to me to make an easier and better sense.

V. 10. This light, namely, God, according to James, i. 17. and our author himself, 1 Epist. i. 5. So our great poet:

---since God is light,
And never but in unapproached light
Dwell from Eternity.

V. 14. This wisdom became flesh in the person of Jesus Christ, who was an image of his father, or of divine wisdom: see Luke ii. 40-42. Compare xi. 49. of Luke with Matt. xxiii. 34. See also 1 Cor. i. 24.

In the same phraseology, Secundus the philosopher calls man ψυχήν ἐκ τῆς σκιάς—MIND IN FLESH.

V. 14. brightness: ἡγέρα: see note on Luke vii. 25.—What our evangelist alludes to, is the transfiguration on the mount: which extraordinary spectacle appears also to have made as great an impression upon Peter's mind, see 2 Epist. i. 17. And hence also appears the propriety of connecting εἰς τρίτον with ἡγέρα: see too Mark viii. 38.

With respect to v. 15. I entirely agree with Mr. Markland, that its proper place is between the 18th and 19th verses. This arrangement restores the whole passage to clearness and regularity.

Favour: χάρις. I shall often substitute this English word for the Latin, or French term—grace. See our translators, Luke i. 30.
NOTES ON

V. 15. greater than I: περείπτως μεν; see the English work referred to above; Col. i. 18. note on xv. 18. below, and my Silva Critica, ii. p. 35.

V. 16. more abundant favour: χάριν ἀρχεῖ χάριτος; see my Silva Critica, part i. p. 121.


V. 31. Or, thus with water: ὡς τῷ ὕδατι; literally—in this water; pointing at the same time to the river close by. The word had no article prefixed above, v. 26. see my Silva Critica, i. p. 56.

V. 33. and I knew him not: i. e. fully and certainly before this transaction: see Matt. iii. 14.

V. 33. a holy spirit: ινόντεις άγιον. I retain spirit here, because the illustration, recorded by Matthew, iii. 12 is omitted by our evangelist; and we have no English term, that preserves its propriety in all these uses of ινόντεις: which compels a translator to occasional variation against his will. We might render with a holy power, or energy: for even the heathens, as well as the Jews, represented, under the same term, the operations of the first cause. Let one celebrated passage from Virgil, Æn. vi. suffice on this occasion, and compare with it Gen. ii. 7.

Principio, coelum ac terras camposque liquentes,
Lucentemque globum Lunæ, Titaniaq astra,
Spiritus intus alit; totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vite quae volantem,
Et quae marmoreo fert monstra sub aquore punctis.

V. 34. testify: μαρτυρία: referring to his present declaration: so xix. 35.

V. 39. where thou dwellest: που μας; i. e. ζυγηροί: we are seeking where thou dwellest.

I look upon the words, which I have enclosed between brackets, to have been originally a marginal interpretation only. And so I judge of the clause in ver. 42.

V. 44. Here is no mention made of crossing the lake: which agrees very well with the sense given to περα in v. 28. and all other places of the same sort.

V. 48. fault: δίκαιος: see Bp. Pearce’s excellent note on this passage.

V. 52. immediately: αὐτ' απρ; see xiii. 37.

Ch. II. v. 4. what hast thou to do with me? i. e. “why dost thou interfere with me on this occasion?”

V. 19. have drunken a good deal: μάτωριν: see Gen. xliii. ult. LXX. The proper meaning of the original word is simply to drink wine, whether more or less: but here it is evidently em-
played for a plentiful use of it. But the governor of the feast
is only speaking of a common practice, which proves nothing
with respect either to the sobriety or intemperance of the present
entertainment.

V. 18. why: ὃτι: compare Mark ix. 11. 28. It is equivalent
in this use of it to ἐν τί. Plutarch says of Alexander in his
Prophecies: Αὐξίοις δὲ ταῖδεπνας πρὸς αὐτὸ ὃς συμβαίνειν
μιᾶς περὶ ὑπεράνθιον, ἀπέκλεισε ὅτι τινικατα, τοὺς ἰδίαν
περὶ μανήν γάρ τού παντατελείν, καὶ περὶ πεπιεμάτω τοῖς παίσιν, ὃς
μιᾶς καὶ ἀνδρὶς μαχίας γενομενεῖς.

V. 24. I still think my translation of this verse right, because
this reason perfectly corresponds with his uniform charge to
those, whom he had healed, not to divulge him; apprehensive
of a variety of consequences, which might be very probably sup-
posed: such as would accelerate his death, or much impede, or
even frustrate, some purposes of his mission. See vi. 15.

As for my translation of the next verse, proposed in my smaller
work, I abandon it, as not sufficiently defensible from the phra-
seology, except Jesus had been speaking of himself. I own, how-
ever, that I do not at all understand the passage; and am con-
fident, that no man can give any account of the propriety of the
article with αὐθεντῷ and ἀυθεντῷ consistently with the common
version. Some false reading, which I see no method of correcting,
undoubtedly obscures this text.

Ch. III. v. 3. discern: ἴδε: so Dr. Campbell; and very pro-
perly, in my opinion. — Again, or from above. There is
a designed ambiguity in the original word.

V. 5. As my ideas of this passage do not interfere with the
phraseology, and have, therefore, no particular relation to my
version of it, I shall reserve my further observations for another
occasion: see Silva Critica, iv. p. 85.

V. 8. I look upon it to be impossible for any translation to
maintain the complete propriety of the original, on account of the
different aspects of the word πνίμα; see note on i. 33. I ap-
prehend our saviour in this place to be carrying on a comparison,
with which he began, between the first birth of a man and the
regeneration, or the second birth of christianity—or, in other
words, between his earthly origin, and his new creation from
heaven. And thus an uniformity is preserved throughout, with-
out such an appearance of cross purposes, and shifting of the
argument. That any author should so write, as to comprehend
two such different meanings in the same paragraph, as wind and
spirit must be esteemed in the usual acceptance of the passage,
is to me utterly incomprehensible; and constitutes, I am per-
suaded, a difficulty, that cannot be overcome. Such compo-
station must be designed to be unintelligible, which this certainly was
not meant to be to an attentive reader: see v. 10. Why not use
NOTES ON

αἰτίας for τιτόμα, if such ambiguity must inevitably be occasioned?

its voice: τῆς φωνῆς ἄνθρωπος: viz. the voice of the man, animated by the breath of God.

V. 10. the teacher: οὗτος διδάσκαλος: viz. that celebrated Jewish doctor: see vii. 50.

V. 13. Now, or for: καί: the reason for the assertion in the 11th verse; or again: as if our Lord were proposing a fresh subject to the consideration of Nicodemus. And, perhaps, this is preferable.

V. 14. set, or placed, on high: ἐβαστάσατο: so Dr. Campbell; and it seems more opposite and plain.

V. 19. The figures of light and darkness throughout this passage were probably intended as a satirical allusion to the conduct of Nicodemus, who had not the courage to appear in our Lord's company in the day-time, but preferred night for the interview.

V. 21. because: οὖν: because they are just and true, and therefore afraid of no inspection and examination.

V. 23. The word inhabitantes, or citizenes, is included in Salem. This is a common form of composition: so Matt. xxiv. 45. αὐτός is comprised in Ἠσαυρίαν see Silva Critica, i. p. 187. and my note on the Trachin. of Sophocles, v. 260.

V. 25. The reading ἐκδίωκεν is universally given up on the best authorities, and is absolutely incompatible with the scope of the passage. If we read ἐκδιώκε (see Matt. vi. 24.) or ἐκδίωκε ἰδίος—ον of the Judases (see below, xiv. 22.) every difficulty will disappear at once: and this alteration will be but little different from the reading of the Syriac and Persian versions—ἐκδίοιεν τινῶς. But the whole I preferred this conjecture to the alternative of leaving in the text inconsistency and absurdity, equally destitute at the same time of legitimate authority.

V. 27. I prefer Bp. Pearce's punctuation.

V. 28. before his face: ἀποκράτησιν ἐπισκόπων. This preserves the notion intended of a messenger preceding his principal, or a servant his master: see Mark i. 2. Before—singular, might mean priority of time; which has no pertinency here, though true.

V. 30. he will: ἐκδίωκεν ἰδίος. The word frequently signifies merely an event in the common course of things: compare Rev. xi. 5. Matt. xxvi. 52. with Rev. xiii. 10.

V. 34. I have given what appears to me the true construction of the passage, which furnishes this good and intelligible sentiment:

"The excellence of his doctrine demonstrates the messenger of God; the heavenly teacher speaketh heavenly things (v. 32); and how should his doctrine be other than excellent, whom the spirit of God, which is wisdom itself, has furnished with wis-

Digitized by Google
JOHN.

Ch. IV. v. 9. have no communication, or intercourse: eu τοιαύταις: which appears more extensively significant than dealings; and therefore more suitable to the original.

V. 10. this kindness: τῷ δύνατον: the word is equivalent to καρία. Juxta, καρίας: Hesychius: It does not appear so satisfactory to call this fortunate event for the woman a gift, as a kindness, or favour of God.

And here no translation can preserve the beauty and propriety of the original living water: either signifying water, that will give life; or running water, in opposition to that, which stagnates and is dead.

V. 14. for an everlasting life: εἰς ζωήν αἰώνιον: viz.—for the use of it: so that, if a man live for ever, it will be always ready and sufficient for him. This is the proper sense of the passage.

V. 20. It is manifest from our saviour’s reply, that the woman proposes a question to him.

V. 25. What is put in brackets, is undoubtedly an explanatory clause of the writer, and no part of the woman’s speech: unless indeed, which I apprehend, it be altogether an interpolation, though the omission of the clause by the Syriac translator, who had no variety of expression in this case, would be no proof, that he did not find it in his MS.

V. 27. with a woman: μετὰ γυναῖκας: see Lightfoot on the place.

V. 36. The words unto everlasting life—belong equally to wages and to fruit. That is the wages of the preacher; that is the reward of his service.

V. 38. go in to reap: εἰσέλθωσιν. There is a similar suppression of a word implied, in Matt. ix. 38.

V. 39. The construction here is the same as in Luke xi. 18, where see the note.

V. 41. The reference, which the words διὰ τοῦ λόγου here have to the same words in v. 39, cannot be adequately preserved by one term in a translation.

V. 42. I suspect of χριστός to be an interpolation. The Vulgate, Ethiopic, and Coptic versions make no mention of it.

V. 43. those two: τοις δύο: mentioned above, v. 40. which he spent at Sichar.

V. 45. received: ἐδέχοντο: which is intelligible; though entertained would be better in most of the passages, where this word is found.

V. 48. can ye not, or will ye not: according as we read πιστεύσατε, or πιστίσωσιν: which last, I rather think, was the reading of the orientalists.

V. 54. I see no better method than that of some commentators, who join παρέξωρ with εἶδον. It appears to have got out of its place.—And he means the second miracle recorded by himself.
CH. V. v. 4. at a certain season: were was. I might have left the phrase as indeterminate as it sometimes is in the original; but it seems to have a more definite signification here: see Rom. v. 6. It often means—opportune—seasonably.

bathed himself: so the Ethopic translator: and it seems to me the reading of most authority, and remote from suspicion of corruption.

V. 12. which: τις:—of the people here present.

V. 17. A comparison is evidently intended here; but the omission either of the as or so, is very frequent in all authors, and especially in these writings.

continually: ἐν αὐτῷ: literally to this time: i.e.—without interruption, as well on sabbaths as other days.

V. 18. like: οὐκ: not equal, especially in a nation, and at a time, when the parental authority was so high and sacred. Could the Corinthians understand St. Paul as making himself equal to God, because he styles himself and his brothers-apostles—fellow workers with God—1 Cor. iii. 9.? And that no more than imitation, and not equality, is meant, may appear also from Wisd. Sol. ii. 16. Matt. v. 45. 48. Eph. v. 1. One is almost ashamed to dwell on such self-evident points.—And that the Jews had no reason to take offence at his calling God his father, no one can doubt, who recollects the language of their own scriptures in numerous passages. See Wisdom of Solomon, ii. 13. 16. 18.

V. 19. This observation of our Lord is general; signifying that it is natural for every son to imitate the conduct of his father (compare viii. 39.): though there be a more particular and specific reference to himself and God. And the construction is elliptical. The argument fully stated would stand thus: ὅσον ἐν τούτῳ ἐν τοῖς ἡμερομελείαις ὅσον ἀνακρίνει τι ποιεῖται, τί μα πληρεῖ—v. λ.

V. 21. raiseth to life: ἐγείρειν ἐκ ζωούσης: the figure hendaydes, frequently mentioned before.

V. 22. I have been unusually diffuse in this place, that no shade of the original meaning might be lost.

V. 23. Or, dishonoureth: ὅσοι τιμᾶσθαι: this is clearly the inference, but our author chose to preserve the similarity of expression: see my Silva Critica, part ii. on Matt. xxvi. 29. sect. 83.

V. 24. to judgment: ἐκ μεταβάσεως: or his trial; because his acquittal from sin and death took place at the time of his believing God to be the father and commissioner of Jesus Christ.

V. 25. listen: ἀκούσατε: i.e. hear with attention: in a sense somewhat different from that of the same word in the preceding clause: for that our saviour is only speaking now, in his usual figurative language, of the preaching of salvation unto everlasting life to those, that were dead (νεκροίς) in trespasses and sins, (Eph. ii. 1.) is of itself sufficiently clear, but is ascertained by v. 28.
where he evidently proceeds to a still more remarkable assertion, that he might call their attention, if possible, to a consideration of his character.

V. 27. a son: vos: viz. a man: see Heb. ii. 14. 18. As this sense suits so well with the writer to the Hebrews, I do not adopt that arrangement of the words, which seems to have been preferred by the Syrian translator, who thus connects the clauses of this passage: And hath given him authority to execute judgment also. Wonder not at this, when he is only a son of man: for the time, &c.


V. 31. I read xvi—here, as the Ethiopic translator: for other authorities, see Wetstein. And with an interrogation, as consistency requires: see viii. 14.

V. 32. I insert however: some connecting particle is necessary, and one is preserved in the Arabic version.

V. 37. This charge of depravity upon the Jews of those days is urged in several other parts of the N. T. (see particularly Acts, vii. 51.) and is confirmed by Josephus.—And that the turn, which I have given to the passage, brings order out of confusion and sense from absurdity, can hardly be disputed. To hear the voice of God is so common a phrase for obeying his will, as scarcely to need illustration or example: see v. 24. viii. 43. Heb. iii. 7. In a literal acceptation the assertion could hardly be justified; see xii. 28. Matt. iii. 17. xvii. 5. And to see God’s form is one of those strong figures, abundant in this gospel, for purity and holiness of character: so that Jesus calls them in fact a carnally-minded race, of gross and earthly affections. The reasonableness of this interpretation will be ascertained by ix. 37. xiv. 7. Matt. v. 8. Heb. xii. 14. to spare further quotations: see note vi. 46. The Arabic translator had undoubtedly some notion of this admirable sense being contained in the passage, as must appear to any one, who consults his version: and, if I am not mistaken, it did not altogether escape Juvenecus, ii. 680. Let the reader judge.

Hujus enim vocem nunquidam comprehendere quistis,
Nec speciem propriam concessit visere vobis:
Nec sermo ipsius poterit per vestra sedere
Pectora; credendi quoniam substantia nulla est.

V. 39. ye search: eyevata; their doctors appear to have been diligent enough in reading them, nor were the common people strangers to the letter at least, though the spirit might be but little regarded by them both. This may be inferred from a variety of passages: see Matt. ii. 4. 5. xxiii. 2. 3. Acts xiii. 27. And certainly the indicative mood instead of the imperative sets the argument in a much more striking point of view.

V. 40. though: xai: so ver. 43. Acts x. 28. 1 Cor. xvi. 12. and many other places.
V. 41. require: λαμβάνοντι: as v. 34. i. e. so θείον λαμβάνοντι: a common idiom of speech.

Ch. VI. v. 1. by the side: περίπας: for the particular mountain, spoken of v. 3. and so often elsewhere, was undoubtedly on the Jerusalem side of Jordan and the sea of Tiberias; or that side, on which Jesus usually was: see Matt. xiv. 22. 23. This sense of περίπας is demonstrable from v. 17. also.

V. 4. This verse has all the appearance possible of interpolation, being alike destitute of pertinency and coherence in this place. And no one, I think, who attentively considers the series of the narrative, can deny, that a transposition of the fifth and sixth chapters into each other's position would be of great advantage to the connexion.

V. 19. had driven: ελαύνοντες: with the wind and sea, if I mistake not. This seems to me the best signification, though I allow the other to suit the expression itself as well; see James iii. 4. 2 Pet. ii. 17. And this is a much more elegant use of the word.

Upon consulting the ancient versions, I find, that the Syriac, Pervic, and Arabic omit the ἐκείνες, and read the passage thus: they see Jesus walking on the sea, and were afraid when he was come near the vessel. I had conjectured this to be the proper arrangement of the passage, and think it preferable, though the alteration be of no great moment. It preserves, however, a gradation of circumstances, otherwise not found here, nor in the former evangelists.


V. 26. ye ate your fill: σχολιτε καὶ σχολισμοῖς: a hendecasyllable, which the LXX express by σχολιιτες πλοῖον—Levit. xxv. 19. where see our translation.

V. 27. provide for yourselves: ἐπισκέψθη. Wetstein, I see, has fallen into an unsatisfactory acceptance of this term, admissible, to be sure, and a very common signification of the word; but, if I mistake not, our historian's phrase has a much greater degree of elegance: which the following quotations will sufficiently evince.

Σχόλια τ' ἐκείς, πειναὶ μ' ἐπειδήθες. ἀλλά τα μέν μει

'Εστι, τά δ' ΕΠΙΓΑΖΟΜΑΙ Θεότητι ἐπισκέπτεσι:

Theo. 1112. ".../..."

Αὐτῷ ἐπώθη ΕΠΙΓΑΖΕΤΟ ἄρωσιν: Paleph. Hist. And the same restriction is necessary here as in Matt. vi. 19. not so much one, as the other.

V. 29. on the man: these words are inserted merely to avoid the awkwardness and ambiguity of him and he.
V. 30. I like the construction of the Ethiopic translator in this place, as the most plain and easy: whether he omitted εἰς, which seems probable, or only understood μετά to be supplied before τοί: which is a common idiom.

V. 31. the bread of heaven; αρτος εἰς τον ουρανον: i. e. αρτος ουρανιος; heavenly bread: see note on Luke xi. 13.

V. 32. That the elliptical construction of the original is thus to be completed, is to me very apparent.

V. 33. that which: i: agreeing with αρτος, as what follows makes most certain.

V. 36. viz. You have in me the very sign you were wishing for, v. 30. and yet are not convinced. This makes the passage perfectly plain and pertinent.

V. 37. disregard: ἐπιθυμεῖν ἐπὶ: or treat with disrespect; but, on the contrary, will make much of, and treat with great kindness. See my Silva Critica, part ii. sect. 78.

V. 45. acquainted with God: διδαχθεῖν τον θεον: the words will equally admit this translation, and no other will either suit the argument here, or correspond to the passages, which our Lord probably had in view: Is. liv. 13. Jer. xxxi. 34. Hab. ii. 14.

V. 46. save he: εἰ μὲν εἰ: viz. the pure in heart: see note on v. 37.

V. 50. It seems preferable to me to join εἰς τον ουρανον, here and in 41. with αρτος, in point of perspicuity, though it be in reality the same thing, as in vv. 38. 51.

V. 51. body: τοις: so often in the N. T. See Gal. ii. 20. Col. ii. 5. so too most of the orientalists: and I suspect the clause ἐπὶ τῶν δομῶν—to be an interpolation: which idea is countenanced by the Vulgate and Ethiopic.

V. 55. The reading ἀνθρωποι has many and good authorities: so also the Arabic, and probably the Coptic.

V. 56. me is merely οὕτω: so both Greeks and Romans. Take one instance from an epigram of Philip:

Φιλιππησι πάτριοι χείρ ἐπίθεη λίβα.

as I am: κατ' αὐτόν: as food is in the body.

V. 57. who hath life: ἀ ζω: i. e. Jehovah—ζωή.

V. 60. practise: ἐπισκέπτεσθαι: viz. effectually hear it; listen to it, so as to follow it: see v. 52. Or—understand it. I know not which to prefer, though I incline to the former sense.

V. 55. the breath: τον πνεύμα. The scrupulous and unlearned may consult, for their satisfaction, Gen. ii. 7. vi. 17. 1 Kings xvii. 17. 21. and the margin of our common version at James ii. 26. And there is not one place in the scriptures, where the original word would not more properly and intelligibly be so translated: and I take an opportunity to say this now, as my apology for conforming in so many instances to unconquerable
NOTES ON

prejudice. The energy of the supreme Being could not be more plainly represented than by that term, to which the scriptures attribute all the powers of living men.

V. 64. before this: τέλειον: this indefinite sense is all, in my opinion, that we can justly assign to this phrase: see xvi. 4. and 2 Regg. vii. 10. Zach. xii. 7. LXX. The common translation appears to me inconsistent with all reasonable construction of ver. 70.

V. 70. an accuser, or slanderer: διαβολης: so our translators very properly at 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. Judas was probably intended to act a more considerable part on the trial of our Lord, if his sudden repentance had not defeated the design, as my invaluable friend Mr. Walker of Nottingham very justly remarks in vol. i. p. 274. of his excellent sermons: see my Evidences of Christianity, p. 171. 2d edition.

Ch. VII. v. 18. deceitfulness: αξιωσι: see the note on Luke xvi. 9. see also below, v. 24.

V. 21. at it: δια τούτο. I read with an interrogation, and connect δια τούτο of the following verse with this: so Acts iii. 12. Συνεργεσται εις τούτον.

V. 23. an entire man: έλευσεν. This seems to be said in contrast to the mutilation occasioned by the ceremony here spoken of.

The argument stands thus: "If that mutilating work be the preservation of the law, can my work of restoration be a breach of it?" This is preferable to the construction recommended in the margin by our translation, and at the same time more obvious and natural.

V. 28. This is more forcible with an interrogation, as taking up their own confession, and arguing from it.

V. 29. I come: οριστα: see the following note.

V. 34. I am going, or I shall go, as the altics—οριστα: and so elsewhere in this gospel. In the same manner οριστα: I come, or I go.—And so the Arabic, Ethiopian, and Coptic translators.

V. 38. The reader will observe, that in my acceptance the scripture, here intended, refers to the former clause of the verse and not to the latter; which is a figurative allusion only to the ceremony then performing. Possibly our Lord had in view particularly Deut. xviii. 15.

V. 39. There is a variety of reading in this verse; but, as it appears to me, not worthy of being specified to the reader.

V. 52. The construction of this verse is that, which I have so often mentioned, and shall mention no more: see note on Luke xi. 13.

Ch. VIII. v. 6. The words με τρωοντας, rendered by our translators—as though he heard them not—are disowned by the
ancient versions, and have all the appearance of an interpolated explanation of the action here spoken of.

V. 10. Is there no one to accuse thee? viz. Is none left to go and accuse thee before the judge?

V. 14. To make it introductory to the testimony here meant—viz.—the purpose of his life, and the manner of his death; and not rather the reason of the preceding assertion; seems to me at least, a considerable improvement of the passage.

V. 25. It is well known, that the phrase τὸν αρχιν is often used for omnino—certe—and the like. So Sophocles Elect. 441.

And Archestratus in Athenaeus vii. 14. and many others.

And our Lord appears to me on this occasion to intend an allusion to his former conversation, related in v. 45. I have endeavoured to make the passage clear according to my own ideas of the argument. The latter part of ver. 26. is explained by iii. 17. I am partly, however, inclined to think, that the words—οίς τῶν κοσμῶν—have got out of their place, and that the passage originally stood thus: But he, who sent me into the world, is true; and I speak what I heard from him.

V. 27. I think avtois in this verse should be expunged. There is no trace of it in the Arabic translator. And I take the construction to be, οὐκ εὐχεξηθοῦσα τῇ εὐθείᾳ τοῦ πατέρα αὐτοῦ: what it was that he called the Father. The Vulgate is paraphrastical, but express to the sense, which I have given: “Et non cognoverunt, quia patrem ejus dicebat Deum.”

V. 31. I prefer connecting αὕτως with the former clause of the verse in the sense, which the equivalent word bears in Luke xvi. 11. and elsewhere.

V. 37. thrioth: χαρις: see Elsner on this word.

V. 38. ye have heard: μανοματι: so the Ethiopic and Coptic versions. See also Bp. Pearce.

V. 40. The natural construction of our translation at this verse totally subverts our saviour’s meaning.

V. 42. I may defy any man to account for καὶ ἐσι in this connexion from any thing parallel either in this gospel or the rest of scripture: or from the phraseology itself. I have, therefore, omitted them in my version. And it is remarkable, that the Persian translator, who is perpetually diffuse and paraphrastic, and, when two different readings occur, sometimes expresses both, has taken no notice of these two words.

Should any one be disinclined to part with them all together, I can furnish him, perhaps, with no improbable conjecture, if he choose to adopt it, as follows: εἰμι γὰρ εἰ τοῦ Θεοῦ εἰρημένοι, ΝΑΙ καὶ ἐσι: even I, whom ye think so meanly of, and so much neglect.
V. 48. *listen* : *answer* : so as to obey and practice it.

V. 44. I take it for granted, that none will pretend to find either sense in the words or reason in the argument, from this passage, as it is usually read and translated: and I hope also, that both will very readily be discovered in the translation, which I have given. I have only presumed, that for so we should read so: no violent alteration of a little word: but for this, I acknowledge, I can produce no better authority than that of conjecture and the exigencies of the passage: and therefore I rely for justification on the reader's candour and on a modest hope of having restored sense for absurdity.

V. 45. Most of the old translators very properly give this turn to the passage. They probably followed some variation of reading.

V. 50. God, I apprehend, is here meant: see xii. 28.

V. 58. I have commented on this verse formerly elsewhere, and hope to add some further remarks hereafter; so that I shall only say on this occasion what is necessary to justify my translation; which will easily be done, beyond all possibility of contradiction from any one, who has a regard for the consistent interpretation of one passage from other passages perfectly correspondent in expression.

I have rendered the words εγώ εσμέν—I am he: viz.—the Messiah—the Christ: and the peculiar force of the present tense, in the usage of scriptural expression, is to imply determination and certainty: as if he had said: "My mission was settled and certain before the birth of Abraham." See Matt. xvii. 11. And the reader may observe, that our Lord is elsewhere spoken of, even after his arrival, as well as before, under the term εξομήνως the comer, or he who cometh.—He must observe also, that the translators violate their usual practice, in this place, by omitting he after I am: and for no other reason, than because their notion of Christ being the same as Jehovah, prevailed over their judgment on this occasion: their critical knowledge was no match for their superstitious prejudices.

In v. 24. of this very chapter, our Lord says to the Jews; Unless ye believe that I am, ye will die in your sins. That I am what? The most high God? No man will have the assurance to assert it, or to suppose, that our saviour could expect them to believe such a doctrine. No: but they would die in their sins, if they did not believe him to be the Christ, and receive him as such; to be the son of God, not God himself: see ix. 55. and abundance of such places. But the most unintelligent reader would think his understanding insulted by dwelling longer upon this point. And yet, though these established absurdities deserve no such attention, I will not grudge to point out another instance of this elliptical phrase in the LXX: Is. xlvi. 8. 10.
This same observation upon the phrase Ισαακε—εγώ ομω—is equally applicable to all the following passages; v. 38. of this chapter. iv. 26. Luke xxiv. 39. xxxi. 8. which last assertion is expressed at full length in Matt. xxiv. 5. εστι—he—must be supplied also in Matt. xxiv. 38. Other texts might be produced; but these are sufficient, and I wish the reader to consider them, and to judge for himself, whether the evangelist ever intended by the expression under examination to assert that Jesus was the most high God.

Much more have I to advance on the subject of this celebrated passage: but I have sufficiently justified myself, I trust, as a translator, and in this work I have not engaged to appear in any other character.

V. 59. There is a superfluity of expression in the original here; but the meaning is, I think, fully conveyed in my version.

Ch. IX. v. 7. wash thine eyes: ἐνέφυλα: literally wash thyself: but eyes will be very well included in the foregoing word τυφλός: see note on iii. 23. The direction, doubtless, was, to wash off the clay. Some of the ancients supply: go wash thy face. And so Νουνόμος—Νυνώσε τοιο ἵδοι.

What is enclosed in brackets, I esteem an intrusion into the text from the margin.

V. 8. when he used to beg: ὅτι παρασιτίζει: this reading appears to rest on the most probable authorities of versions and MSS. and to be less suspicious of interpolation, because less obvious than the other.

V. 17. inasmuch as: ὅτι: this seems to me to represent the evident signification of the question: and so the Arabic version. The reading of the Vulgate and Persic is not amiss—is for ὅτι: but I prefer the other.

V. 18. Several of the ancient translators make no mention of του ανθρώπους. The repetition is at least unnecessary in a translation.

V. 21. let him speak: λαλήσα: the future seems to have the power of the imperative in this place, as Matt. v. 48. and often elsewhere.

V. 27. ye did not regard me: οὐκ ἱκανοῦσατε: or did not listen: see note on v. 37.

V. 30. this one thing: ἄντων. I follow the reading of the Coptic translator, which, I have no doubt, is genuine. I find further confirmation of it in Wetstein, whither I refer the reader, who wishes to see more authority.

V. 33. no such thing: ειδος: so the Syriac and Persic translators very properly render, whether they read an additional word in the text, or not.

V. 37. I have adhered to the spirit rather than the phraseology of this passage, which is inverted and intricate. And so too in ver. 39.

V. 8. in my name: τῷ ὀνόματί μου: literally—instead of me. This is the excellently judicious observation of Dr. Owen; and to him the honour of extricating the passage from a real and important difficulty is wholly due. It had puzzled me, and would have puzzled me still. For this use of the preposition, see Mr. Hurd's Introduction to the writing of Greek.

V. 9. any sheep: τοις. I have before remarked, that our translators have destroyed the sense of several passages by their insertion of the word man.

V. 10. On this verse see Silva Critica, i. sect. 23.

V. 11. exposeth: τίτων: this sense is ascertained by what immediately follows, concerning the contrary conduct of the hireling. This exposure might eventually be the loss also of life: as below. See the note on 1 Cor. xiii. 3. And so I perceive By. Pearce to understand the place.

V. 18. a commission: εὐκράτεια, or I am authorized: though this is not so applicable to the laying down of his life as to the receiving of it again; and the passage is of that kind, adduced in my Silva Critica, ii. sect. 33. on Matt. xxvi. 29. In all the variety of places, where εὐκράτεια is used, it uniformly means authority, or privilege, or a delegated commission, conferred by some superior.

V. 22. I have observed elsewhere, that χειμων in this passage signifies, rainy, stormy, or wintry weather, as appears sufficiently from the context. So the hieus of the Romans. There is an opposite passage to this occasion in Vitruvius, v. 1. Basilicarum loca, adjuncta foris, quam calidissimis partibus oportet constitui, ut per hyemem sine molestia tempusitatem se conferre in eas negotiatores possint.

V. 24. On this verse, see my Silva Critica, ii. p. 99.

V. 26. and 27. The propriety of this arrangement is manifest of itself: see v. 4. 14.

V. 30. one thing: ἵνα: or the same thing. See xvii. 11. 22. 1 Cor. iii. 8. 1 John v. 8. passages perfectly parallel, and such as must deter every honest mind from every artifice of interpretation here, as far as the phraseology is concerned.

V. 35. be set aside: λογια: as improper, and making use of a wicked and unjustifiable expression.

V. 36. sanctified for his apostle: Ἰησοῦς χιλια κοσμοτιμῆι. This is only a hebdymes. To sanctify, in scriptural language, is to make fit, or qualify, for a particular purpose. So the author of the epistle to the Hebrews calls Jesus an apostle, iii. 1.

CHAPTER XI. v. 4. I understand ως here to be equivalent to ὅπως: and Jesus to intimate, that his sickness would not have been suffered to terminate in death, but for the great purpose here speci-
JOHN.

9d, of confirming his own character and mission by such an extraordinary display of divine power.

V. 10. I refer with Mr. Hallett very to *ἀργυρόν*.

V. 16. The turn, which I have given to this verse, seems to me the most suitable to the context. See ver. 8.

V. 25. the resurrection unto life: *ἡ ανάστασις ἐστιν ἡ ζωή*; this is evidently a hendiadys.

V. 26. The phraseology of this verse is like that in Matt. vii. 21.

V. 27. I repeat ὅτι ὅτι that thou art, to avoid the ambiguity arising from a remoter antecedent to the relative, and because these were distinct titles of the Messiah.

V. 28. *κλεῖς* secretly, or privately, is evidently better connected with *σιώπην*; see v. 19.

V. 33. I have given the only sense to this passage, which the use of *ἐφημερίζεσθαι* either in the N.T. or profane authors, or the explanations of lexicographers will admit: and surely a very good sense; which exhibits our saviour as affected by all the sensibility, which friendship and the lamentations of the company could excite in a compassionate mind; and endeavouring to conduct himself on the occasion with becoming fortitude. He was at this conjunction also *συνεργός*—Luke xxi. 44. Though my version has not so much simplicity as I could wish, it conveys, I think, the full meaning; which is always my first object.

V. 34. I had sometimes rendered *συμβολή* by teacher, and sometimes by master, merely for variety. Abundance of passages prove, that either is equally proper: see xiii. 13.

V. 48. That *this place* means the temple is evident from various passages, which show, that these councils were usually held there; see Acts vi. 14. xxi. 28. Matt. xxvii. 5. Some probably may be of opinion, that Jerusalem at large is meant. *Apharos* in his epistle, quoted by Eusebius, Ecc. Hist. i. 13. calls Jerusalem by the phrase *τοιοῦ τετελειωμένον*.

V. 51. 52. I leave these two verses much as I find them, and reserve some remarks, unconnected with the translation, for another opportunity. As they now stand, I cannot adequately comprehend the clear purport of them.

Ch. XII. v. 3. *pure: πιστικόν*: viz. unadulterated. Hor. ep. i. 2. 54.

SINCRERUM est nisi vas, quodcunque infundis, acescit.
And Virg. Geo. iv. 283. *insincerus cruor*. See also Geo. ii. 466. Pers. sat. ii. 64.

V. 6. *used to steal*: *σταῦρον*: literally, *used to carry away*: see *Toup* in Suid. iii. voc. *Tīsopos* and also below, xx. 15. So the Latin word *tolio*.

V. 9. I have given rather the sense of this verse, than a strictly literal translation of it.
V. 10. had determined: ἐνεπειστέθη: so the elegant scholiast on the Hippolytus of Euripides, v. 776. Ἀναφέρεται πρὸς τὴν σταθμ. καὶ εὑρίσκεται ὑπάρχων τῆς συχνοῦ ἙΒΟΥΛΕΥΣΑΤΟ.

V. 17. Some MSS. and versions read ὅτε when: but I think this variation was first introduced by some scribe, who did not comprehend the purport of the circumstance here mentioned; which is also entirely obscured in the old translation. Nothing can be clearer, than that the evangelist is assigning a reason for the great multitudes, which accompanied him. The context demonstrates this.

V. 24. this grain: ἡ καλέμος: an elegant designation of himself; on which circumstance the propriety and beauty of the article depends in this place.

V. 26. let my servant be: ἢ διακονός: so I understand it, as an exhortation to suffer contentedly in our master's service: see Luke vi. 40. and below, xv. 20. and similar passages.

will reward: τιμῇ: so Dr. Campbell: which I prefer as somewhat more plain and determinate. Both the verb and its substantive have this sense elsewhere: see 1 Tim. v. 17.

V. 27. 28. In this passage I follow for the most part the commentators in Bowyer. But some connecting particle seems to have introduced originally ver. 23. and this agrees with the Persian version. The same translator, contrary to his usually diffuse manner, suppresses the clause ἐκ τῆς ἁπάν τοῦτος. He at least regarded it very properly, as only explanatory of ἡμῖν τοῦτο.

V. 31. The reader will perceive, that I understand this verse to be spoken by Christ concerning himself; and certainly much more suitably to the scope and connexion of the context. Compare xvi. 11. and Rev. i. 5. and for the phrase ἐν ἑαυτῷ, see note on Luke vi. 22.

V. 32. after: ἀνὴρ. So several of the old translators; but, whether they read ἀνὴρ, or rightly put this construction upon the present reading, I cannot determine, nor is it material to know.

V. 36. showed himself in public no more: ὅπως: viz. passed the remainder of his time in private with his disciples.

V. 37. they did not believe: σὺν εἰσίτωσιν. In my opinion, the imperfect tense in this place carries with it a peculiar force and significance, which we cannot express with any sort of brevity in our language. By a modern phrase we should say: Many were not in the habit of believing on him: viz. though he gained some converts, there was not a constant accession of them, as might have been expected from his regular preaching and successive miracles. Some scribes, sensible that this tense had its meaning, but unable to discover it, substituted εἰσηπέμενεν.

V. 39. It is well known, that Ἰουδαῖος is often equivalent only to Ἰσραήλ: and I saw no good from preserving the Jewish idiom of expression either in this passage or any of the parallel passa-
ges in the N. T. but rather chose to adopt that form of expression, which, I apprehend, the evangelist himself would use at this day in our language, with precisely the same idea of the fact itself. We must abandon every principle of common-sense, as well as every rule of good criticism, to restrict to a literal version, on every occasion, the phraseology of scripture: see Jerem. xiii. 23. Luke xiv. 20. 1 Cor. ii. 14. See also Bp. Louther on Isaiah vi. 9. and a variety of similar places.

V. 41. the Glory of God: τὸ δόξα του Θεου. This is the express reading of the Coptic version; a version inferior to none of the ancients in accuracy, unless possibly to the Syriac. Now if any man should say, that I am led by prejudice upon this occasion, I maintain, that αὐτοῦ must be interpreted of God and not of Jesus, and by this argument, which I desire the caviller to answer, if he can. Whosoever compares the original of Isaiah must be satisfied of the immediate and proper reference of the passage to the Jews of the prophet’s own time, and that our evangelist and his predecessors quote the passage merely in the way of similarity and comparative application. If so, how is it possible, that the glory here spoken of, which is no part of the application, can be any other than that mentioned in Is. vi. 1.?

Besides, the Lord—the king—Jehovah of hosts—is the nominative case to τετραβάσατι in the context of Isaiah, and throughout the passage: and therefore is the only antecedent to αὐτοῦ, if we retain that reading, in all true construction of language. This appears to me undeniable.

of him: τις αὐτοῦ: viz.—of his blinding their eyes and darkening their hearts.

V. 49. command and teach: εἴτε καὶ λαμπάς: viz. says Mr. Markland, my miracles and my doctrine. The Persic translator so renders εἴτε.

Ch. XIII. v. 1. at the last: εἰς τέλος: meaning that particular proof of regard and condescension, which he is going to relate.

So Manetho, i. 269.

Ἐν τούτων περιτευ ΚΑΙ ΣΕ ΤΕΛΟΣ ΕΠΟΡΟΝ ΑΘΡΩΣ

V. 2. when supper-time was come: δείπνου γενομένου: compare v. 26. with Matt. xxvi. 21.—24. and so most expressly several of the eastern translators.

already: ὅπως: viz. some time ago: see Matt. xvii. 12.

entered: βεβλαμμότος: this word, with its compounds, has this meaning very often.

V. 4. from supper: εἰς τοῦ δείπνου. The sequel seems to prove this the true translation here, though, it must be owned, the phrase has usually, if not always, elsewhere another meaning. So εἰ δείπνου ὑπόν: sleep after supper: Eur. Hec. 915.
V. 7. when I have done: μετά ταῦτα: literally—after these things; viz. "I shall explain to you the meaning of this action presently;" which he accordingly does in ver. 14. where he declares, that he intended to teach them by this emblematical ceremony a lesson of humility and benevolence. Bp. Hurd in one of his sermons has undertaken to shew, that Christ intended to teach something more; but for my part I had rather believe Christ himself as the interpreter of his own intentions, than the most ingenious preacher for gain in the universe.

V. 10. he, who hath bathed himself: ὁ λαυμανός: So Dr. Campbell very properly understands it: see note on v. 4. And there is a comparison in this verse. He, who has bathed himself, is clean for the day, except his feet, which would contract dust, and were usually washed after going out: and in the same manner the body, or greater part, of the disciples were pure: but Judas, or the feet, was not.

V. 12. consider: γνωρίζετε: this address appears to me much more forcible and striking in the imperative mood. Or learn—understand—what I have done for you. And let the reader observe, with what solemnity Jesus directs their attention to his explanation of this parabolic action, which immediately follows: so that to interpret this conduct of any other doctrine, distinct from humility, and condescension, and brotherly love even to the lowest offices, is the most unauthorized and impertinent comment, that could possibly be devised.

V. 18. I connect καὶ αὕτη with this verse. I see no advantage from its former position. See i. 52. Rev. xiv. 13. And καὶ αὕτη may be rendered, either soon, or afterwards. Indeed the word always signifies something future, though ever so shortly to come to pass: hence, in my opinion, it cannot be joined to ver. 19.

V. 19. am he: εἶμι: viz. he, who was to come—the Messiah: see note on viii. 58.

V. 21. within himself: ἐν τῷ πνεύματι: literally—in his spirit; or, as we say, in his own mind. The same notion is expressed by—my soul is troubled—xii. 27. and by—he troubled himself—xi. 33. So in Luke, the man, who is talking to himself, addresses his soul, xii. 19. And I enter into this justification merely for the satisfaction of the unlearned reader; to the learned, nothing is better known. See Luke i. 47. x. 21.

V. 23. See for an explanation of this verse the note on Luke vii. 38. To be sure the Oxford literati have immortalized themselves, by their exceptions to Mr. Troup's note on Theocritus xiv. 37!

V. 26. the piece, i. e. of bread: τὸ πρᾶσιν. So πρᾶσιν, αὕτη: Suidas: see Wetstein. So the orientalists.

V. 28. for what: πρός τι. This is a familiar mode of expression with us, and precise to the original; and therefore I have banished the interpolated word intent.
V. 31. hath been glorified: γίγνεται: viz. in some measure already, by the miracles, which he has performed, and the converts, which he has gained; and by the whole tenor of his life and doctrine. He means to signify, that his career on earth was finished. Compare xvii. 4.

V. 32. I was necessitated to give this change to the construction, because of the ambiguity of the antecedent in a regular translation, which obscures the passage. For I look upon Jesus to be meant by το ισπέρ: and the glory peculiarly his own was the glory accruing from his incomparable behaviour through the course of his last sufferings: and this glory might justly be so denominated in contradistinction to those miraculous performances, which he always speaks of as the sole and immediate acts of his father, but of himself in that case only as the instrument.

V. 34. I join the arti of the preceding verse with this, and so the Persic version: and I have also attempted to give the sense more clearly and free from embarrassment.

Ch. XIV. v. 1. put your trust in God: πιστευ&iota; ποι Θεό—It is an exhortation to prepare them for believing the promise, which immediately follows. The old translators are unanimous in adopting the imperative mood. So also, perhaps, Nønnus:

Ἀλλά ἴπτε ναί εἰμι πιστεύ&iota;.

V. 2. It is plain enough from the ancient versions and from Nønnus, that a variety of reading had long ago taken place in the words—εἰ δὲ μα, εἰσόδοι εἰς ὑμᾶς. This is also, I think, as plain, that there is something very strange and quaint in the usual acceptation of the passage, and in that declaration—if not, I would have told you: a declaration, perfectly unaccountable to me, and manifestly spurious: totally destitute of every scriptural appearance. I, therefore, adopt without hesitation the reading of the Ethiopic version, which gives that emphasis and solemnity to the passage, which the present circumstances lead us to expect. The words of his MSS. were probably—εἰς, εἰς ἐν ὑμᾶς: see Matt. xxiv. 25.

V. 6. The construction here is the same as at xi. 25. See Heb. x. 20. Acts xxiii. 6.

V. 9. do ye not know? εἰς εἰσόδου: This is more uniform, and the reading of some MSS. and several of the ancient versions: otherwise an alteration of no moment.

V. 10. I follow here the Ethiopic version, which gives a greater uniformity to the passage, disjointed before and imperfect.

V. 16. Even in its present position, I join the clause—εἰς δὲ&alpha; εἰς τῷ νῦν—with the following verse, because of the evident propriety and emphasis of a repetition of words, enforced by an additional circumstance of importance: whereas a repetition of part of the preceding verse, divested of this appendage,
would be very flat and naked, and a great sinking in the composition. I am of opinion, however, that some scribe, offended by the quick recurrence of the same declaration, and not discerning the force and beauty of it, interpolated the clause in question; when it originally stood between the latter μοι and εμοι.

Vv. 18, 19. I connect these two verses, as some of the eastern translators have done, to the great improvement of the passage.

orphan: ὀρφάνως. I do not see, why we should not retain this expressive word.

V. 23. εἰς αὐτός is much better omitted, with some MSS. and the eastern versions. It interrupts the argument.

the pronoun—μοι—should come twice, or not at all. I follow the Ethiopic.

The conclusion of this verse might be more exactly translated thus: If ye loved me, ye would have rejoiced at my going to the father: for the father is greater than I.

V. 30. By the ruler of this world he means himself, if I am not much mistaken: see note at xii. 31. and observe, he speaks of what he shall be, when he comes again, not of what he then was: compare v. 18. xvi. 16. xvii. 2. Matt. xxviii. 18. Phil. ii. 9. and many other places. And how often does he speak of himself as the son of man in the third person? Nummus understood our Lord to intend himself by this appellation in the twelfth chapter:

Nuν ζηδεύον κομματια πελει κρίνων: ας τι μαι ανθων
Αρχας άληθερου διδακτιι εκτοι κομματι. C. xii.

V. 31. I look upon this passage to be equivalent to Luke xii. 49. 50. and to John xvii. 4. 5. All that remains is, to justify my translation. Now εἰς has a great variety of constructions; and the phrase in this place—εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς—seems the same as εἰς εἰς εἰς—or—τρικάθεις εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς—in pudore sum. Eur. Supp. 164. and ἀπει τι, or πεπε τι, εἰς εἰς—in aliquā re esse, vel versari: Αἰ. Αν. p. 745. ed. Lond. et Xen. Anab. p. 369. ed Steph. And εἰς κατακόριος—i.e. τρικάθεις κατακόριος: Soph. Antig. 805. which is a common phrase in that and other Attic authors.

Ch. XV. v. 2. On this verse see my Silva Critica, part ii. sect. xvii.

V. 5. I have left this verse in its original construction. The regular mode of expression would be this: I am the vine; ye are the branches: whilst we continue, therefore, together, ye will bear much fruit.

bear no fruit at all: μωμος εἰς εἰς: literally bear nothing: see Matt. iii. 10. and other places.

V. 6. Several of the old translators saw, through an obscure phraseology, the true construction as it is represented in my version.
JOHN.

V. 8. I see no possibility of making proper sense of this verse, but by supposing ἔχεις ἄνθρωπον to be equivalent to εἴπεται σου, in Matt. xi. 26, and it seems to me very capable of this significance. The verb more properly signifies also—to think proper—to look upon—in Rom. i. 21. Heb. v. 5. Nor do I think, that the construction of ἴσω will suit the common translation, any better than the tense in which the verb is exhibited.

V. 11. Our translators, by joining εἰ ἴσω to μείνῃ instead of ἴσως, have much obscured this passage.

V. 16. I look upon εἴπεται καὶ κατέβησεν—ἐπὶ τῶν ἱμάτων—to be that common Hebrew idiom, Gen. viii. 5.—pergatis fructum ferre. Προ& οδηγίως 61.

V. 17. Several of the ancients thus understood this verse: nor is there any occasion to suppose them to have read πετος: the plural number is often used as the singular in these languages.

V. 18. more than you: προτῷ οὕτω; so I understand the phrase: see note i. 15. Some transcribers, not apprehending this significance of the word, and seeing no use from ἴσως in the common accception of it, omitted ἴσως in their copies.

V. 20. The parallel passage of Matthew, x. 24—26, to which our Lord refers, is of itself sufficient to prove, that I have given the only true sense of this passage: but what follows in the next verse—all these things—demonstrates this beyond all possibility of dispute. The old translation introduces the most palpable contradiction into the context. Some, therefore, have been willing to annex a bad meaning to τῆς— that of a malicious watching, or observing: but this would contradict the uniform usage of our author: see viii. 51, 52, 53, xiv. 24. and many other places: and, I apprehend, of every other sacred writer: which creates a considerable difficulty to this interpretation. Πετος would have done very well here: see Mark iii. 2. and others: but I find no authority, that will justify the substitution of this word. I will give, however, what confirmation I can to this interpretation of τῆς, which is a sense required by the passage; and then leave the reader either to acquiesce in the text as it now stands, or adopt what I shall afterwards propose to his consideration.

Τῆς, a word equivalent to τῆς, has the sense, which τῆς should have here, in a corrupted passage of the Ion of Euripides v. 615. though the word in question seems free from suspicion: to this I refer the reader. But what is more to the purpose, on this hemistic of Apollonius Rhodius, ii. 28.

--- -- -- ---  οὐκ οὕτωι οὕτωι εἰς —

the scholiast thus comments: Φαίνει του λεπτον τρευτέντα μενον ΤΗΡΕΙΝ τον τραυτην.

Let these remarks avail what they can; but, as I said before, the grand obstacle to this solution is the constant usage of our evangelist himself: in my opinion, therefore, the text should thus
be restored: ἔς ὁμ ἜΔΙΩΣΑΝ, καὶ ὅμας ΔΙΔΙΟΥΣΙΝ. 'ἴπτε ὁ λεγόμενον ΕΠΗΡΕΆΣΑΝ, καὶ τὸν ὑμετέρον ΕΠΗΡΕΆΣΟΥΣΙΝ. See these two words again connected in Mat. v. 44. It is remarkable too, that one MS. has ἐπηρεάσατο for ἐπηρεάσατο: which comes nearer my conjecture.

V. 21. I have given this turn to the verse, that the reason, which is contained in the last clause, might present itself without ambiguity.

CH. XVI. v. 8. will persuade: ἐλεγκτο: or convince.

V. 13. It will be plain, I think, to those, who compare the former passages, that παρακαλοῦς is the substantive of σωτηρία, not mentioned now, because so explicitly spoken of before, as to admit no uncertainty of meaning: see xiv. 26. xv. 26.

the things now coming to pass: τὰ σειρήματα: for these, viz. his sufferings and death, were the things, which the apostles were the least able to digest and comprehend: see Luke xxiv. 21, 25, 26, and so below, v. 18.

V. 16. on the other hand: πάντως: see note in my Commentary on Matt. iv. 7. We say now—on the contrary.

V. 23. The former part of this verse seems to refer to what had just taken place, v. 19. see also v. 30. signifying, that then their doubts would be cleared up.

V. 32. ye will go: σκοπίσατε: or separate yourselves: an elegant expression. So Homer Od. A. 274.

μνημονίας μεν εἰς σειτάρια σκιέναιας αἰνέχσι:

i. e.—to separate themselves: ΣΚΟΠΙΝΣΟΕΑΙ: Schol. and again B. 252. See also II. A. 487. and the scholiast there.

CH. XVII. v. 3. I look upon εἰς to be understood in both the clauses of this verse; see xx. 31.

V. 5. therefore: ὥστε: i. e. ἡ: making an inference from what preceded; and not, in my opinion, the adverb of time. Several of the old translators saw this inference; but, whether comprised in ἦν or ὥστε, it is not material: and the glory and dignity of Christ are constantly represented in scripture as the consequent reward of his meritorious conduct upon earth: a truth, which Arius would do well to consider.

with thyself: παρὰ σεαυτῷ: i. e. in heaven: laid up for me there: in contradistinction to the ἐκ τῆς γῆς of the foregoing verse: see Matt. vi. 1. i. e.—give me the completion of glory, the reward of my obedience.

thine own glory: παρὰ σεαυτῷ: I connect it with δικαίος, though this is not essential; and we might render—that glory, which I had of thine own: and I suppose the author placed it thus distant to prevent awkwardness and ambiguity by coming too near παρὰ σεαυτῷ. I look upon it to be equivalent here to παρὰ σεαυτῷ. Polyb. p. 696. ed Casaub. ἰδιάκινητον καὶ διπλάσια των ΠΑΡΑ ΣΟΥ
where, if I mistake not, των οὐν would have been equivalent: τοῖς civibus.—I am solicitous about nothing on this occasion but to ascertain the phraseology: for what this glory is, we are not obscurely told in v. 22. whereby it appears to be of a kind not peculiar to Christ: as God's love also for him was: xvi. 23.

V. 9. The request here meant, I apprehend, is that spoken of in v. 5. which had his disciples particularly in view, and not the generality of the Jewish nation, who remained unconvinced by the glory of his character and resurrection: see xxi. 25. xii. 30. Hence the distinction between this passage and v. 20. which refers hither.

V. 10. thereby: εἰς αὐτοῖς: i.e. τοῖς οἴοις. Indeed, by putting the intervening clause in a parenthesis, we might refer it to the apostles: but this makes an obscure construction, and, in my opinion, not so clear a meaning.

V. 11. one: is: literally one thing: viz. firmly united in obedience, love, and virtue, as my disciples and thy children. See note on x. 30.

V. 12. the son of mischief: οὗτος τὸς αἰματικὸς: a Hebrew phrase for a destructive—pernicious—person: upon which mode of speaking, see my Commentary on Matt. v. 9. 'The Greeks say ὁ ἱέλως.

V. 13. I have removed the hyperbaton of the original, though it might have been preserved by a parenthesis, and rendering—καὶ λαλῶ—though I speak: but what I have given is clearer. And τὴν καρδίαν τὴν εἰρήνην—undoubtedly means—their joy and satisfaction with regard to me: τὴν εἰρήνην: i.e.—τὴν εἰρήνην: see xvi. 22. 33.

V. 17. prepare: ἐγινομεν: see note on x. 36. and I consider as to be used here for εἰς: as they are interchangeably in a hundred instances: at least a good sense seems to arise from this interpretation, and from connecting this verse with the preceding. "As they have a spiritual office, distinct from the businesses of this world, to execute; prepare them for it by the communication of that truth, which my resurrection in particular will convey to their minds."

V. 19. It is impossible to give an intelligible translation of these passages, which allude to purifying ceremonies unknown to our religion and customs, in the uniform phraseology of the original: see note on v. 17. Heb. ix. 13. 23. The Greeks had similar usages, and of course similar expressions: see Herodotus i. 164. which will throw light on 1 Tim. v. 4.

V. 21. The construction of the Greek is somewhat irregular, but certainly conveys the sense here given.

V. 24. I refer πρὸ καταθλίαν μνήμην to δοξῆν in conformity to v. 5. though this is immaterial as to the interpretation of the passage.
NOTES ON

Ch. XVIII. v. 20. all: παντες: so I read with most of the ancient versions and many MSS. instead of παντοις.
V. 36. but, or so then: μη δε: see note on xvii. 5.
V. 37. so thou art a king then? A kind of assenting question, for a more explicit acknowledgment of his former declaration. So Dr. Campbell rightly understands it. This appears from our Lord's reply.
V. 38. what is truth to me? τι εστιν αληθεια; viz. what have I to do, as the Roman governor, with a person, who teaches thus? Our government is in no danger from him. See Acts xviii. 14. 15.

Ch. XIX. v. 11. I leave this verse as I found it, for want of sufficient authority to establish my own opinion. I believe the passage to be ill read and ill understood. All the old eastern translators seem to have read—διδασκαλος—except the Arabic, who read probably—διδασκαλος μη. The true reading I suspect to have been—ει μω των διδασκαλοι— and I would thus translate the passage: Thou wouldst have had no power over me, unless I had been given to thee from the first: a meaning, that will be explained by Matt. xxvi. 54. Luke xxiv. 26. 46. John xviii. 11. &c. And for another—consult Luke i. 3. Acts xxvi. 5. and especially ii. 23.
V. 25. As we render Ιουσαυς: Ναζαρηνος—Jesus of Nazareth; and similar expressions, which denominate a person from the place of his residence or nativity, in the same manner: so we ought to render—Μαρια η Μαγδαληνη—Mary of Magdala: see Matt. xv. 39.
V. 26. he loved: γασιν: viz. used to love and still loved: but our language cannot express this power of the imperfect tense: so xx. 2.
V. 35. I have put the hyperbaton of this verse into order: and I understand Jesus by εκεινος. Our evangelist makes a solemn appeal to his master for the truth of this most curious and important fact; which he thought worthy of mentioning with particular distinction also in his Epistles ii. 5. 8.

Ch. XX. v. 2. our master: του πατερος: so the Syriac, Persic, Ethiopic, and Coptic versions: as in v. 25. except the Coptic: and so xxi. 7.
V. 16. teacher: διδασκαλος: or rather my teacher: but I look upon this gloss to be spurious, and inserted from the margin.
V. 17. meddle: εξερχομαι: she was probably going to embrace him: but he wishes her to go immediately to the disciples; and signifies that she need not doubt of seeing him again, because he was not going to leave them finally just yet.
V. 22. the holy spirit: πνεύμα ἁγίου: literally—a holy breath: viz.—"a divine power and commission to preach the gospel."

V. 27. feel, or try: εἰσί: so the Hebrew בָּעַל.

V. 28. This exclamation is in the vocative case: for so these writers often express themselves: see Matt. xi. 26. and many other places. And I look upon the full construction of the passage to be this: Καὶ εἶτεν αὐτῷ ὁ Κύριος μου καὶ εἶτεν ὁ Θεός μου: so that the—καὶ—is put in by the evangelist to distinguish the two exclamations, and is no part of what Thomas said. Of this also we have already met with a variety of specimens: see Acts i. 20.

V. 31. I prefer the order of the Arabic translator in this place: And that ye may have life through this belief in his name.

Ch. XXI. v. 9. a fire: αἰθραίας: so also xviii. 18. See Wetstein.

V. 11. went into the boat: ἔβηλεν: see Mark vi. 51. and above, v. 3.

V. 15. I have remarked at large upon this passage in my Internal Evidence of Christianity: remark xxvii.

V. 25. See this translation justified in my Silva Critica, part ii. on the passage: page 46.
NOTES
ON
THE ACTS.

CHAP. I. ver. 2. I follow the construction of the Syriac and Ethiopic versions; which seems to me most natural and obvious.

V. 7. those seasons of time, or the exact time: ἡμέραι εἰς ἡμέραν: the same, I apprehend, as ἡμέραι νυκτὸς, or νυκτὸς ἡμέρας: and equivalent to the translation which I have given.

V. 10. Several of the ancient versions thus correct the first clauses of this verse: And, while they were looking steadfastly, as he was going towards heaven. It is not material.

V. 14. I omit ὁ ἦμερος in conformity to some MSS. and the Syriac, Ethiopic, Coptic and Vulgate versions; whose concurring testimony is always with me of very great weight.

V. 16. brethren: ἀδελφοὶ: as ἀδελφοὶ Γαλιλαίοι in ver. 11. are Galileans, and ἀδελφοὶ πολίται are citizens, &c.

V. 18. This and the following verse are undoubtedly the words of the historian, explanatory of Peter's speech to the Christian world at large: for this circumstance must have been too well known to that company to require any mention of it by Peter. And upon this passage I have particularly spoken in my Silvæ Criticæ, ii. sect. 84. and v. sect. 212. and Evidences of Christianity, remark xxxi.

V. 20. the book: βιβλίον: properly a book; because the Psalms were divided into various portions or volumes: see Heb. x. 7.

V. 25. this service of an apostleship: τὰς ἱκανίας ταύτας ἐν αὐτοῖς: a headyades, after the manner of those writers: see v. 17. Rom. i. 5. and note John x. 36.

left: παρασκευή: the word implies merely a change of place in this use. Our translation is quite wrong: see 2 Ep. John, 9.

CH. II. v. 1. Or—and, when the fiftieth day after the passover was come.

V. 3. distributing themselves: διαμετράζοντες: viz.—dispersing themselves towards each person in the room; as the Coptic translator understood the word: and it is a much more elegant and proper sense.

V. 6. upon this noise: γίγνεσθαι τὸν τάφον ταύτας: for the wind seems to have been heard by the passengers in the street; and the wonder, of their speaking these languages, by degrees brought
THE ACTS.

many others together: for I look upon the ἵνα to give the reason of their coming in crowds, and καὶ ὑπὸ to be a sort of hendiadys, as I have expressed it. So the Arabic translator appears to have understood the passage.

V. 21. The phrase ἐπικαλεσθήσαι τὸ ἱερὸν Κυρίων to call upon one's-self the name of the Lord—is in very many instances a Hebrew phrase for a religious man—one, who acknowledges the being and providence of God—one dedicated to his service: see Deut. xxvii. 10. 1 Kings viii. 43. Psalm lxxix. 6. Acts xv. 17. James ii. 7. 
will be preserved: ἐπονυμήσει: see Matt. xxiv. 13.

V. 23. when ye had mocked: προτασιάσης. We are much indebted to the Arabic translator for preserving to us this excellent and genuine reading, instead of that insufferable word προστασιάζει. This ridicule was a circumstance by no means to be omitted: see Matt. xx. 19. Mark x. 34. Heb. xi. 36. And the πανίμα— the ungodly men—are the Romans, called often so by the evangelists: ἀμαρταλωτοὶ: strangers to the Jewish law, as 1 Cor. ix. 21.

V. 24. On the metaphors of this verse, see my Silva Critica, ii. sect. 99.

V. 25. concerning: ποιήθη αὐτῷ was often used: see Heb. ii. 7. and ἔδωκεν παρθένον: i.e. τίνα, I apprehend.

V. 26. body: σώματος: see note on John vi. 51.

V. 30. The words—to ἐκατερομοίβησεν ἀπαρτήσεις τὸν Χριστὸν—are a manifest forgery, which absurdly anticipates and destroys the reasoning of the apostle; and are disowned by many MSS. with all the ancient versions but the Arabic.

would set: σεβομαι: or should sit: it may be either.

V. 33. The old translators understood διέψας as εἶ διέψας: and very properly in my opinion: see Rom. viii. 34. &c.

V. 39. your furthestmost posterity: τὸν συναγωνίαν: this meaning is, I think, undeniable: for I know no other sense, in which Peter at present could make this declaration. The same phrase indeed occurs in Eph. ii. 17. and is intended to signify the Gentiles; but the subsequent history x. 34. will not allow that interpretation here.

V. 41. I look upon ἀποτίμησιν as an interpolation, because the sense, which it is intended to convey, is comprehended in the scriptural use of ἀποδίδομαι and ἀποδέχομαι: a peculiarity not observed by some injudicious scribe; who had discernment to see what the scope of the passage required, but not learning enough to discover the completeness of the phraseology. The Coptic, Vulgate, and Ethiopic versions do not own the word.

V. 42. of bread: τὸν ἄρτον: literally the loaf: viz. the eucharistical loaf, thus spoken of in terms of emphasis and distinction.

V. 43. In the Vulgate and Coptic versions this verse ends
with a clause similar to the first. I have no doubt but the words
—συντικάς δι' χαρίν ὑπόκειστο—should follow the clause, which it
now precedes, as the consequence of these miracles. I have
modelled my translation accordingly.

V. 46. at home: κατ’ οίκον: in private, in opposition to their
devotions in the temple.

V. 47. I follow the old translation here, though I doubt its
suitableness to the scope of the passage. I should prefer the
following, equally agreeable to the original: Praising God, with
thankfulness, before all the people.

—And I see no way so good of disposing of—στὶς τε αὐτὸς—as
connecting it with προστιθέν, as the Coptic translator has done.
As for the omission of—τὴν εἰκόνα—that seems to have arisen
from the inability of the scribes to reconcile these phrases togeth-
er in the same clause.

Ch. III. v. 11. The words, which I have here omitted, are not
found in any of the ancient versions, except the Arabic.

V. 12. ability: ἕκουσίς: this is the reading of the Syriac and
Vulgate, and appears to me preferable to the other.

V. 13. author: Αρχηγός. We have no word in our language
equivalent to this in its various acceptations. It means here,
one, who first in his own person exhibited an earnest of immor-
tality—τὸ ζωή. The notion is otherwise expressed in 1 Cor.
xv. 20.

V. 20. of old appointed: προηγημένοις: which is the reading
of various MSS. and of the Syriac and Arabic versions: and this
sentiment was calculated to ingratiate the Jews.

V. 22. listen to, or obey: ἀκούστε: the future is here again
used for the imperative: a common idiom of speech in these and
other authors, as I have remarked before.

V. 25. I look upon Mr. Markland's most ingenious alteration
of προφτασις for προφτασιν to be undeniably the genuine reading;
very early expelled from the text by scribes not aware of this
elegant oriental phraseology: though it be not authorized by any
MS. or version hitherto examined. See the note in my Comment-
tary on Matt. v. 9.

V. 26. appointed: ἔστω τε: I render thus merely to avoid
ambiguity: see v. 22.

Ch. IV. v. 9. welfare: εὐργεία. I look upon the following
clause—εἰ τινὶ σώσεις εἰς τοὺς—to be explanatory of this word;
and to fix its meaning. See also Bp. Pearce.

V. 13. common men: οἱ ἰδιωτα; i.e.—privati—è plebe; and,
by consequence, generally unlearned.

V. 16. The Syriac and Coptic translators read the words
φανερός and γινεται mutually transposed: which I follow, as the
original position of them.
THE ACTS.

V. 31. that doctrine: τὸ λόγον: viz. the resurrection: see v. 2. 20. 29. 33.
V. 32. regarded: εἶδος: see the note in Musgrave’s Euripides, Hippol. 882.
V. 33. great favour: χάρις μεγάλη: viz. from the people, in consequence of their efficacious testimony to the resurrection of Jesus: see ii. 47. Nor does γαρ in the next verse make any inference: and so the Syriac, Ethiopic, and Arabic translators.

CH. V. v. 8. for no more: τοῦτον. Thus Euripides Hippol. 814. τοῦτον ἐστιν: we know thus much and no more.
V. 12. I have ventured to transpose the first clause of this verse without any other authority, than the manifest exigence of the passage, which is hereby rendered plain and regular. And all the perplexity occasioned by the 13th verse is most happily removed by adopting the reading of the Ethiopic translator, who often has preserved genuine words, corrupted in all our MSS. τοῦ λαοῦ, οὗτος εἶναι ἀνασκόνων (Castell in his Lexicon thinks ἀνασκόνως autov). And the τοῦ Κυρίου in v. 14. undoubtedly belongs to πιστισσόμενος. All this passage has occasioned much difficulty to the best commentators, who have attempted in vain to make it easy and intelligible.
V. 17. spite and envy: ζωλοῦσα: I could not otherwise give the full sense of the original in plain language.
V. 20. Instead of ταύτας, the Ethiopic, Syriac, and Coptic versions have ταύτα: and very properly in my opinion, as the former reading is altogether inadmissible.
V. 24. Some MSS. and the Coptic, Ethiopic, and Syriac versions omit the words ὅ ὑπὲρ ἑαυτός.
V. 30. I understand τῆς ἡμέρας here in the sense of ἀνασκόνως in iii. 22. and 26. which sense I could not otherwise express. See also xiii. 32. Matt. iii. 9. John vii. 52. and elsewhere.
V. 31. I look upon τὴν δέξιαν here, and ii. 33. to be for ὅποια δέξια: see Psalm lx. 3. LXX.
V. 33. they kept gnashing their teeth: δισειοντο: or were exceedingly enraged: but there seems more beauty in preserving the figure, conformably to the genius of the original writers.
V. 34. to stay: παῦσαι: this seems the easiest construction of the language: see xv. 33. James iv. 13.
V. 35. I follow the construction of the Syriac and Arabic versions.
V. 36. The Arabic, Ethiopic, and Syriac translators seem to have read—τίνα ταυτόν μεγας: but the adjective is by no means necessary to the sense, though convenient to the composition; which is more inharmonious and disjointed without that addition, than agrees with the taste of so good a writer. Theoc. xi. fin. 79. Gotz. 39. 39. 6.

See viii. 9.
NOTES ON

V. 38. I have translated here as if the last clause were a ἀκε- αὐθανάσας, as vii. 10. but I am inclined to think, that the passage stood originally thus: καὶ ἡ ἀκροβατεία τῇ ἀρχῇ αὐτῷ, το ἀγαθόν τοῦ ἀπελευθέρωσεν.

Ch. VI. v. 3. I think ἀγιῷ an interpolation: and so the Coptic version. Compare Exod. xxviii. 3. Isa. xi. 2. Ephes. i. 17. and other places.

V. 7. I follow the reading of the Syriac version here, as it gives a sense much more suitable to the passage and to probability: see Matt. iv. 25.

V. 10. The Arabic, Coptic, and Syriac translators read — ὅλος ὁ ἄστρον: and I follow this reading: see Matt. x. 20.

Ch. VII. v. 20. very beautiful, or exceedingly comely: ὡτιῶς ὑπ' ἀντίπροσωπον: see my Silva Critica, part ii. p. 51. Exod. ii. 2. and Heb. xi. 23.


V. 29. this matter: τῷ λόγῳ τοῦτο: viz. of the murder of the Egyptian, being know and noticed.

V. 42. gave them up again: ἐστημεν ἀπὸ παρείδισα: a well known Hebrew idiom: as in xv. 16. where see the note.

V. 43. Rephan: so some MSS. and the eastern versions. It is the Coptic name of Saturn: see Kircher's Prod. Copt. p. 147.

V. 55. a divine brightness: Ἰησοῦς Χριστός: see note on Luke ii. 9. And ἰστώτα—like other words of posture on many occasions, as I have elsewhere remarked, is simply equivalent to ὁτα: compare ii. 34. with Rom. viii. 34. Eph. i. 20.

V. 57. I had conjectured μεταβας to be the true reading, and find that others had preceded me in this. As the alteration is so consonant to the spirit of the passage, and is authorized by one MS. I have not scrupled to adopt it. Compare John i. 15. vii. 28. 37. where, as in other places, the same expression is similarly employed.

V. 59. appealing to them: εἰς ἐναρκίαν. Our evangelist would have offended grossly against the rules of grammar, had he left the verb in this sense without its substantive; and the propriety of composition requires some substantive, that has just preceded, which can be no other than the actors of this tragedy. And this well agrees with vv. 56. and 57. The Ethiopic translator renders: And Stephen cried out and said.

Ch. VIII. v. 1. only: μόνον. This addition is found in the Syriac and Arabic versions.

V. 6. from hearing the nature of his doctrine: ἐκ τῶν ἀκοῦσαι αὐ- τὸς. I saw, that the tenor of the passage required this reading; and, upon consulting the ancient versions, was convinced, that
the Syriac and Ethiopic translators so understood the place. The Coptic and Vulgate acknowledge no pronoun at all after the verb; dissatisfied, I suppose, with autem.

V. 10. I have rather given the purport of the last clause, than the literal translation of it; because this idiomatic substitution of the abstract for the concrete, as grammarians express themselves, neither furnishes a clear sense, nor is so suitable to the genius of our language. The Messiah, I presume, is intended by this description; whom the Samaritans, as well as the Jews, were expecting: see John iv. 25.

V. 20. The former part of this verse is one of those formula- ries, which ought not to be rigorously translated: like many amongst ourselves, where the original meaning is quite lost sight of. And I connect the next clause with what follows. See Bowyer.

V. 22. this deceitfulness: ἡ τίνος: viz. in joining thyself to us with such sordid and fraudulent intentions. So the Syriac ὅτι. οἱ γενόμενοι, καὶ μη ἐνπαργερίδι διαμετα τοῦτον εἰς τροπήν, εὑρὼν δὲ ΣΠΙΝΟΠΣ ΤΙ ΠΡΑΚΣΙ: Æs. Fab. 1. ed. Oxon. 1698.

V. 26. I have followed the example of the Syriac and Ethiopic versions in disposing of the words autem sotis erat: which, however, have much the appearance of interpolation from the margin.

V. 32. the butcher; τὸν κτήματι: this, in my opinion, is the meaning both of this word and the Hebrew term in Is. lii. 7. because the notion of shearing neither suits a lamb nor the uniformity and application of the passage. See Nahum i. 12. and my Silva Critica, i. p. 48.

Ch. IX. v. 5. The Vulgate, Coptic, and Ethiopic versions make no mention of τυπος, and, I think, very properly.

a goad: κτήμα: see our translation at Judges iii. 31. and elsewhere.

V. 8. The Vulgate, Ethiopic, and Syriac read μαθ. The Coptic is doubtful.

VV. 11. and 12. I have run the construction of these verses together, as the Syriac translator has done.

V. 14. that call themselves by thy name: τοὺς επικαλουμένους τοῦ τοῦτο: see note on ii. 21. viz. that profess themselves to be thy disciples, or otherwise distinguish themselves as thy followers: for the term Christian was not yet current: see xi. 26. at least in the world at large, though it might have been used before, that time by themselves among each other.—The Arabic version agrees with mine.

V. 16. Upon this verse, see Mr. Markland’s excellent note in Bowyer. But it is often omitted by all writers; and it is plain to me also, that the Ethiopic translator read no autem in his copy.

V. 20. All the ancient versions, except the Arabic, read Jesus
here instead of Christ: and no man can doubt the truth of this reading, who attends to the passage. And this instance among many others, when such numbers of MSS. are erroneous, proves the great value of these versions.

V. 21. Judging from the manner of these writers, I had conjectured διό for ὅτι: and, on consulting the Syriac, I find him expressing both words; whom I follow here.

V. 22. Here, as in v. 20. Saul's own words, in my opinion, are quoted. This is altogether in the spirited manner of our historian: see my Silva Critica, p. 22.

was gaining confidence: ἰδού γεγονότο: see v. 27.

V. 31. peace: εἰρήνη: not merely rest from persecution, but prosperity and success: for this is the scriptural meaning of the word peace.

V. 31. The phrase—οἷς διοδομορθήσας καὶ περινομήσας—is that sort of Hebrew idiom, which is found in Gen. viii. 5. and noticed somewhere above.

the support: τὰ παρακλήσιν: or patronage, or encouragement.

V. 36. I have left out the impertinent explanation in this verse, because, even if no interpolation, it must be either ridiculous or unintelligible in a translation.

V. 41. Literally, in our own idiom: “Then he gave her a hand.”

Ch. X. v. 14. The Ethiopic version takes no notice of the words ἄκαθαρτος: and, as they are probably an interpolation from v. 28. or a marginal note, and in any case of no service, I have followed the example.

I have no better opinion of the authenticity of this clause in ch. xi. v. 8. compare v. 9. of the same chapter. These marginal expositions were very liable in process of time to usurp a station in the text.

V. 17. The Cambridge MS. reads: ὁ δὲ ἐν ἑαυτῷ ἐγενεῖται—which leads to the true sense of the passage: though the verb is not necessary, if we thus point the passage: ὁ δὲ ἐν ἑαυτῷ, ἐγενεῖται—

V. 21. The ancient versions unanimously omit the words—τὰς απεσταλμένας απὸ τοῦ καρπαλου πρὸς αὐτοῦ.


*Jus habet ille sui, palpo quem ducit kiantem.*

CREATA AMBITIO?

V. 36. I have given no more than a liberal translation of this verse, which has hitherto appeared so clumsy and perplexed, according to a new turn, highly agreeable to the manner of our
THE ACTS.

elegant author. It is the same, whether we understand αὐτοῖς as ἰδία—belonging to all: or as εἰκονιάζοντες—extending its efficacy and authority to all.—And I have endeavoured to exhibit the construction of the whole passage in a form easy and intelligible to the English reader.

V. 37. Both the Syriac and Arabic translators introduce this verse with some conjunction.

V. 47. I have given this verse according to what appears to me the most natural construction; which the original equally well admits.

Ch. XI. v. 5. strings: αρχισ ὅ: the word has the same meaning in Diod. Sic. p. 32. ed. Rhodom, though unnoticed by the lexicons.

Ch. XII. v. 7. awakened: ἀνέφε: see v. 6.

V. 19. to be carried away for execution: απεκτάρει: or to prison: see Silva Critica, ii. p. 131. on the place: but the former meaning seems preferable here. Two annotators in Bowyer acquit themselves most miserably upon this verse.

V. 19. The proper construction of this place is as follows: ἦκα, κατέλυσεν ἀπὸ τοῦ οὐρανοῦ, εἰς τὴν καταρχὴν διετρίβει: where εἰς is used for εἰ, as in a hundred passages besides: which makes Mr. Markland’s hesitation and difficulties on this occasion so much to be wondered at.

Ch. XIII. v. 8. These interpretations, of one oriental word by another, it is impossible to represent justly in a modern translation. See Castell’s Lexicon in άσφ; though his explanation may be doubted.

V. 10. making crooked: διεμπότης: exactly contrary to the conduct of the baptist and our saviour, Matt. iii. 3. Luke iii. 5.

V. 12. this doctrine: κύριος: the thing itself inaccurately put, through brevity, for its concomitant effects.

I follow the common reading, because it makes no alteration in the sense of the passage: but I believe the original text to have stood thus, according to the Syriac and Ethiopic versions:

—ἐκτίθειν, ἐκπαρουμενός, τῇ διδασκᾳ του Κυριου.

V. 18. fed: εὐφαβευτής: see my Silva Critica, i. p. 108. and so the margin of some English bibles.

V. 24. appearance: εἰσόδον: viz. his entrance on his public ministry.

V. 25. This seems to me best without an interrogation. The reading of the Alexandrine MS. is very good and elegant; τι μὲν see Silva Critica, part ii. p. 22. on Matt. xii. 6.

V 28. I had conjectured εὐφέρεια, referring it to Pilate: and I found afterwards that Bishop Pearce had fallen upon the same emendation. But it is unnecessary: for cause is put for just cause: compare xxiii. 29.
NOTES ON

V. 29. cross: ἐσθήλον: literally—*a piece of wood*: and so v. 30. x. 39.

V. 33. by sending: ἀναστάσις: literally—by raising up: in the same sense as v. 23. vii. 37. iii. 26. where see the note. But this translation would be ambiguous, and confound this argument with another distinct from it, which immediately follows. The mission and resurrection of Christ are separately mentioned, and reasoned upon.

V. 36. life: γινώσκε: and this seems to be the meaning of the word in viii. 33. also: like γινώσκε, Matt. i. 1.

V. 39. I have given this variation from the original for the sake of perspicuity, by a greater uniformity of construction.


V. 42. The readings of this passage are very various, and I once thought differently of it from my present opinion. But I forbear a long critical disquisition here, and shall content myself with observing, that the τα ἐσθήλα mean Gentile proselytes to Judaism, spoken of under the denomination of worshippers of Jehovah—εἰ προσκυνεῖτο τῷ Ιωάν: v. 16. and x. 2. and of devout proselytes—εἰ προσκυνεῖτο προσκυνητῆς—below, v. 43. The want of this discovery gave rise probably to the omission of τα ἐσθήλα in some versions and MSS. and to the difficulty of the passage in the eyes of the commentators. Hence also arose the interpolation of the impertinent words τοι lousain, unnoticed by the Syriac, Ethiopic, Coptic, and Vulgate versions.

V. 46. I look upon the phrase—αἰτίους αἰτίους ἱεροὺς—to be exactly the same as αἰτίους ἱεροὺς: and have translated accordingly.

V. 48. glorifying God: ἵδραξον τῷ Ιωάν: so the Syriac and Ethiopic versions read the passage; and they preserve more genuine readings, that seem to have been long supplanted, than any other: the former, I presume, from its antiquity, and the latter both from that cause and its exemption from meddlesome correctors and the contagion of other versions, through the singularity of the language.

I have given the last clause, as, I apprehend, the writer in my situation would himself have represented it; but the Jews always expressed themselves as men, who attributed all events to the immediate agency of the deity. I esteem—ἐπί οὗ τιτανωμεν—equivalent to ἐπὶ τιτανωμεν, or ἐπί ἔκτασις ἱεροῦ—as in ver. 46. Compare xx. 13. 1 Cor. xvi. 15. 1 Tim. i. 16.

CH. XIV. v. 10. The Syriac version adds: I command thee, in the name of the Lord Jesus Christ, to stand upright on thy feet: but I am now inclined not to think this addition genuine, as it is not acknowledged by the other ancient versions, and particularly the Ethiopic. The Coptic, on this and some other oc-
casions, has been wrongfully pressed into this service by those, I suppose, who were unacquainted with that language; and the testimony of that translator to this addition is quoted with great unanimity by Weistein, Griesbach, and Dr. Owen.

And in the last clause I follow a reading of the MSS. whether ἵλλων or ἱελλίτο, which is countenanced by some of the ancient versions, and gives a much more striking and probable turn to the passage.

V. 13. the guardian-god of the city: τὸν οὗτος πρὸ τῆς πόλεως: see Silva Critica, i. p. 88. though his statue might be placed at the entrance of the city: from which practice, I suppose, the expression itself was derived.


Ch. XV. v. 1. ye circumcise yourselves: περιτμῆσθε: this seems more proper language to adults. We should say familiarly: Except ye get yourselves circumcised.

V. 2. differed in opinion: οὐκέσα. So Lydias in Orat. Funeb. Σταυριαζόμενος τῇ Ἑλλάδι οὗτος ἔχει προτιμά τοὺς εὐπρόσωπους μυθάκας. Ἀείχει ζύς κ. διἀ Αἰλιαν. var. hist. ii. 34. Ως βιλιττος, τι σταυριαζότε κιν δια–B. 140, 30. φερετε ὑπὲρ ολιγος ἐμερίων see also below xxiii. 7.

V. 3. sent: προσισμαφθέντες: or commissioned, or deputed: so I understand the word with the Syriac, Arabic, and Ethiopic translators, rather than in the sense of deduci, with our version and the Vulgate. The Coptic admits of either interpretation. It is probable, however, that the true reading is εἰπεριμαφθέντες: see xiii. 4, to which the Ethiopian version agrees in both places, and the Arabic.

V. 4. were received with approbation: αὐτικήθησα: see the note on Luke viii. 40.

by their means: μεσοι αὐτῶν: i. e. cum illis—illorum ope: as God's instruments: so xiv. 27.

V. 5. Upon this verse, see Silva Critica, i. p. 21. I since observe the same discovery in the margin of some of our English Testaments.

V. 7. made choice of us: εἰ ὑμι ἱελλίτο: concerning this Hebrew phraseology, see Maslef's Hebrew Grammar, i. p. 388. Not all, even of the eastern translators, perceived this peculiarity. Time seems to be understood.

V. 11. these men: εἰς τινα: that is, I apprehend, Paul and Barnabas; whose conduct and opinions Peter was patronising. I can make nothing of the passage, by a clear construction, in any other way,—I now see, that Dr. Owen also proposes this interpretation.

V. 14. some time ago: προτοῦ: this alludes to the ἂρ πρωτοῦ ἱελλίτος of Peter in. v. 7.

for his name: εἰς τῇ ἔνδομαν αὐτῶν: viz. to be called after
NOTES ON

herself, like the Jews, the people of God: see 1 Pet. ii. 10.
and note above on ii. 21.—Or, without εἰκ., as the Syriac trans-
lator seems to have read: or without the phrase altogether, as
the Ethiopic.

V. 16. again: οὐστρεφσι: this is a Hebrew idiom, for πολιοι:
see Psalm lxxvii. 41. Gen. xxvi. 18. and the other versions there:
Joshua v. 2. and the Syriac: Eccles. ix. 11. Υμνοστικε
V. 17. who are called by my name: εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εις εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς εiς 

V. 19. improper trouble: περιταχεί; see my Silva Critica,
i. p. 108.

V. 20. the sacrifices to idols: τας ἀλογάματα των θεόντων: so
the oriental versions, and the lexicographers: see Wetstein and
v. 29.

V. 27. with them: μετά αὐτῶν: either thus, or μετα αὐτῶν is to
be supplied, as the Syriac.

V. 30. went away: απολύθητι: and not dismissed, as our
version renders the word: so iv. 23. It is an equivalent expres-
sion to that in Luke xii. 36. See note on Matt. ix. 15.

V. 31. encouragement: παρακαλεῖ; see v. 10. and note ix. 31.

V. 34. I do not see sufficient reason for omitting this verse.
The Vulgate and Coptic retain it; and, I doubt not, the Ethi-
opic also, though one word in him has been corrupted.

V. 36. ἔρως is omitted by the Vulgate, Syriac, and Copic
versions.

Ch. XVI. v. 2. about Lydia: εἰς Λυδίαν: this word, I appre-
 hend, means the town Lydia and its environs; as xiv. 8. other-
wise called in xiv. 6. Λυδίαν καὶ τὴν Περσίχωρον.

V. 6. that part of Asia: viz. the lesser, or proconsular, Asia: 
εἰς Ἀσίαν: this, I apprehend, is the meaning in the N. T. when
the article accompanies the word; though the passage may not
always require this distinction. See ii. 9. xix. 10.

V. 7. the spirit of Jesus: τοῦ πνεύμα τοῦ Ιησοῦ: this is the read-
ing not only of the Vulgate, but of the Syriac, Ethiopic, and
Coptic versions, whose united authority is to me irresistible.
The reader may see something to this purpose in my Inquiry into
the Opinions of the first Christian Writers concerning Jesus, p.
36. and 220.

V. 10. God: ὁ Θεός: this is the reading of the Vulgate, Copic,
and Ethiopic versions.

V. 13. the city-gate: τὸς πόλεος τὸς πύλης: this is the reading
of the Syriac; the Coptic and Vulgate have τος πύλη: from whose MSS. the similarity of the two words had probably driven one: and this might be the case very early with other MSS. was usually made: ἐπιμελεῖται εἰς: viz. in a house erected for that purpose: see Luke vi. 12. I now prefer this acceptation to the sense, adopted by some of the versions, of falling in with a building and supposing it intended for that purpose; for the apostles had been at Philippi some days, and seem to have gone out deliberately on the sabbath to this spot.

V. 19. this hope: ἡ ἐλπίς: viz. the spirit, as the Syriac and Coptic translators rightly understood the passage. And hence Junius’ conjecture of ἐλπίς, for ἐλπίς, becomes altogether needless. Those translators seem to have read—ἐλπίδος ἐπί αὐτῶ.

I follow that most valuable of versions, the Ethiopic, in omitting εἰς τοὺς ἑρμοὺς. The critics in Bowyer most erroneously assert, that the Syriac and Arabic interpreters also omit the words.

V. 50. to be safe: ἵνα σωθ.: viz. to avoid punishment for what has befallen the prisoners and the prison: not doubting, but those men, who had occasioned such extraordinary events, could deliver him from the power of his superiors. This is beyond all doubt the sense of the passage, though Paul in his reply uses the words in a more extensive signification: a practice common in these writings.

V. 31. all: πᾶς: so the Ethiopic.

Ch. XVII. v. 3. proving thereby: συμπαθητικός: see Toup in Suid. voc. Τυλίγω.

V. 5. moved with envy and vexation: ζηλωσθείς: the full meaning of this word in the original cannot be adequately represented by a single term: see note on v. 17. of this book.

V. 18. We should say, in familiar phrase: What would this prate-a-pace be at? On this verse, see Silva Critica, part. ii. sect. 106.

V. 19. Mr. Toup has convinced me, that the negative adverb has been lost before ἄνωθεν. See that very learned critic in Suid. voc. οἰκεῖος.

V. 22. much, or rather, given to religious worship: διοικητική ἐγγύστης: this power of the comparative degree is well known to scholars: and I render religious worship rather than superstition, because we cannot suppose, that a man of Paul’s address and good sense would begin with a censure of those hearers, whom he wished to conciliate.

V. 23. deities: σεβασμάτω: so 2 Thess. ii. 4. including their temples, altars, shrines, and whatever related to their public worship.

among other things: ό: this is the power of that conjunction on such occasions.
V. 25. I once thought this verse to be directed against image-worship; but I now prefer the sense given in the present translation, in allusion to their sacrifices, stately temples, and costly images and offerings.

The Syriac and Ethiopic versions take no notice of ματς τε παρακαταθέντος; if any thing must be retained, to which I incline, I prefer the reading of the Arabic, ματς παρακαταθέντος.

V. 26. one blood, or man: for so we might render, whether we read σοιμα, (see note on xx. 28.) or omit it with Ethiopic, Vulgate, and Coptic, and supply αναπληρωμα from αναπληρωμα.

V. 27. All the ancient translators but the Arabic have των ουρων God.

V. 30. I have given that sense, which appears to me most correspondent both with the scope and phraseology of the context. Let the learned judge of its propriety. Some of the ancient translators seem to me to have had the same notion of the passage.

V. 31. The words here inserted—of whose appointment—are necessary to prevent ambiguity: for, without them, it would not have been clear, to which of the preceding propositions this assertion ought to be directed—the settled day—the just judgment—or the appointed judge.

V. 32. began to laugh: παρειοδος: or, as we should say, to ridicule; as a most extravagant doctrine. But the word ridicule is not sufficiently vernacular. Or kept laughing: implying continuance.

Ch. XVIII. vv. 5 and 6. This passage has much puzzled the critics and commentators. The translation, which I have given, is perfectly agreeable to the original: though, at the beginning of ver. 6. I read ἐν, instead of ἐπί, as the Syriac translator appears to have done. I leave συντρίβομαι, as I found it, though I am partly inclined to think it means here—throwing off his garment: which exhibits a striking image of the conduct of the apostle: "As I throw off this cloak, so I relinquish all further concern with you." See xiii. 51.—And yet—shaking his upper garment—in anger: as xxii. 23.

The Syriac connects—κατα τον καιρον—as I have done. This disposition gives a degree of abruptness to the periods, more suitable to an angry man.

Vv. 9 and 10. I have distributed the clauses in their natural order for the sake of perspicuity.

in this very city: ει τη πόλει σαλέου: viz. where thou hast met with so much opposition and ill usage.

V. 11. The words εἰ συναιτήσῃ seem to have been transposed from the place, where I have reinstated them; whether truly or not, is of little moment, as some word is wanting in the former clause, and is differently supplied in the ancient versions.
V. 13. our people: τοὺς άδριανούς: i.e. the Jews; see the note in my Commentary on Matt. x. 17.

V. 14. I insert, with the Syriac, a before πυρός: nor is it either worth while or, perhaps, practicable to point out the exact difference of the words here used.

V. 15. I read λεύω with the Arabic version.

V. 17. them: τούτως: viz. the Greeks: these he connived at, though he interfered between the apostle and the Jews.—But, in truth, I am inclined to approve what seems to have been the reading of the Arabic translator: καὶ οὖν τούτων τοῦ Γαλλίου έμελευ: and none of these cared for Galile: because he had declared his determination not to interfere with their religious differences.

V. 19. left: ἀποδέχασθαι: literally—detached himself from:
see v. 21.

V. 19. The early introduction of the clause—καύσιμοι οὐκαιλή- ως Κυπρος—which would naturally have come at the end of ver. 21. has induced the Syriac to omit it as spurious. But it is inserted preparatory to what is related from ver. 24, &c. after the author had proceeded in his narrative concerning Paul.

V. 24. well-informed: λογίς: or eloquent: see Wetstein: but the former meaning seems to me more pertinent. We should say—a sensible and intelligent person: a man of words or reasons.

V. 25. I once thought, with the critics in Bowyer, that the negative had been lost from this verse, as from xvii. 19. but the turn, which I have now given to the passage, seems to escape all difficulty.


by his gift: δίᾳ τῆς χαρίτος: literally—by this gift:—meaning his well-informed mind, mentioned above, ver. 25.

Ch. XIX. v. 5. The Vulgate, Coptic, and Ethiopic versions take no notice of χαρίτος, and properly, in my opinion.

V. 9. doctrine: ιδία: this, I think, is preferable for the sake of perspicuity, when the word is not accompanied by Κυρίου or Θεοῦ: and perhaps, in our language, when it is. So the Ethiopic.

V. 19. magicians: τῶν τα περιεχον πράξεων: see my Silva Critica, part ii. on this place: sect. 109.

V. 20. Three of the ancient versions have Θεοῦ, and not Κυ- ρίου.

V. 33. It is no easy matter to adjust the true reading of this passage: but I will attempt to point it out on some future occasion.

V. 37. The word ἱεροσολυμος seems to bear in this place a more loose and general signification, like the Latin corresponding word sacrilegus.
NOTES ON

V. 40. I follow Mr. Markland's statement of the text: αὐτὸς δυναμίαν ἀποδύναμων λόγον περὶ τοὺς συντρόφους πατέρας: which is the reading of the Ἑθιοπικ and Ἄραβικ versions.

Ch. XX. v. 4. The Vulgate, Ἑθιοπικ, and Coptic versions agree in omitting the words αὐτῷ τὴν ἁριαν.

I have inserted the words of Lastrae upon the authority of the Syriac version: and they seem wanting to complete the uniformity of the passage.

V. 22. I have given what appears to me the clear sense of the phrase δίδυμος τοῦ περιτριταῖς: but I should have adopted the ingenious idea of Dr. Mangey, if these words in his sense had not unsuitably anticipated the following verse. Perhaps, says the Doctor, ἐν my mind already bound: pressing his imprisonment.

V. 23. I follow the reading of the best ancient versions, the Syriac, Coptic, and Ἑθιοπικ.

V. 26. Our translators supposed the phrase of our historian to be equivalent to μακρομακικὰ ἔρμα: which is a very different thing. See Eur. Med. 22. 619. and Suidas and Hesychius in voce.—And all the old translations, but the Vulgate, end this verse with ἔρμα.

V. 28. take care to feed or tend: προσεχεῖς τῷ μείμαθι: I judge this to be the true construction. So Eur. Iph. Taur. 113. ὁμοιότατα ἐνθέως. See Matt. vi. 1. Prov. iv. 1. LXX.

The church of God: τὴν ἐκκλησίαν τοῦ Ἰσα: I have altered my opinion of this passage, and have determined for this reading from the same considerations, that would have influenced me in the case of any indifferent and uncontroverted text. It is the reading of the Ἑθιοπικ version, whose authority is with me irrefutable on this occasion: see note xvi. 7. and most unjustifiable is this assertion of Griesbach, Ἑθιοπὸς habet vocabulum quo semper utitur, sive Ἰσα in Graeco veritate legatur, sive Ἰσα. neutriigitur lectioni favet: which is infamously false. On the contrary, as far as my recollection will carry me, this translator never employs the word here introduced, but to signify the supreme God alone. See Castell's Lexicon in the word Ἰσα. This was my first inducement to retain this reading. My next was, the variation between the Syriac and Coptic versions; the former of which has the church of the Messiah; and the latter, the church of the Lord; and this want of uniformity excites in me a strong suspicion of interpolation in consequence of the peculiar sentiments of the translators, or the authors of those MSS. which they followed.

his own son: τοῦ ἰδίου αἵματος: literally his own blood: but, as this expression could answer no good purpose, and would unavoidably lead those unacquainted with the phraseology of these languages into erroneous doctrines and impious conceptions of the deity, I could not justify myself in employing it in this place.
So blood is used for men in xvii. 26. and Matt. xxvii. 4. So Hom.
der Il. 2. 211.

Τάπε χαί τι γινώστε τι καί 'AIMATOS ευχρέμαί εκείνη. 'AIMA τοῦ Φιλίκου, καί ευπλασμένο Κύριος:

IV. 113. V. 111.


_Projice tela manu, sanguis meus!_

See farther *Davies* on Cicero de finn. i. 10. note 2. This is well known, and supplies the most easy and obvious interpretation of this most disputed passage. See also Mr. *Henley*'s note in the _appendix_ to Bouvier's _Criticism_, who first excited in my mind the notion of this acceptance, and to whom therefore the entire applause, justly due to this excellent solution of so great a difficulty, ought in all reason to be given. If no passage of the N.T. quite parallel can be found, we should recollect, that _Luke_ is an elegant writer, and does not confine himself to the narrow limits of _Hebrew_ phraseology, as might be shown by many instances.

V. 31. The ancient versions agree in adding ἢμιν at the conclusion of the verse.

V. 34. I do but follow several critics in connecting τάπε with ὑπηρέτων,

V. 35. Several of the old translators read του λόγου instead of του λόγου.

Ch. XXI. v. 4. The τοῦς in the original before μακρας must either be a mistake for τινας, or ought to be omitted altogether.

kept, or were, telling: λόγον. The Syriac translator gives the force of this tense by rendering, Were telling him every day.

V. 7. On this verse, see Mr. *Markland* in Bouyer.

V. 20. All the old versions, but the Arabic, are unanimous in reading θεος instead of Κύριος.

V. 21. The words of the law are found in the Syriac and _Ethiopic_ versions; and, whether genuine or not, are better inserted in a translation. Or we might render with a shorter supplement: _Nor to walk in our customs._

V. 22. what then is to be done? τι υἱὸν εἰστι; see Mr. *Markland*'s note in Bouyer. So also _Athenæus_, vi. p. 266. Τινός εἰστι; καὶ τὰ δι' αὐτῶν γινομένα καλοὶ ἡγαθίνοι.

V. 38. _ruffians_: _τικάριοι_: equivalent, if I mistake not, to _κτήτους_: murderers, or _cut-throats_: see note on Matt. xxvi. 55.

Ch. XXII. v. 9. I am inclined to omit the words—καί ἐνδυκησι_ συνωρ茜—which appear to have been inserted with a view to the following clause, seemingly contradictory to the former narrative of this transaction in ix. 7.—So also the Vulgate, Syriac, and Coptic versions.
understood not: or heard not distinctly: as the word frequently signifies in scripture. It seemed to them a confused sound.

V. 11. the excessive brightness of that light—ναί δέ οὐ τοῦ φωτός έξάπταν: see the note on Luke ii. 9.

V. 14. hath specially chosen thee for himself: προΐδεξιον ἐμο: i.e. I apprehend, πρὸ τοῦ ἄλλου.

V. 16. All the ancient versions, except the Arabic, agree in reading το σώμα αὐτοῦ.—And for a justification of the translation here, see note ii. 21. The same meaning should have been given by the interpreters to Ep. Clem. ad Cor. sect. 58. See also Gen. xlviii. 16. Is. iv. 1. LXX.

V. 20. gladly consenting: or: viz.—was well pleased like the rest.

V. 25. All the old translators read προσέπτωσιν.

V. 26. Several of the ancient versions omit ἐπά: but I retain it, with the Ethiopic.

V. 29. The Arabic translator was aware of the inconsistency of the present reading of this verse with what follows, and reads, ἐς το σώμα δίδακμεν: as if the text had once stood ἐς το σώμα δίδακμεν. I had thought the difficulty might be removed by supposing the phrase to be elliptical, as thus: because he had bound him for scourging: but I now prefer the omission of the clause altogether, upon the authority of the Ethiopic version and the exigence of the context. Many interpolations of marginal notes, still undetected, deform, I am persuaded, the pages of the N. T.

Ch. XXIII. v. 5. I did not consider: or: I was not aware: οὐκ οίδαι: viz. I spake rashly and without consideration.

V. 6. τα ἐγείρας ἡ προτεστασίας—is evidently a hendýades.

V. 8. both these: τα καθαρότερα: viz. spiritual beings and a resurrection.

V. 27. the soldiers: τοι ουτρεπόματι: more exactly—the army, or the garrison.

Ch. XXIV. v. 3. On this place, see my Silva Critica, part ii. sect. 112. I have given what appears to me the most easy representation of the original.

V. 7. violence: βίας: this word seems connected best with the former verb: but I am inclined to think that it means here—force, or number of men.

V. 11. now thou must know: ἵστασθαι το γένος: the original seems to be well represented by this vernacular form of speech; which is conformable also to several of the old versions.

V. 16. As the sense of this verse is perfectly clear, I shall not dwell now upon the phraseology; which is liable to some exception.
THE ACTS.

CH. XXV. v. 6. The reading, which I here follow, is that of all the ancient versions, but the Arabic. The Vulgate, moreover, inserts the negative before πεισον.


V. 11. I should not think much: ου παραδοτομα: we should say in modern phraseology—I would not deprecate death.

V. 12. I disapprove, with Mr. Markland, of the interrogation in the reply of Festus.

V. 24. crying out again and again: στιχωνες: i. e. vehemently and continued clamancies. Thus Homer II. N 460.

—και γαρ Πρωμηθευς ετερνω διψ:
where the scholiast says: ΕΠΕΜΗΝΙΕ, ΕΠΙΜΟΝΩΣ αργιζετο.

CH. XXVI. v. 3. The word επισταμαι, retained in our English version, is acknowledged by none of the ancient translators, but the Syriac.

VV. 3. and 4. I have endeavoured, with a strict fidelity to the original, to give a clearer translation of these two verses.

V. 11. the name of Jesus: these words, which the context evidently requires, are happily preserved in the Syriac and Ethiopic versions. The Arabic has only him—viz.—Jesus.

V. 23. salvation: δοξη: so it seems better to render here, as there is no other word to suit the figure of light in the sentence. Thus Homer II. 2. 6.

---

Φως, χαρον. ΣΩΘΡΙΑΝ: schol. ibidem: and Euripides, Orest. 243, where the scholiast interprets in the same manner. See Merrick’s note on Tryphiodorus, ver. 416.

CH. XXVII. v. 14. against them: κατ' αυτοις: literally—against it: viz.—the purpose, just mentioned: but this would not have been so clear in a translation. Or, perhaps, “against the ship.”

V. 17. I have occasionally inserted a word or two to make more plain the technical brevity of the original.

V. 19. the lading: την τραβηγμα: having thrown away before vessels and furniture and other articles of less value.

V. 21. I have no doubt but the first clause of this verse ought to be connected with the foregoing, as a reason of their imminent danger, when they were unable to make way, nor knew how to steer. This was probably a corn-vessel (see Markland in Bowyer on ver. 2.) and most of her lading had been thrown over-board: ver. 19. and it is probable, that the passengers had been reduced to a small allowance. Besides, τως is an indication of a fresh sentence.

V. 33. I always esteemed the words—μακρο προσλαθεμενοι—to
be an impertinent interpolation: and I find, that the Syriac and Ethiopic translators take no notice of them.

V. 39. to save: ἀναρέω: this is the reading of the Coptic and Ethiopic versions, and a happy conjecture also of Mr. Markland's. It appears to me genuine.

Ch. XXVIII. v. 16. where he pleased: ἔμοι ἀναρέω: this seems to me the meaning of the phrase in this place; and so it was understood by the Syriac and Ethiopic translators. But the words have been unfortunately omitted in the text.

V. 25. concerning: περίδε: so Heb. i. 7. 8. and many other passages of these writings.
NOTES
ON THE
EPISTLE TO THE ROMANS.

CHAP. I. ver. 1. called to be an apostle: ἄνωτος απόστολος: more exactly—a called apostle; in contradistinction to those chosen by our Lord upon earth, John vi. 70. and to one appointed by lot, Acts i. 26.

the gospel of God: εὐγγελίας Σιου: more properly—a divine message of good tidings:—or—glorious good tidings.

V. 4. a son of God: υἱὸς Σιου: viz. a divine character—a teacher divinely commissioned: and for the sake of perspicuity, which it is not possible to preserve on some occasions by a literal exhibition of the disjointed and numerous clauses of eastern phrasingology, I have connected Ἰουναπαίαν: with ἀνακάρπιζες together.

V. 5. Ἰουναπαίαν is evidently a hendyades. So Horace. Od. iv. 8. 14. spiritus et vita, for spiritus vitæ: to produce no more instances of a common form of speech in the best authors. We might render—By whom I was graciously appointed an apostle.—And I have ventured to give a freer translation of this verse, to avoid obscurity.

V. 7. I prefer Σιου in the connexion, which I have given it, as more conformable to other passages.

V. 9. I omit ἱερεὺς with the Ἱβιοτικικ version and other authorities; and adopt what appears to me a preferable construction, in conformity with several of the old translators.

V. 16. All the old versions but the Arabic omit τοῦ Σιουτοῦ: a divine, or extraordinary power: Σιουτοῦ Σιου: or—mightily effectual. This idiom of speech has been observed more than once before, and will frequently occur again: so 2 Cor. x. 4. and below ver. 18.

V. 17. It is impossible to convey the sense of the original in this, and an infinity of other places, by any thing like a literal translation: and, therefore, I declare once for all, that whilst I am faithful to my author's sense, I shall principally aim at the first object of all writing, perspicuity; and shall express myself, with all possible simplicity, as I suppose the apostle himself would have delivered his meaning in my situation and in our language. How can the poor, or unlearned, have the gospel preached to them, if we keep the scriptures locked up in a phra-
NOTES ON

seology, which is all but nonsensical in a modern tongue, and wants an interpreter almost as much as the original itself. The term justification, which is Latin, no two unlearned men would explain alike: pardon every body understands.

In the turn, which I have given to the words εἰς πιστεῖν ἐν σωτηρίῳ, (though there is some difficulty in the reading) I follow the Ethiopic version.

V. 18. kinder: ἀπεκτάσθαι. I greatly prefer this sense of the word in its present connexion: and so some of the old versions.—And ἄδικαι here stands for διακατοχαίνοι: as, conversely, Luke xvi. 9, see the note there.——"Men, who, by their immoral conduct against their better knowledge, oppose and retard the general reformation of mankind."

V. 19. The negative εἰς, which has been swallowed up by the last syllable of δικαίος, is admirably preserved by the Ethiopic translator; and gives very great improvement to the clearness and reasoning of the whole passage.

V. 25. and not: παρὰ: viz. to the exclusion of. The Jews might occasionally associate idolatry with the worship of the true God; but the Gentiles, of whom the apostle is treating, were, generally speaking, altogether idolaters. See on this phrase Silva Critica, part v. sect. 213. p. 114.

V. 27. sin: πλάνη: literally error: that is, their deviation from God and virtue.

V. 29. The introduction of πορεία in this place seems unseasonable; and is omitted by the Coptic and Ethiopic versions.

V. 30. haters of God: δισταιρομένοι; a general term for vile reprobes—enemies to God and goodness. Or we may take it the other way, for execrable fellows—pests of society—dis hominibusque odio.

V. 31. morose: αἰσχροτοι: with whom there can be no harmony or friendly connexion.

CH. II. v. 1. the other: τοῦ ἰτουροῦ: viz. the Gentile.

V. 2. without distinction: ὡς ἀδικίαι: or according to truth and justice: viz. upon Jew as well as Gentile.

V. 7. incorruption: ἀνθρώπινος: so our translators frequently render in 1 Cor. xv. and I see no reason for abandoning a distinction of words, which is preserved in the original.

V. 8. The Ethiopic translator very properly understands ἀθλήμα here to be the same as διακατοχαί: see note i. 18.

eis εὐθύνης is equivalent to εὐθύνης: and so several of the old translators. I have mentioned this idiom before.
ROMANS.

I have adapted words here to suit for the sake of uniformity, and for variety; adhering to the principle here, as the effect is mentioned in ver. 9. Our author's repetitions occasion great difficulties to a translator.

V. 12. without scruple: as we should say—without judge or jury. I can allow no other sense to these clauses; and the phraseology comes under that description, so common with our author, which I have endeavoured to illustrate in Silva Critica, part ii. on Matt. xxvi. 29. sect 83.—Both parts of this verse refer equally to Jew and Gentile. According to the common translation and acceptance of the passage, the words should have been οἱ Ἰουδαῖοι. Besides, who are they, that have no law, no moral rule of life? see ver. 14. 15. Acts xiv. 17.

As there seems no other way of disposing of the 16th verse, I have immediately connected it with this, to avoid obscurity and a long parenthesis.

V. 13. any, or a law: τὸν ἥματον: literally—this law, written or unwritten, of which I am speaking.

V. 15. the efficacy: to εὐγενής: the power—the effect—the operation.

V. 18. I look upon τὸ διαφέροντα καὶ τὸ ἥματον—to be a peculiarity of phrase for—τὰ διαφέροντα τὸν ἥματον: so Psalm cxviii. 18. LXX. ἄντικαλύψει τοὺς ὀφθαλμους μου, καὶ κατανοήσω τὰ ἥματα καὶ τὴν ἥματον οὐκ.—Yet, if any one shall prefer the other construction, of connecting καὶ τὸν ἥματον with κατανοήσω, he has the authority of the best Greek authors. So Lycophron for instance ver. 1252.

Τὴν οὕτως βραβεύσαν ΕΚ οἰκονομήν.

V. 27. I once connected, with several of the ancient versions, εἰς φωςαίς and γελοῦτα: I now prefer the other construction.

And upon this verse, see my Silva Critica, i. p. 123. though I since incline to regard the phrase as a hendiadys.

Ch. III. v. 2. were confirmed by proof: εἰσίτισθησαν: so Gen. xlii. 20. LXX. 1 Tim. iii. 16.

V. 5. These words of the objector—κατὰ σπέρματος λίγων—are evidently intended as a qualifying apology for the freedom of the argument.


V. 22. Either εἰς πατέρα, or εἰς πνεῦμα, is an interpolation: and so several of the ancient versions.

V. 24. deliverance: απολυτρώσεις: this is the meaning of the word in abundance of places throughout the version of the LXX, without any notion of an equivalent price, or purchase, literally paid; so that to bring proof to this purpose were useless to the unlearned reader, and an insult to the learned.
V. 25. a mercy-seat: διανοια: because God spake his will by him to all mankind, as he spake before to the Jews from the mercy-seat: see Exod. xxv. 23.
I omit the first—εἰς ἀνθρώπους τινος διανοιαν αυτος—with the Syriac translator: one is probably an interpolation: probably, I say, for our author is exceedingly verbose upon this subject.
V. 26. mercy: διανοια: by which he acquires the culprit, and treats him as if he were righteous. See on Matt. vi. 1.
gracious, or kind: διανοια: I prefer this, as it comes so near the preceding word: or it may mean righteous, by performing his engagements: see iii. 4. 21.
V. 30. For the phrase περίτομα τινας—see note Luke xi. 13—and τινας—this, or the same, faith.
after faith; or upon faith: τινας: as in the case of Abraham, and such Jews as may think an adherence to the law still necessary.
Ch. IV. v. 10. to him: αὐτῷ: this is the proper reading of the Syriac and Arabic versions.
V. 11. The Syriac and Ethiopic insert και after περίτομα.
V. 20. giving up his opinion: δοτι δέκαν: this appears to me the natural and proper sense of the phrase here: resigning all supposition unto God: viz. having no opinion on the subject, but leaving it all to God.
V. 23. The Ethiopic version takes no notice of the words—κατανοεῖν αὐτῷ: and they are at least unnecessary.
Ch. V. v. 2. that kindness, or favour: τῷ χαρί: viz. forgiveness under the gospel.
V. 5. will not disappoint: εἰ μαναικουσί: literally—will not shame us by betraying our confidence, and thus exposing us to derision: so 1 John ii. 28. and elsewhere.
V. 7. Upon this verse, see Silva Critica, part i. p. 43.
V. 10. Several of the ancient versions have—ποιημα μαλλος—which gives a degree of spirit to this repetition, which would otherwise be less acceptable.
V. 15. That of πάλιν is equivalent to παντες in these epistles, every body knows; and that this usage of the phrase is common to other authors. The doubtful may be referred to the introductory lines of Aristotle's Rhetoric.
V. 16. I follow the reading of the Vulgate, Syriac, and Ethiopic versions, ἀμαρτηματος for ἀμαρτηματος.
V. 17. I omit—δια τον ιμα—with the Syriac and Coptic versions. The Ethiopic appears to have read—δια τον ιμα—which is not to be despised.
V. 18. kindness: διανοιανα: this word cannot possibly admit any other meaning than that of the χαρί, and χαρίσμα, and δωρα τος διανοιανα—mentioned above: viz. the generous obedience of Jesus Christ, and the mercy of God therein.
ROMANS.

Ch. VI. v. 4. power: ἡμιλε: compare Psalm lxvii. 35. Isa. xii. 2. xl. 26. xlv. 24. in the LXX. with the Hebrew.

V. 5. οἰκοδομῶς here is merely par—similis: and has nothing to do with planting, as it is rendered in our version. And οἰκοδομα has the force of the imperative, as in Matt. v. ult. and various other places. Compare with this verse ver. 22. below.

V. 10. The argument here seems to rest upon ἐριθίαι rather than ἐπιρρήει: and I have connected them accordingly: and so the Arabic version.

V. 12. dead: ἔννοια: see ver. 6 and 8.—And I render bodies in the plural, to avoid an ambiguity not otherwise to be managed.

V. 16. It is manifest, that ἰδοὺ, must be spurious: and I have endeavoured, like the Ethiopic translator, so to manage my version, as to keep clear of such a glaring absurdity.

a service: οἰκοδομα: a word very unhappily used by the apostle, when it had so lately occurred in a different application. The regular phraseology would have been τοὺς ἐμπιστεύεις οἱ Σαβατοὺς, τοὺς ἱσταμονταίς εἰς ζωὴν.

V. 17. transferred: παρέδωκεν: or delivered over; viz. from Judaism to Christianity.

V. 19. The words τα κτεῖναι are manifestly an interpolation, as the series of the context clearly proves. This is confirmed by the Syriac version, and probably by the Ethiopic.

I read παρέστησας for παρεστησάτε, with Mr. Markland. The argument requires it.

Ch. VII. v. 1. Nothing appears to me more undeniable, than that ζωή refers to ἔτος and not to ἀγαθὰς; and yet none of the old translators appear to have suspected this: see v. 6. Sophocles, in his OEdipus Tyrannus, says of an oracle,


which is quite pertinent to the phraseology of our apostle. And if, as a scholion,

so the opposite term is applied to law in v. 4. 

V. 5. I look upon εἰς to be a preposition of time in this place. At least this acceptation is more intelligible.

V. 6. The versions are unanimous in reading ἀκολουθοῦσα, which gives clearness to a passage, before, I think, inexplicable.

V. 8. In vindication of the construction here adopted, I refer to ver. 13.

V. 10. The phrases εἰς ζωῆν and εἰς ἔτος are equivalent to the adjectives ζωούς (see Acts vii. 38.) and ἔτος.

V. 21. I render this verse without any greater innovation, than that of following the Syriac in reading τις for οἷς, which is confirmed by ver. 25. but as, and υ are perpetually interchanged, I should prefer also τοὺς ἔρμων the good precepts of the law.

15
NOTES ON

V. 24. deadly body: 

an idiom of speech very familiar to the Hebrews: compare viii. 11.

V. 25. The reading of the Vulgate, η χάρις του for εὐχαρίστη—appears to me much preferable.

Ch. VIII. v. 1. The clause, which I have here suppressed, seems to have been fetched from ver. 4. It is entirely omitted by the Ethiopic and Coptic versions, and partly by the Syriac and Vulgate.

V. 3. The Syriac version omits the unnecessary ης; before καιρος.

V. 15. I have followed most of the old translators in attempting to make this verse more plain by the insertion of a connecting word or two.

V. 19. to the sons: τους υιους: literally—ον the sons: viz. what belongs to them.

V. 23. The Syriac translator read ης before της απελευθηριος: which makes the passage more regular.—And see again in ix. 24. the construction which I have adopted here.


V. 25. I accept the reading of the Arabic as genuine, μουλιζαπαμ.

V. 27. I give this verse as it is found in the margin of our translation, (only substituting it for he) conformably to the common reading, the purity of which I suspect. The meaning is, I confess, to me perfectly unintelligible.

V. 28. η ταυτα may appear to me the most obvious nomination to τον εξω: and so the Coptic version. An inattention to this probably gave birth to the insertion of ης after τον εξω, adopted by some versions.

Vv. 33. 34. The answers in these verses I now think better conducted without an interroga­tion, agreeably to the original passages in Isaiah, which our apostle had in view. See also xi. 2. and note on Heb. vii. 25.

V. 35. imprisonment: 

see note 2 Cor. xii. 10.

Ch. IX. v. 3. I see no method in solving the difficulty in this verse, which has so exercised the learning and ingenuity of commenta­tors, but by the εν αυταις εις of Homer—I profess myself to be. This solution makes the passage rational and plain.

V. 5. On this controverted text I shall find an opportunity, it is possible, hereafter, of again (see my "Opinions of the Christian Writers of the three first Centuries, concerning the Person of Jesus Christ") delivering my sentiments, and shall, as on such occasions, be governed, in translation, by the voice of MSS. and versions; though no wit of man can furnish a satisfactory answer to the objections, that have been, and may be, advanced against it. I adopt, with the Ethiopic translator, a lower sense of ης,

V. 10. This verse, as it is now read, has embarrassed the most learned commentators. I had conjectured εἰς γέρον for καί αὐτῷ; and I have no doubt but it is the genuine reading; εἰς being easily understood. Now there is a proper contrast with εἰς εἰς. So the Ethiopic: having conceived twins. Soph. Antig. 1.

Ο ΚΟΙΝΟΝ αὐταξίας ᾧ μετανόησι οἱ ἄνθρωποι.
which is not unapt. So Hesychius: Κοίνος, αὐτακε. I once had recourse to another solution in a different interpretation of εἰς εἰς: but this is altogether preferable. And now γενωτεὶς in the next verse is strictly proper: εἰς, as is well known, being comprehended readily in εἰς εἰς.

V. 16. This verse appears to be a proverbial sentence; and the word suppressed seems to be πρίξη, or victory. Such ellipses are frequent in the maxims and proverbs of all languages. I have endeavoured to make the sense clear to an English reader.

V. 22. chose to endure: ἔλευθερον ἀναγκάζοντα: no unusual form of speech in good authors, though I do not at this moment recollect an instance.

V. 23. The Vulgate, Coptic, and Ethiopic versions very properly want the εἰς at the beginning of this verse.

V. 24. See note viii. 23. I once approved Mr. Markland's notion; but it would require this arrangement of the words—οὐ μόνον ἤμεν: which I do not find countenanced by any of the versions.

V. 28. I follow here the brevity of the Ethiopic and Coptic versions, which leaves no deficiency in the sense.

V. 31. The impropriety of the phraseology of this verse seems only to be reconciled from the general solution of such passages laid down in Silva Critica, part ii. sect. 83. on Matt. xxvi. 29.

V. 33. will be disappointed: καταπληκτικός: see note on v. 5.

Ch. X. v. 4. in him: εἰς αὐτὸς: this is the addition of all the eastern versions but the Coptic.

V. 8. the scripture: ἡ γραφή: so the Vulgate, Coptic, and Ethiopic. But, perhaps, the more proper nominative is—ἡ ἡ προφητεία ἡ δικαιοσύνη—from ver. 6. "We have heard what the language of faith is negatively—ver. 6. and 7. What is its positive direction?" which is laid down next.

V. 9. My variation is here conformable to most of the ancient versions, and corresponds to Phil. ii. 11.


V. 14. "How can they call themselves the disciples of a master, and take his name as the followers of his doctrine, when they never regarded him?"
NOTES ON

V. 20. boldly with : ἀποστελλόμενος γάς λέγει : so also the Arabic: rightly conceived of this headyades.—And I transpose the members of the quotation, as in the Syriac version and the original Hebrew.

Ch. XI. v. 2. concerning, v.: i. e. περί : see Exod. xii. 43. Lev. viii. 32. 1 Reg. xix. 3. LXX.

with respect to : κατά : or concerning: see note 1 Cor. xv. 15.

V. 9. The clause—καὶ εἰς Σύραν—would be as well omitted with the Syriac and Ethiopic versions: but I approve altogether of the Syriac, as more agreeable to the uniformity of Hebrew composition:

Let their table become a snare unto them:

And what should be a recompense, a stumbling-block.

And there can be no doubt of an error in the last words of this verse, as unfaithfully exhibiting the sense of the original author: and it may seem surprising, that our apostle should choose to quote so punctually from the version of the LXX, strange as it appears in many places: perhaps, on account of corruptions in the Hebrew text. It is a happy consideration, that the doctrines of Christianity do not depend upon words and quotations.

V. 30. during: or: this is the reading of the Coptic.

V. 33. I omit the καὶ before σεβήμενος with the Vulgate and Ethiopic, as the scope of the passage demands: see Silva Critica, iii. sect. 120. v. sect. 213. p. 117.

Ch. XII. v. 1. of reason: λογικόν: in contradistinction to the sacrifices of flesh, and other material oblations under the law.

V. 3. the authority: τοις χαριτοῖς: i. e. τοῖς ἀποστελλόμενοι: see i. 5. xv. 15. 1 Cor. vii. 25.


diligence: σπουδή: or rather, with an earnest attention to his office.

V. 10. a natural fondness: φιλοστέγον: viz. "love a brother Christian with the affection of a natural brother."

V. 11. of an active mind: τὴν πνευματικήν ἔνωσιν: or—of a warm—animated—mind.

Notwithstanding the dissent of all the ancient versions, the concomitant injunctions prove sufficiently κακῷ and not καρῳ, to be the true reading. The phrase—time-serving—has an ill name, and this gave rise to the inauspicious alteration of the text. See Silva Critica iii. sect. 121. and v. sect. 213. p. 117. on the text. If καρῳ had originally been found, who would have thought of substituting κακῷ?

V. 14. See the note on Matt. v. 11.

ROMANS.

Ch. XIII. v. 12. garments, or implements: ἵλια: or tools, such as men work with: and even thus the correspondence of the two clauses is much better preserved. But of this more in the Silva Critica, iii. sect. 125.

Ch. XIV. v. 2. It seems better to read δια λογισμόν, των separate words, as the Syrian appears to have done. I have endeavoured to make the sense plainer.—And προσλαμβάνοντες is literally —take to yourselves—entertain—cherish: see xv. 7.

V. 8. this master: τῷ Κυρίῳ: meaning God, mentioned ver. 6. See also Luke xx. 38.

V. 9. rose again to life: αναστά τινα καὶ ανεξέρει: a very common hendyadēs with these writers; an inattention to which probably gave occasion to the suppression of ἀνεξερεῖ with some, and the transposition of it with others.

V. 14. I think it can hardly be doubted, that the construction is such as I have given.

V. 16. Several of the ancient versions read ἵματι which I prefer.

V. 17. in a holy mind: εἰ πνευματι ἁγίῳ: viz. sanctified by purity of affections, not by meats: see c. xii. v. 11.

V. 21. The words—εἰ πνευματικῶς: εἰ αὐθεν— are omitted in all the old translations, but the Arabic and Vulgate.

V. 22. The Ἑθιοπικ connects κατὰ πνευμα with the preceding words; and much better thus in my opinion.

Ch. XV. v. 2. in: εἰς: so the Syriac, Coptic, and Ἑθιοπικ versions understand it: viz. in what is right and laudable—only.

V. 4. For the latter προσγραφή, all the versions, but the Arabic, have προγραφή.—And the connexion, which I have exhibited, seems liable to no exception. Compare 1 Cor. x. 11.—I suppose also a hendyadēs in the following clause, as alone suitable to the purport of the passage.

V. 5. so disposed: τῷ αὐτῷ φροσίτι: viz. to please each other at the expense of your private gratification and advantage, accord-
to ver. 2. and 3.

V. 7. I read ὅμως with all the ancient versions, though the Latin translation of the Ἑθιοπικ, in the London Polyglott, has nos by mistake.


V. 13. a holy spirit: πνευματός ἁγίου: or an unsotted mind: see c. xiv. v. 17. which might seem a better expression in our language, and freer from ambiguity. If the reader does not think my translation of several passages, where the article is not prefixed to this expression, to be preferable to the old translation, let him reject it: but he will do well to be satisfied, that the new version does not suit the passage so well as the other.—In some places, even where the article is not found, the agency of the supreme Being is intended: and on these occasions I
usually adhere to the received version, though a different phraseology would convey the intention of the writer much more effectually to an English reader. When shall we be permitted to exchange this milk of the gospel for its strong meat? See 1 Cor. iv. 21. v. 4. xiv. 14. 1 Pet. iii. 4. and various other places.

V. 15. authority: καρπόν: see note on xii. 3.

V. 16. holiness of spirit: πνευματικὴ ἁγιότητι: under the Levitical priesthood, from whose ceremonial all these metaphors are derived, the offering would have been made acceptable and sanctified by a holy body: see Levit. i. 3. &c. 1 Pet. i. 19. but under the Christian dispensation, which is a service of reason and the mind, (Rom. xii. 1.) and not of material oblations, the acceptableness of the offering depends on purity of heart.

V. 17. All the old versions omit ἔκ in this verse.

V. 19. fully preached: ἐπικαθήσατο: more exactly—discharged my duty to—completely executed.

V. 20. I have no doubt but we should read ἡ for ἦ here, as in various other places.

V. 22. I am of opinion, that here, and in some other passages, καὶ, instead of καὶ, is the true reading. The sense in either case is obvious, though the construction at present is embarrassed.

Ch. XVI. v. 5. Αὐγας is the reading of the Vulgate, Coptic, and Ethiopic versions: as ἅµας in the next verse is that of all the ancient versions.

V. 16. ἁµας is the reading from the best authority of MSS. and versions.

V. 24. This verse is very properly omitted in the Coptic, Syriac, and Ethiopic versions.

V. 25. I have endeavoured to give the full sense of this verse: but a literal translation could hardly have been acceptable.

V. 26. Several of the old versions well omit ἔκ, and insert ἔκ afterwards.
NOTES

ON THE FIRST EPISTLE TO

THE

CORINTHIANS.

CHAP. I. ver. 2. The clause—στενόν τοις ἐμοί ἐχεῖν—is most clumsily introduced. Some of the old translators seem inclined to refer them to τοῦτο: not so well.

Vv. 8 and 9. Even orthodox interpreters agree that εἰ refers to τὰς: so that I thought it much better to incorporate these two verses for the sake of perspicuity. Compare x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. for the same phrasing: and εἰ in ver. 8. is used, as often, for εἰσ.

V. 18. Or rather, them prepared for, or going to, destruction. This true power of the participle ἀπολλυόμενος was suggested, too late for a more accurate adjustment of this passage, by an unknown, but learned, correspondent of extraordinary modesty and candour.

V. 19. I have been compelled to the variations in this verse by the want of a correspondent substantive to τοῦτον: for intelligent is too modern.

V. 21. I gladly follow the Ethiopic version in connecting thus the clause εἰ τῇ θυσίᾳ τοῦ Θεοῦ.

V. 24. The reader needs not to be told, that the Στοο ἡμῶν, here and above, is that phrasing for maxima or divina potentia, often noticed before.

V. 30. The true construction of this verse had escaped all the old translators, and was first pointed out, I believe, by Lambert Bos.

Ch. II. v. 1. I prefer in this place τὸ μυστήριον—the reading of the Syriac and Coptic versions.

V. 7. I have endeavoured to represent as clearly as I could the sense of this place: and I have given this translation of ἀγαπᾶν, because, I apprehend, the mighty in wisdom are also intended.

V. 13. explaining: συγκεντρωτε: see Bp. Pearce. And it is scarcely possible to convey the apostle’s meaning at the close of this chapter in plain intelligible language. I do not expect gen-
eral approbation: I shall be contented, should I be thought to represent the harsh and obscure phraseology of my original more intelligibly than in the old translation.

Ch. III. v. 1. I prefer τροπος here, with Clemens Alexandrinus: a reading, which several of the ancient versions will also admit.

V. 10. office: κολοσσος: see note on Rom. i. 5.
V. 11. instead of: καταλαμβάνω: or to the exclusion of: see note on Rom. i. 25.

V. 13. For ἐστι, the Ethiopic translator read ἐστί: which appears to me abundantly preferable. Compare 2 Thess. i. 7. 8. Heb. x. 27. &c.

V. 15. All the old versions but the Vulgate properly introduce this verse with a connecting particle.

V. 17. The word φησι is used in a somewhat different sense from φησιν, conformably to my remark in Silva Critica, ii. on Matt. xxvi. 29. often referred to before.


V. 7. call to an account: ἱδρυσις: or examine: so the best of the old translators understood it.

V. 8. I prefer this interrogatively: and so others.

V. 9. I omit the κει before αὐγεῖλας with the Syriac. 2

V. 14. commanding: ὅρισε: this, though singular, appears to be the sense of the word in this place.

V. 17. doctrines: ἱδεις: see Acts xxii. 4. xxiv. 22.

Ch. V. v. 1. ἐπιζήτωσα is omitted by several MSS. and ancient versions: as also in ver. 3. before ἔχω.

V. 5. a punishment: ὀλίγως: see note on Matt. x. 5.

V. 8. I follow the Syrian here, who gives a more acceptable sense; whether the true reading or not, it is of little moment to determine, as it represents perfectly the intention of the writer.

V. 12. I have adopted a construction, which seems to me the most suitable to the passage.

Ch. VI. v. 1. I prefer ἦμερησιν to ἦμερος, with most of the old translators: so again x. 24. And ἀσίαν is employed here merely as a political term: see note on Matt. ix. 10.

V. 2. The Arabic and Ethiopic translators alone perceived the true meaning of the original in this passage.

Ch. VII. v. 15 and 16. I have transposed these verses, not that our author so arranged them; but because the hyperbaton is well relinquished at least for perspicuity.
V. 21. What I have here given appears to me the natural and proper sense of the words, and much more consistent with the context and the scope of the writer, with the general spirit of the chapter and the necessities of the times, which required a degree of acquiescence in authority, not intended for general observance in future periods. So several of the eastern translators. The apostle, doubtless, intends generally, to discourage a restless disquietude to alter a condition, which is not peculiarly grievous. Many precepts of this chapter are evidently suited to the notions and circumstances of those times: and in that view are perfectly correct and judicious.

V. 23. The translation here given is pertinent to the connexion, which the former is not.

V. 25. young unmarried people: παρθένοι: men as well as women: see Rev. xiv. 4.

V. 31. On this verse see Silva Critica, i. sect. 29.

V. 34. The sense here exhibited seems to me more suitable to the original, and is authorized partly by the Vulgate and Ethiopic versions, and partly by MSS.

V. 36. Several of the old translators have omitted εἰς before οὕτως.

CH. VIII. v. 3. I follow the Ethiopic in οὕτως for οὕτως: in my opinion, a most admirable reading, and productive of a most noble sentiment: compare ver. 11, 12, and 13. with 1 John iv. 20. 21. Rom. xiv. 15. The corruption was from οὕτως—οὕτως—οὕτως.

V. 4. worldly: εἰς παράδοξον: this I look upon as equivalent to παράδοξον, or εἰς παράδοξον: a common phraseology.

V. 7. I prefer οὕτως, the reading of the Coptic and Ethiopic versions, and of some MSS. to οὕτως.

V. 8. The Latin would be: Cibus non coram Deo nos sistet: which admits some latitude of interpretation. I like the notion of Bp. Pearce—And the manner, in which the Alexandrine MS. disposes the negative μ, appears so preferable, and so essential to the scope of the passage, that I have not scrupled to follow it.

CH. IX. v. 1. All the old versions, but the Arabic, transpose κατοικίας and εἰσοδέως.

in the lord: or in a master: εἰς ισιόν: that is, under a master: "my work under the authority and direction of Christ." And so in the following verse.

V. 10. Upon this verse see my Silva Critica, i. sect. 56.

V. 11. The Arabic and Syriac translators read вυιολι, and, I think, more elegantly: and the Syriac—εἰς ἵμαριν.

V. 12. The Coptic translator appears to me to have preserved the genuine reading—in τον ισχυρον: though he misunderstood the passage.

VV. 17 and 18. The construction, which I have adopted, in
NOTES ON

this passage, cannot fail to be acceptable: and as Knatchbull pointed it out some time ago, let him have the praise of the discovery.

V. 22. The Vulgate, Syriac, and Ethiopic versions read simply—παρελθείς ἡμων: which I follow.—And the Vulgate, Ethiopic, and Coptic, agree in reading πας, or παρεσ, at the beginning of the next verse.

V. 27. The learned reader will observe, that I have attempted to do justice to the admirable elegance of the original, by preserving, as nearly as I could, the agonistic terms and allusions.

Ch. X. v. 9. I follow the Ethiopic version and the Alexandrine MS. in reading Θεος for Χριστος: an error, which probably arose from the abbreviated mode of writing.

V. 11. The word ὁμαδείασι shows me an evident interpolation here from ver. 6. I am glad, therefore, of the authority of the Ethiopic translator for omitting it.

V. 13. Effects. ἐνράξωσι: this word denotes also the final issue and operation in Heb. xiii. 7. The Coptic version is to the same purport.

V. 16. I understand the proper construction of the original to be—καὶ ἐκλεγομεν εἰς τὸ ἔργον ἡμῶν, with a view to which, or respecting which, we bless God.

V. 23. I prefer the omission of ἐν in both clauses, after the example of the Coptic version. The Ethiopic translator supplies us, merely to complete the sense, I suppose; finding no pronoun in the text.

V. 28. The clause from ver. 26. is omitted by all the versions but the Arabic.

Ch. XI. v. 10. ματία: καταβάω: see Mende's works, p. 261. I leave the conclusion of the verse much as I found it: for, though I have several observations to make on the place, yet they will be more properly introduced elsewhere, and do not claim a sufficient authority to interfere with the present reading.

V. 11. to be separated: καταβαίνω: that is, one is not regarded under Christianity to the disparagement of the other; but both have their proper estimation; compare Gal. iii. 28.

V. 17. Several of the old translators read παρευηγήσεις: of which I take advantage, to the improvement, I think, of the passage. And a mistaken construction occasioned, I presume, the loss of a connecting particle in the following clause.

V. 23. he was going to deliver himself up: παραδίδωσι: see John xviii. 4. 5. 8.


V. 25. The clause—διὰ τῶν ἐποτε—has much the air of an interpolation. I prefer the omission of it with the Ethiopic version,
1 CORINTHIANS.

Ch. XII. v. 15. and 16. I see no reason in the original for reading with an interrogation.—The other variations throughout this chapter are not so great, or of such moment, as to require a distinct specification.

Ch. XIII. v. 3. What I have to advance in vindication of my translation of this verse, which, doubtless, will appear very singular to many, may be seen in Silva Critica, iii. sect. 128. At present I shall content myself—1. with referring to Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. i. 20. and parallel passages for an explanation of one part: 2. with observing, that there is no such word as μαρτυρομαι: 3. that κατάφθαρμαι is the reading of the Ethiopic and Coptic versions, though, by a strange inaccuracy, the Latin translation of David Wilkins makes this latter version agree with the generality of MSS. and translations: and 4. that burning, though a common punishment in after-times, was not prevalent, when this epistle was written.

V. 4. quarrelleth: ζηλω: the cause—ambition or rivalry—put for its effect.


V. 7. is contented: παραγω: I prefer this reading, which appears to be followed also by the Ethiopic and Coptic versions: or, makes the best of every thing. But I rather suppose κροων to be understood: see note 1 Tim. iv. 8. The real meaning is equivalent in both cases.

V. 11. Literally—ἐφαρμοσε: I had the mind—viz.—the dispositions and pursuits of a child.

Ch. XIV. v. 2. to himself: περιμενη: more exactly, to his own mind: and so the Ethiopic translator judiciously understood this phraseology: than which no form of speech is more frequent in the oriental languages. See the note on John xi. 33.—And for this sense of μετα, see de Rhoer on Porph. de Abst. iii. 4. note 2.

V. 5. better: μετεχω: so also xiii. 13.

V. 7. It appears to me, that ἐστιν is either used here for ἐσται, or that ἐσται is the original reading.

V. 9. The phrase—ἐρχεται διὰ τος γλυκους—is of the same kind as that noticed on Rom. ii. 27, which seems to have escaped all my predecessors, whether critics, translators, or interpreters.

V. 17. thy neighbour: so the Syriac translator, as if he had read ἡμών: see the note on vi. 1. and Cassubom on Strabo, p. 435. ed. Amst.

V. 18. All the old versions, but the Arabic and Vulgate, omit μου: and I am inclined to the omission of μου also, with the Vulgate and Ethiopic.

V. 25. All the old versions, but the Arabic, omit ἐδίδον: and several, ουγ.
NOTES ON

V. 32. I prefer reading this in one connexion, especially as the \textit{Æthiopic} translator appears to have read \textit{intravere}, and to have seen the passage in this light.

V. 38. The reading of the \textit{Vulgate} seems the only reading suitable to the tenor of the passage.

V. 40. All the ancient versions introduce this verse with a connecting word.

Ch. XV. vv. 1 and 2. I never could satisfy myself with the common translation of this passage: it seems perplexed and impertinent. The \textit{Æthiopic} version, by preserving the negative \textit{us} before \textit{waxiri}, makes every thing clear and satisfactory, in my opinion.

V. 10. by extraordinary favour: \textit{kapi}: I doubt not, many will cavil at this mode of translation, though abundantly vindicated before. All my additional defence is, that I cannot allow such cavillers a proper insight into the phraseology of these writers, and that I am persuaded our apostle's meaning is fully conveyed in our language by this interpretation of the original. See the note on Acts vii. 20.

V. 15. I think the passage is improved by omitting the unnecessary clause, with the \textit{Syriac}.

V. 19. All the old versions but the \textit{Vulgate} begin this verse with a connecting particle. And so in many other places.

V. 24. The received reading of this verse anticipates and is not consistent with ver. 25. nor with other passages of the N. T. All difficulties are avoided by the present translation, which rests on the authority of the \textit{Æthiopic} version.—Moreover, the \textit{Coptic} and \textit{Syriac} versions have—\textit{tau} \textit{evnai}.

V. 26 and 25. I have transposed these \textit{two} verses to avoid the ambiguity of the \textit{pronouns}: and so the \textit{Æthiopic} translator, and all the ancient versions but one acknowledge a connecting particle in ver. 26.—The latter part of the 27th verse, as usually understood, is complete absurdity. The apostle's view was to prove the meditorial kingdom of the Messiah from this part of scripture here quoted. This power of \textit{evos} will, I hope, be ascertained on some future opportunity.

V. 29. The apostle here begins a new argument for the resurrection, grounded on the \textit{practice} of the apostles themselves, who had been \textit{eye-witnesses} of their master's revival. And this passage appears now plain, rational, and convincing: a passage, which, I presume, was hardly intelligible before. What contributed not a little to obscure it was the second \textit{opti ton eφεθε}: a clause not acknowledged by the \textit{Coptic} and \textit{Æthiopic} versions.

—I have adopted also that construction and distribution of the sentences, which seemed to display the reasoning to most advantage.—For this sense of \textit{baptism}, the reader may consult Matt.

V. 31. There always appeared to me something very extravagant and scarcely intelligible in this verse. I make no scruple in adopting what seems to have been the reading of the Ethiopic translator—\( \xi \eta \) for \( \eta \): and of the Coptic. The differences in the literal strokes of these two words are not very great. Perhaps, the usual acceptation may be vindicated, but the present turn of the passage is beyond measure more intelligible and easy.

The Ethiopic also reads \( \eta \mu \varepsilon \tau \rho \varepsilon \pi \alpha \). 

V. 32. As far as man could: \( \kappa \alpha \tau \mu \alpha \ \mu \varepsilon \chi \varepsilon \omega \tau \omicron \nu \) or, viz. humanly speaking I did fight, I was so near exposure to wild beasts on a stage: see Acts xix. 30. 31. 2 Cor. i. 8. 10.—And \( \varepsilon \delta \)—Syriac and Coptic.

V. 33. No Englishman, if he meant to be understood, would express the sense of the original by the phrase Evil communications, at this time of day at least.

V. 34. Shame: \( \varepsilon \tau \tau \rho \varepsilon \nu \omicron \nu \) or, perhaps, more properly—your admonition, and reformation: as also in vi. 5.

V. 39. All the versions, but the Arabic, place the words των and \( \chi \varepsilon \omicron \nu \) as I have placed them.

V. 41. Brightness: \( \iota \rho \varepsilon \gamma \) see note on Luke ii. 9. and I render \( \varepsilon \lambda \phi \iota \mu \iota \iota \), excellency, because the series proceeds from the brighter to the less bright luminaries.

V. 42. Literally—the sowing is: \( \varepsilon \tau \iota \iota \iota \tau \iota \varepsilon \) of whom? Of mankind.

V. 44. Animal: \( \psi \chi \iota \chi \iota \omicron \nu \) see ii. 14. 1 Thess. v. 23. James iii. 15. Jude ver. 19.

V. 47. The ancient versions vary in their readings of this passage: that of the Vulgate and Ethiopic, which I have adopted, preserves a proper correspondence of words between the two contrasted clauses.

V. 52. Glance: \( \mu \pi \rho \) see my note on Virg. Geo. iii. 219. So Shakspeare:

The poet's eye, in a fine phrenzy rolling,
Can glance from heaven to earth, from earth to heaven.

V. 55. The order of these clauses here given is observed by all the ancient versions but the Arabic: and it makes a better connexion with the following verse. So in part Cyril of Jerusalem, xiv. 10. ed. Oxon.

Ch. XVI. vv. 1 and 2. This connexion the original and versions will bear, and the sense seems to require. The Ethiopic translator appears to have adopted it by proceeding with \( \varepsilon \tau \iota \iota \tau \varepsilon \rho \omicron \nu \). 

V. 3. All the oriental versions with evident propriety join \( \delta \) with \( \tau \varepsilon \iota \tau \varepsilon \rho \omicron \nu \). So Vulgar, Churf. pl. Tisch. read. 16. 15.
NOTES ON

V. 4. There is a delicate exhortation to their generosity in the original, which was lost in our translation. So S. 9.

V. 9. A great door of employment: ἁπέρ μικρά λεγεῖ καὶ κεφαλή: this is evidently a species of θεσμοίδες. And yet I should prefer the other reading, κεφαλή: a great and conspicuous door is opened unto me. The two words are easily confounded: see my note on the Trachiniae of Sophocles, ver. 11.

V. 11. The Ethiopic so understood the last clause of this verse; and this sense seems ascertained by what follows.

V. 13. Strengthen yourselves: σπαραξοῦτες: viz. with arms and other securities. The terms are all allusive to soldiers on guard.

V. 15. In this place I follow the Syriac translator, who appears to set the writer's meaning in its true light.

to relieve: εἰς διάμορφον: see Acts xi. 29.

V. 22. I saw no reason for leaving the Syriac words at the end of this verse untranslated and unintelligible: see Jam. v. 9.
NOTES

ON THE SECOND EPISTLE TO

THE

CORINTHIANS.

CHAP. I. v. 6. The transposition here adopted and the omission of the second σωτηρίας are authorized by several of the ancient versions, and evidently improve the passage.

which sheweth itself: εὐρυσκομένη: literally, which exerceth itself: see also iv. 12.

V. 12. The phraseology of this verse has been so often illustrated and ascertained, that I think it unnecessary to be particular in vindicating my translation here.

V. 13. I follow the Syriac, γιορτωτε for εἰορτωτοι.

Vv. 13 and 14. I have reinstated what appears to me a manifest hyperbaton in this passage; for καὶ, as I have before remarked, is frequently given for καί: and χρηστόν is an addition of most of the ancient versions. After all, these parenthetical clauses, inserted at the instance of a word in the middle of a sentence, must always appear clumsy and obscure both in the original and a translation.


V. 17. I follow the undoubted scope of the writer in the last clause of this verse; but the original is elliptical. See the note in my Commentary on Matt. v. 37.

V. 23. I consider τῷ θεῷ ξύλῳ as the customary oriental phrase for μακάριος: i.e. "I call upon God to add his testimony to mine."

CH. II. v. 5. The phrase ἀπο μαρτυρῶν here and i. 14. I apprehend to be equivalent to εἰ μαρτυρῶ: and εἰμί καὶ εἰς τιμίαμα is much better in this connexion, and agreeable to the ancient versions.

V. 16. The meaning usually assigned to the last clause of this verse—καὶ προς τοῦτο τις ἢμαρτο—does not seem to me at all pertinent to the scope of the passage. I follow the acceptance of the Αἰθιopic version, but am not certain whether this followed the present reading, or whether the passage be clearly susceptible of this sense, as it now stands; unless we read ἡμαρτα for ἢματι, which were no violent alteration, considering the abbreviations of MS. writings.
NOTES ON

Ch. III. v. 1. There seems to me a similar ellipsis here to that in ii. 2, and μᾶλλον also is omitted: which is a very common construction with Greek writers. This acceptation is more suitable to the original.

V. 2. I read ἤμων for ἤμως with the Ethiopic: which is undoubtedly genuine.

V. 3. delivered: διαδοχήνας: of which we had the charge and management.


V. 13. at all: εἰς τὸ τέλος: see Luke xviii. 5: this makes a much better sense: and the suppression of κατα, or εἰς, before τοῦ ἐκπαθομένου, will be neither an uncommon nor inelegant construction.

V. 14. On this verse, see Silva Critica, i. sect. 29. sub finem: and the same work, ii. sect. 83.

Ch. IV. v. 1. we have been graciously entrusted: ἔλεοςμεν: see the note on 1 Cor. vii. 25.

we continue not in wickedness: οὐς συμπαθομεν: this is the reading of some MSS. and, in my opinion, genuine, and required by the context. It is not a very common word, and so imposed on the scribes: Heracleius acknowledges the word, and probably refers to this passage; but his gloss appears to be corrupt.

V. 7. I prefer this connexion of εἰ πάντα.

V. 8. Upon the phraseology of the first clause of this verse, see Silva Critica, i. sect. 39.

V. 11. This verse is omitted by the Ethiopic translator: and, I should think, correctly.

V. 15. The sense of this verse is clearer than the phraseology; a discussion of which would give no information to the English reader.

Ch. V. v. 1. On this passage the reader may consult my Silva Critica, i. sect. 44.

V. 5. The Ethiopic translator appears to have read—καταπαθομεν: and most of the versions take no notice of κατα: which has, however, its elegance in the original.

V. 17. I follow several of the ancient translations in omitting τα ἡμετε, and ἀν ἐν ver 19.

Ch. VI. vi. 3. The Syriac, Vulgate, and Coptic add ἤμων: the Ethiopic, ἤμων.

V. 5. wanderings: ἀπανταπαθης: I know no better word: sine certa et stabili domo: see 1 Cor. iv. 11.

V. 9. In the first clause of this verse I follow the Ethiopic version. Compare xi. 6.

V. 14. yoke-fellows: ἵππος τοῦ τοῦ; viz. drawing the other, or fellow, yoke: so the Syriac, Vulgate, and Coptic. Hence also appears the futility of a conjecture in Bowyer.

V. 17. See the note on Col. ii. 21.
Ch. VII. v. 8. I like the reading of the Vulgate—στενων: and have attempted to improve the passage by adopting another construction.

V. 12. The confusion of the pronouns at the end of this verse indicates some error: I follow the plain scope of the passage, and the authority of the Syriac and Arabic versions.

V. 13. The construction adopted by the Syriac version and the Vulgate seems preferable here: which I follow.

Ch. VIII. v. 2. I long ago was convinced from the most obvious tenor of the passage, that we should read χρησις instead of χρης, and since find that Dr. Mangey had fallen on the same conjecture. It is an indubitable emendation, though not authorized, it seems, by any MS. or version now existing. And I follow what appears to me a much preferable construction, and express in our idiom the hendyades of ver. 4.

V. 10. I have transposed the words ποιησαις and ἔλεης, after the example of the Syriac translator.

V. 12. All the ancient versions, but the Arabic, omit τις: which has been foisted in by some ignorant scribe to mend what he supposed a defective construction.

V. 19. I read ἡκοῦσα ἡμωνίαν for ἡς ἡμωνίαν, by conjecture only, but compelled by the context. This is the most common of all errors in old writers. The words are in immediate connexion with χρηστοτηθησαι.

Vv. 22 and 23. The reader will observe, that I have taken some pains to represent more intelligibly this perplexed and undigested passage of our exuberant, immethodical and careless writer.

V. 23. instead of: ἐπει: see 2 Tim. iv. 10. 11.

V. 24. All the versions omit καὶ before ης προσωποι.

Ch. IX. v. 4. falling off: ἀποκάλυψις. The Vulgate and Coptic versions omit τις κακωνίας: and the Ethiopic fortunately has preserved the true reading, which I have given in the translation.

V. 9. kindness: διακονία: see note on Matt. vi. 1. and the following verse; where an ignorance of this use of the word has given rise to a different reading.

Ch. X. v. 7. For my acceptance of the first clause of this verse, I refer the reader to 1 Cor. iv. 19. 2 Cor. xii. 12. And in the last clause, several of the ancient versions omit one χριστος.

V. 12. are not aware: οὐ σοφιστήρι: this elegant Gracious of our apostle had escaped observation. See Silva Critica, i. p. 115. ad im. and Bowyer on this verse.

V. 13. I prefer omitting with the Ethiopic translator the clause—μετειχεν ὑποκαταχθεὶς ἐστὶ καὶ ἐγνω. It seems unsuitable here, and was probably interpolated from the next verse.
NOTES.

Ch. XI. v. 21. This is an intricate passage: in illustration of the sense here conveyed, see x. 10. I am of opinion, however, that the text is faulty.


V. 29. I have chosen to insert here what appears to me the complete construction, rather than leave the passage unintelligible. See Rom. xiv. 1. 21. 1 Cor. viii. 9. 1 Thess. v. 14.

Ch. XII. v. 1. γὰς seems to ask a question here: see my note on Virgil's Georgics, iv. 445.

V. 7. I omit the second—ἐκ μὴ ὑπεραίσκωμι—with the Vulgate and Ethiopic versions: and the same versions seem properly to omit the pronoun after ὑπομενεῖ in ver. 9.

V. 9. overshadow: στέικεται: literally—may cover me like a tent. We might render, perhaps, not amiss: that this power of Christ may spread a tent over me.

V. 10. bodily hurts: ὅπειροι: I have given this sense to the word and its relatives elsewhere. This acceptance of it is too well known to need many examples. Οἴοι έξ Τῆς τοῦ εἰδοτά ὅπειροι ἀσωκρατού: Arist. Rhet. i. 13. p. 59. ed. Oxon.


imprisonments: στέικεται: this seems to me the most proper sense in this connexion, both here and Rom. viii. 35.

V. 21. I connect προς υμᾶς and εἰδοτα, with the Syriac and Coptic versions.

Ch. XIII. v. 7. The plain tenor of the passage dictates the construction here adopted.

V. 11. rejoice: χαίρετε: see ii. 7. vii. 8.
NOTES
ON THE EPISTLE TO THE
GALATIANS.

CHAPTER I. VER. 4. All the eastern versions, but the Coptic, omit the καὶ before πάρεσσα.
V. 10. am I seeking the approbation? πιστίν; or attempting to conciliate: compare Matt. xxviii. 14. Acts xii. 20. And I follow the Ἑθιοπικ translator in omitting the clause—ο ζητοῦμεν οἰκοδομῆς—which seems to be a gloss from the margin of some later MS. on the preceding words, on account of their obscurer signification.
V. 12. The passive ἑιδαχθω is evidently employed here in the sense of the middle voice: a common form in the best writers. This elegance did not escape the admirable author of the Ἑθιοπικ version.

CH. II. v. 2, Instead of τὸς, I read ὅς, as the context seems to require, with a writer in the Theolog. Repos. vol. i. p. 59. Dr. Mangey in Bowyer, and the Ἑθιοπικ version. With the same version I omit οὐδὲ in the next verse, and ὅς in the fourth verse: if I mistake not, to the great improvement of the passage. The words—οι τινες παρισινκατακτοί—which appear like an explanation of παρισινευάσασθαι, are well unnoticed by the Syriac, Ἑθιοπικ, and Coptic translators.
V. 15. The word ἐμπρακταί—sinners—is not here used in its absolute and proper sense, but merely as a political term of distinction: see the note on Matt. ix. 10.
V. 19. Upon this verse, see Silva Critica, i. p. 125.

CH. III. v. 4. ἡμᾶς is what grammarians call a middle word: see the same work, iii. sect. 134.
V. 16. The Syriac, Coptic, and Ἑθιοπικ translators read—οι Χριστοῦ οἵτινες—which I follow.
V. 17. The Ἑθιοπικ, Vulgate, and Coptic versions properly omit, in my opinion, the words οἰς Χριστοῦ: which have all the look of an interpolation.
V. 20. The Ἑθιοπικ translator, for perspicuity, I presume, renders the latter clause of this verse, as I have done.
NOTES.

V. 22. Our Ethiopic translator does not acknowledge the words Ἰησοῦ Χριστοῦ: and, I think, very properly.

Ch. IV. v. 10. The Arabic and Coptic versions properly connect the 9th and 10th verses.

V. 12. No notice is taken of that strange clause—οὐδὲν ἐκάστου—by the Ethiopic version. If any thing must be retained, I would read with the Coptic—οὐδὲν ἐκάστος—do me not so much injury as to make all my pains fruitless.

V. 14. a messenger: ἀγγέλος: see the note on 1 Tim. iii. 16.

V. 17. All the old versions read ἡμᾶς.

V. 20. The Ethiopic omits the ἃ, with which the rest introduce this verse.

Ch. V. v. 1. The Syriac and Coptic versions omit ἀλλὰ.

V. 12. On this verse, the reader may consult my note in the edition of Virgil's Georgics, ii., p. 46.

Ch. VI. v. 1. be overtaken, or tried effectually, so as to be overcome: πείρασθαι: equivalent, if I mistake not, in this use, to αἰσθῆσθαι. Thus in that pleasant passage in Plutarch's Treatise upon Flattery and Friendship:

Γίρων γίρων γιλώσας ἡδίστα ἐχάει
Πᾶντες παιδί, καὶ γυναικὶ προσφορὰ γυναί,
Νοσῶν τῷ ἀνθρώπῳ, καὶ θυσιάζονται,
Ἀθῆναι ἐπιθύμει ὁ τῆς Πειράσμοι.

And thus Horace:

Si latus aut renes morbo tentantur acuto:

and others abundantly. This term seems more expressive of the apostle's intention in this place, than either tried or tempted, without some additional terms.

V. 2. All the old versions seem to have read ἀναρκνοῦσιν, in the future tense.

V. 4. his neighbour: τοῦ ἱερὸς: alluding, I apprehend, to himself: as τοι— the certain person—points out some opponent easily understood, no doubt, by the Galatians. Perhaps, the Coptic reading is genuine—ἱερὸς: a common mistake in this word.

V. 8. I follow the Syriac translator in omitting ἵππων.
NOTES
ON THE EPISTLE TO THE
EPHESIANS.

CHAP. I. ver. 3. liberally bestowed: συλλογισμός: see 2 Cor. ix. 6.
V. 4. the Jewish state: τοῦ υπάρχοντος: the context shews this, I think, to be intended: and why should we leave obscure a phrase not intelligible in its verbal acceptation in our language? See Gal. iii. 17. 19. Rom. iv. 10. 13. Col. ii. 20. Heb. ix. 1.—The other alterations in this chapter are not of such moment as to require a distinct specification. I have endeavoured to give some degree of clearness to the most inartificial piece of writing in the universe. I have been compelled to a similar censure before, at 2 Cor. viii. 22.

Ch. II. v. 1. to trespasses: παραπάτημα: see Rom. vi. 2. 11.
V. 2. darkness: σκοτεινός: see vi. 12. So Homer and Hesiod often.

ταραγμένα καὶ περι πολλά: II. r. 380.
τόποι, σπασμοι: Schol.

προσελθώντες: see 744.
προσελθόντων: Schol.

V. 11. I leave this verse in its original phraseology: to transfer it into our own idiom, would occasion a much greater deviation from the author, than a translator can allow himself to make.

V. 12. I have altered the construction of this verse, consistently with the original, and to the advantage of the reasoning. And so below.

V. 13. I follow the Ethiopic translation in omitting the words εἰς Χριστον ἐξων, which seem impertinent in this place.

V. 16. The Syriac omits εἰς αὐτόν: which is as well.

V. 22. spiritual: εἰς πνευματικός: the same as πνευματικόν: but these forms of expression I have again and again attended to.

Ch. III. v. 9. the dispensation: η ἐκκοιμησι: this is the reading of all the ancient versions but the Arabic: which is true also of the omission of the words εἰς ἐνων Χριστον.

V. 13. The Syriac is with me in my construction of this verse: the Coptic is ambiguous like the original: the rest are with our version.
V. 14. The words—τοιο ἱκανον ἵναν Χριστον—are not found in the Coptic and Ethiopic versions.

Ch. IV. v. 4. I omit τας ελούσαι with the Ethiopic translator: and οὕτω, with him and the Coptic, in the next verse.

V. 15. I understand τα παθής as το παθής: or it may be connected with ἀληθινής. I forbear attending to the more trivial variations: and the reader probably, as well as myself, begins to be weary of these minutiæ. The learned reader will perceive my inducements, and the unlearned would receive no instruction from my account of them.

V. 17. The Coptic, Vulgate, and Ethiopic omit λόγῳ.

V. 19. I prefer μην πλασανίζεις, with the Ethiopic.

V. 27. the accuser: τὸ διαβόλον: or slanderer: see 1 Tim. iii. 11. v. 14. Tit. ii. 3. 1 Pet. iii. 16.

Ch. V. v. 4. unseasonable: τὰ συν διαβόλον: i. e.—μην τα—upon improper subjects—i. e.—unseasonable.

V. 5. The Ethiopic and Arabic versions omit the οὐ before οὐ: see Luke ii. 26. ix. 20.

V. 13. is light—viz. in the light: as ver. 8. and is thereby brought to shame. After all, this is to me one of the most difficult passages of scripture, and has cost me more fruitless pains than any other.

Vv. 20 and 21. There is some variety of reading here in all the versions. The Syriac I follow, as most suitable to the context.

V. 22. I have avoided obscurity; or we might reader more exactly thus: even as the Christ is head of the church, and the saviour of that body. See Col. i. 8.

V. 27. The reader, who is so disposed, may see an illustration of this passage in my Silva Critica, i. sect. 54.

V. 32. viz. the incorporation of Gentiles as well as Jews in the church of the Messiah.

Ch. VI. v. 4. be not severe, so as to provoke to passion: μὴ παραργίζετε: the expression of the effect, as often, seems put for the cause: the consequence of harshness for the thing itself.

V. 9. equally: τὸ αὐτὸ: the same, I apprehend, as τὸ συμφωνεῖ at Col. iv. 1.

V. 12. viz. against Jewish governors, who have a dispensation of religion from heaven, as well as against heathen magistrates, under the darkness of superstition and idolatry.

V. 18. in your mind: εἰ προσεχεῖ: as ye keep watch: see John xi. 33.
NOTES
ON THE EPISTLE TO THE
PHILIPPIANS.

CHAP. I. ver. 1. overseers: see the common translation at Acts xx. 28. and my note on 1 Tim. iii. 1.

V. 3. The reader will perceive a considerable alteration in the construction of this verse and the following; and, I think, much for the better. And so in v. 7. and 14.

V. 5. kind contribution: this is an easier sense: see Rom. xv. 16. Heb. xiii. 16. &c.

V. 7. this ministry: see note on Rom. xii. 3.

V. 11. All the versions are capable of this sense, which is certainly the best. They probably read without the article after διακονησιν, or read it τον.

V. 17. This transposition is required by the context, and has the authority of the Syriac, Ethiopic, Coptic, and Vulgate versions.

V. 20. disgrace myself: or be disappointed: see Rom. v. 4.

V. 25. The transposition of the two substantives in this verse is authorized by the Syriac, and, in some measure, by other versions; to say nothing of the context.

V. 27. There is an ellipsis in this verse by the omission of ἐγὼ εἰσεχωρημένος. I have attempted to avoid this irregularity. All the eastern versions insert ἐγὼ before ψυχῆν.

V. 29. In connecting this verse with the former, I follow the Syriac, Ethiopic, and Arabic translators.

CH. II. v. 2. The translation of this verse is asserted, and, in the main, I think, beyond dispute, in my Inquiry into the Opinions of the early Christian Writers: to which I refer the reader, who wishes for satisfaction upon this point.

V. 12. My translation of this passage is as consistent with the original, and, the reader will allow, much more with the scope of the writer, than the former: see v. 4. So also in the next verses.

V. 25. of my concerns: see note on 3. business of mine: meaning the particular errand, on which he went.
V. 30. Our translators quite misunderstood this passage. The defect of the Philippians, or rather, towards them, was the apostle's inability to come himself, which he sent Epaphroditus to supply.

The other alterations in this chapter do not require a particular notice.

Ch. III. v. 1. rejoice: καιρεῖτι: or—all hail!

V. 2. In the last clause of this verse I follow an interpretation in Gataker's Advers. Miscell. p. 826. edit. Traj. ad Rhen. But the literal similarity cannot be preserved in a translation.

V. 9. The Ethiopic and Syriac versions well omit the words ἵνα τὴν πίστιν at the end of the verse.

V. 11. dead works: ἀνεμοῦ; or dead things, or a dead condition: see Rom. vi. 5.

V. 12. This passage must be ranked among those, on which I have enlarged in Silva Critica, ii. sect. 83. I hope for another opportunity of attempting to explain it. See Silva Critica, iv. p. 187.

V. 15. men in understanding: τελειοι: grown up men, and not babes, in Christ: see 1 Cor. xiv. 20. And I suspect the purity of the latter part of this verse.

V. 16. The Vulgate, Coptic, and Ethiopic omit τὸ νῦν φρονεῖν and some of the versions also μανωμ.

V. 19. end: τελειος: or object in view: 1 Pet. i. 9.

Ch. IV. v. 8. respectable: στάμνα: this word has not a sufficiently ancient cast, but so exactly represents the original, as to deserve the preference to every other.

V. 19. glorious riches: πλουτοῦτος σε δεῖ: this idiom has been often adverted to before.
NOTES
ON THE EPISTLE TO THE
COLOSSIANS.

CHAP. I. ver. 12. thinking worthy: instrument: I look upon this to be the force of the word here and 2 Cor. iii. 6. See also 1 Tim. i. 12.

V. 14. The three most valuable ancient versions, Syriac, Coptic, and Ethiopic, take no notice of the words 

υτηγονατος αρνωνα

To direct: Joseph Jone, Lechmann, Hookin. Bloomfield


V. 18. The word 

τηγοπονατος

seems evidently to be interpolated here, and is probably a gloss of 

τητοντος: see note on Acts iii. 15. The Ethiopic version has no traces of it.

V. 27. It can hardly be doubted but that the words 

τητοντος

have been transposed. As to the sense it is the same thing.

V. 28. grown-up: see note on Phil. iii. 15.

CH. II. v. 2. I follow the Ethiopic translator, who probably read 

κατα Χριστον a little variation from the present text. What mystery is meant, admits of no doubt from a multiplicity of passages: see Eph. i. 9. iii. 9. &c.

V. 7. For 

υτηγοπονατος

the Ethiopic translator read—

κατα 

σις

which is more elegant, or 

κατα 

σις

either of which I prefer.

V. 8. The Coptic reads—

βιώσων 

ουτ

which preserves the connexion better.

V. 9. substantially: 

υτηγοπονατος: viz. actually and truly. I might have rendered literally as our translators; but the meaning would not have been clear. 

κατα 

παραποτον

ημις Πυρήνας τηθετικοπονατος και επιφανες 

τηθε 

προ κογ 

ποτελεσ 


Sext. Empir. p. 2.

V. 11. Vulgate, Ethiopic, and Coptic omit 

παραποτον.

V. 13. Several MSS. it seems, omit 

οτοδο 

and no version: for this acceptance of the passage appears to be a very ancient error: see the note on Eph. ii. 1.

V. 14. Syriac and Ethiopic read, after 

ημις Πυρήνας τηθετικοπονατος: which appears to me genuine.

V. 15. The translation here given is unquestionable: but I hope to illustrate it at large elsewhere: see Silva Critica, iii. sect. 145.

18
NOTES.

V. 17. The Ἑθιοπικ version has no traces of the words—το ἐστιν ἐπὶ τοῦ τοῦτον: and they have much the appearance of an interpolation by some impertinent expositor.

V. 21. eαt not: μὴ ἐνεργῇ: so 2 Cor. vi. 17. Levit. vi. 27. LXX. and elsewhere; and other writers.

V. 22. I omit that idle phrase το ἐπικρατέω, with the Ἑθιοπικ. The Coptic joins a negative with these words: not satisfied, I suppose, with the passage.

Ch. III. v. 3. in God, as in a store-room, ready for future use. Κεφαλή: is equivalent to κεφαλήστειν: of which the reader will be convinced by consulting ii. 3. Matt. xiii. 44. 2 Tim. i. 12. Rev. ii. 17. Hence light is thrown on Luke xx. 38. on the last clause of Matt. vi. 1. and other important passages of the N. T. See Silva Critica, iv. p. 5.

V. 5. I consider πάλιν to be understood before τα κεφαλή: γάρ τις: a most common ellipsis: so Eph. v. 4. Heb. v. 1. &c.

V. 7. I have altered the construction of this verse merely to avoid ambiguity and clumsiness.

V. 11. The Ἑθιοπικ omits τα πάντα κατι: Coptic only κατι: whom I follow.

V. 15. All the eastern versions, but the Arabic, read χριστόν, and not Θεον: and for the construction, which I adopt, see Eph. iv. 4. &c.


thankfulness: χαρά: so Heb. xii. 28. and elsewhere.

V. 17. In the variations here I follow the ancient versions.

V. 18. The word ἐπικρατέω has the air of an explanatory interpolation, and is wanting in the Ἑθιοπικ.

V. 24. of sons: I insert this to point out the sense of the apostle: see Rom. viii. 17.

Ch. IV. v. 16. that of the Laodiceans: τοι ἐν Λαοδικείαις: viz. the Laodicean epistle—that written to them by me. On this phrase, see the note on Luke viii. 27.
NOTES

ON THE FIRST EPISTLE TO THE

THESALONIANS.

CHAP. I. ver. 1. The clause, which I have here omitted, is not found in the Syriac, Vulgate, and Ethiopic versions: and only part of it in the Arabic.

V. 5. For the propriety of this connexion, see 2 Thess. ii. 13. and in this all the ancients are unanimous.

V. 6. I follow the Ethiopic in omitting καί.

V. 8. The Syriac ends the verse with ἐπισπέρμη: and the Ethiopic has something like it.

CH. II. vv. 5 and 6. I have taken the liberty of reducing this hyperbaton or transposition, whichever it be, into its natural order, as perspicuity required.

VV. 9 and 10. I follow the distribution of the Syriac, which places the passage in a much more striking point of view.


CH. III. v. 11. All the eastern versions omit καί before κατά: as in v. 13. except the Coptic.

CH. IV. v. 6. Upon this passage, see my Silva Critica, i. p. 106.

V. 15. go before, or go to: φορεῖν: which latter were a much more elegant use of the word: Non perveniemus ad mortuos: shall not continue in the sleep of death like them. And so in the other six places where the word is found in the N. T. in them indeed with a preposition, but several times in the LXX without one. Now, however, I prefer the common acceptation; convinced by the judicious remarks of Dr. Symonds.

V. 16. in the cause of Christ: ἐν χριστῷ: viz. those that have suffered death, or exposed themselves to such suffering, in the profession of the gospel. ' This is my notion of the passage now, and, I think, upon the best authority, Rev. xx. 4.
Ch. V. v. 1. See the note on Acts i. 7.

V. 10. It seems to me more suitable to the scope of the writer to understand the expressions of wake and sleep in their figurative sense; and I have translated them accordingly.

V. 13. The variations in this verse are altogether authorized by the Syriac, and partly by the other ancient versions, except the Arabic.

V. 18. I think ξαλλάω or χρυμόω to be understood here, as in 1 Tim. iv. 8, and other places.

V. 20. In justification of this change, see 1 Cor. xiv. 1.

V. 21. I look upon το ξαλλάω here to be a common Hebrew formula for το καλλίστε.
NOTES
ON THE SECOND EPISTLE TO THE
THESSALONIANS.

CH. I. ver. 6. I have been forced to give a turn to this passage, after the example of some of the old translators, which the phraseology of the original will scarcely authorize.

V. 10. This is not the only place, in which, I think, we should read προσωπικός for προσωπικός: at least this latter word is better accepted with that transitive power, common enough in the best Greek authors, of the Hebrew Conjugation Hiphil. We thus obtain a much easier construction, and banish a most awkward parenthesis. See note on Rom. iii. 2.

V. 11. The present translation of the two last clauses, though not so clear (which must be attributed to the obscurity of the original) is more exact, than what I gave in a former essay; which was this: And fill you with every disposition for goodness, and with a powerful operation of faith.

Ch. II. v. 2. Though nothing can be clearer to me, than that the μετα before δια πνευματος is superfluous, and that no good sense can be made of the present reading, which does not agree with the 15th verse; and this assumption would interfere with no doctrines or opinions, and make good sense of an inexplicable passage; I have not ventured to translate accordingly, without further authority.

the Lord: τὸν Κυρίου: this is the reading of all the ancient versions but the Arabic.

V. 9. The word ψεύδων seems equally to belong to all the foregoing substantives.


Ch. III. 16. The Syriac omits τρεῖς: the Ethiopic expresses time: see the note on 1 Thess. v. 18.
NOTES

ON THE FIRST EPISTLE TO TIMOTHY.

CHAP. I. ver. 2. faithful: πιστός: the same as πιστεύω: an idiom frequently pointed out: see 1 Cor. iv. 17.

V. 3. continue: προς τοὺς: the infinitive mood, in these epistles, and in all precepts of Greek and Latin writers, is perpetually used as the imperative: see Silva Critica, iii. sect. 122.

V. 10. enslavers of mankind: αὐτοδίκαιοι: see the scholiast on the Plutus of Aristophanes, v. 521. whence appears the gross error of Archdeacon Paley, who asserts in his Philosophy, upon the subject of Slavery, that no passage is to be found in the “Christian Scriptures, by which it is condemned, or prohibited.”

V. 11. holy: ἁγιός: I shall give my reasons elsewhere for thus rendering the word, when applied to the supreme Being: and the pertinency of it in this connexion is very visible. In the mean time the reader must excuse me for referring him to Hesychius only in the word Μακεδονία.


V. 13. a reviler: διαγγέλω: see the note on Matt. v. 11.—And διαγγέλω is one that commits bodily injury to another: for which I am acquainted with no proper term in our language: see the note on 2 Cor. xii. 10.

V. 15. true: πιστοί: or what may be relied on—worthy of belief—credible—viz. true.

V. 18. Instead of εἰς τι, the Ethiopic translator read εἰς μὲν: and, if that be not the genuine reading, and mine the true sense of the passage, it is, I confess, and always was, totally unintelligible to me.

CH. II. v. 2. they may go through: διαγωνίζω: this admirable reading, most suitable to the whole context, is preserved only by the Arabic translator.

veneration: εὐεργεσία: see Acts xxvii. 1. 2 Thess. ii. 4.

V. 4. to be in safety: ευτυχίας: for, in such times, truth may be preached with security, and will be received with attention. Not so during wars and tumults: for, as Cicero says, Inter arma silent leges.
1 TIMOTHY.

V. 6. that testimony, or that mystery: to μυστήριον: which consisted in the election of all men, Gentiles as well as Jews, into a covenant with God: see Rom. xvi. 25. 26. Gal. iv. 4. Eph. iii. 3. Col. i. 26. This is the reading of one MS. and best suits the passage: but I cannot adopt it, as the other word is not improper, against the authority of all the ancient versions.

V. 7. The words εἰς κρίσεις have no place in any of the ancient versions: and were probably interpolated from Rom. ix. 1.

V. 9. Compare Tit. ii. 8.—The discernment of the excellent Ethiopic translator alone saw the hendiadys in this verse: χρυσός and χρυσάρχης belong to πληγματικός. Those incomparable verses of Homer are well known: II. P. 51.

‘Αριστής οἱ δενοτο κορας, Χαρίτεριν οἱ ισχιους, of Ομ. Cr. 3v. 13.
Πληγματικὸς οἱ εἰς χρυσό τι και χρυσάρχης εὐφημία.

See also for the variation at the beginning of the verse de Rhoer, on Porph. de Abst. p. 310. See too Silva Critica, iii. sect. 146. and iv. sect. 193.

V. 10. I am in doubt, whether this translation, or that given before in my corrections of our version, be the better.

V. 14. On this passage, see my Silva Critica, i. p. 125.

Ch. III. v. 1. the office of an overseer, or an overseership: εὐκοσίπης: and an overseer: εὐκοσίτης: nothing can be more apposite and exact. And yet some delicate censors will tell you, this is vulgar and ridiculous. We tell them, in our turn, that they are led away by prejudice, by an interested system, and the power of habit. I should be glad, if they could inform us, why they take no offence at Acts xx. 28. What would they think of bishop Agamemnon, Æsch. Eum. 743. and of twenty other specimens of the same kind?

Vv. 2 and 3. Many of these words admit of some variation, but of no moment, in the translation of them. We might render —πεποιημένος—vigilant: συνειδησι—of a sound mind: τεκμηρία—orderly: and give good authorities for these variations. And παροιμία properly means one riotous from intemperance in wine.

V. 15. I look upon the language of this verse to be elliptical; and, in defence of my translation of it, refer the reader to Gal. ii. 9. Eph. ii. 20. 1 Pet. ii. 5. Rev. iii. 12. The full construction would be: ξύνεσις ἐστιν τετράγωνον ἐκ τῆς στοιχείας.

V. 16. Not οἷς, but ὑμῖν, or ὑμῖς, is the reading of the Syriac, Coptic, Ethiopic, and Vulgate versions: otherwise οἷς would have stood very well, to the same sense as Matt. i. 23.

messengers: αὐτίκως: viz. apostles and preachers of the word: so called here, because our author was looking out for expressions to aggrandize the subject: see Acts iv. 20. x. 41. Gal. iv. 14. 1 John i. 1. Rev. i. 20. &c.

believed on: εἰςπίστευσι: or established by evidence: see the note on 2 Thess. i. 10.
NOTES.

Ch. IV. v. 3. I have endeavoured to give an easy, and connected, and intelligible turn to this passage.

V. 4. I have broken through the irregular disposition of the original. Our author abounds in these hyperbola.


V. 8. On this verse, see my Silva Critica: iv. p. 196.

V. 12. All the ancient versions, but the Arabic, omit the words

V. 14. by authority: δια προφητεια: viz. of teachers: see i. 18. Or—for the purposes of teaching—according as the word is supposed to be in the singular or plural number.

V. 16. The Ethiopic and Arabic take no notice of αρνημα.

Ch. V. v. 4. All the versions, but the Coptic, omit μετα: interpolated from ii. 3.


Ch. VI. v. 4. he is besotted, or is blinded: τυπτομεθα: for in the Ethiopic version; which I once followed, because it seemed to make an easier connexion and a better sense. But see Silva Critica, iv. p. 203.

V. 6. a sufficiency: αναρχια: or a competency. What follows justifies this translation. The apostle argues with them from their own language, and upon their own ideas.

V. 8. covering: σκαρβησα: either clothes, or houses, or both: see Silva Critica, iii. sect. 147.

V. 17. I follow the construction of the Ethiopic.

V. 19. On this verse, see my Silva Critica, i. sect. 10.

V. 21. I supply the words, of Christ, to prevent a vacuum in the sentence: and the Ethiopic, I presume, for no other reason supplies, of God.
NOTES
ON THE SECOND EPISTLE TO
TIMOTHY.

CHAP. I. ver. 8. I am quite at a loss, whether the clause καινοντες ουν should stand thus, or be connected with ευγγυσμα—
the gospel, which is after the power of God.
V. 12. I have no misgivings: ουν εικονογυμναι: the word has occurred before in an equivalent sense, Rom. ix. 33.

Ch. II. v. 6. On this verse, see my Silva Critica, i. p. 155.
V. 26. This passage has been much exercised by the critics.
The obscurity has chiefly arisen from not referring αυτων—him— to δοματο— the servant of the Lord in ver. 24. See Silva Critica, iv. p. 209.

V. 6. Upon this verse, see Silva Critica, i. p. 147. L. Donaldson, Chris-
xvi. 2.
V. 13. The variations here were intended to preserve the beauty of the figure in the original.
V. 16. All the old versions omit αυτων before αφελείς, except the Αθηνίακι, whose single testimony is with me, I own, equivalent to all the rest in a difficult or disputed passage. In the other case we must retain the old translation, referring γιναι to the writings just mentioned.

Ch. IV. v. 3. Literally—rubbing their sense of hearing for themselves: κοιναγομενοι: So Lucian, de Salt. 2. τα αυτα περι παι-
θουσιν: tickling their ears with a feather.
V. 6. I am offering myself for a sacrifice: εικονογυμναι: in grate-
ful acknowledgment to God for my victory. Literally—I am
pouring out myself as a libation: but this would not be so
intelligible to common readers.
V. 7. I have been faithful to my engagements, by an honourable
observance of all the laws of the games: see ii. 5.
V. 8. umpire: ανατις: this is a good English word, and does
more justice to the original by keeping in view this very elegant
allusion of our apostle.
NOTES
ON THE EPISTLE TO
TITUS.

CHAP. I. ver. 4. Most of the ancient versions omit εἰς.
V. 10. All the eastern versions omit καὶ before ἀποκρημασθή.
V. 12. greedy: αὕλη: see Silva Critica, parts iv. and v. on this place.

Ch. II. v. 3. behave: παρασκευατι: see Porph. de Abst. p. 311. ed. de Rhoer.
V. 7. On this place, see Silva Critica, i. sect. 34. and also on ver. 11.
V. 13. gladly entertaining: προδικομοιον: amplexantes: see Acts xxiv. 15. and, for the sense here given, 2 Tim. iv. 8.

Ch. III. v. 10. a fomenter of divisions, or sects, or parties: αἵρεσις: αἵρεσις: see 1 Cor. xi. 19. The criterion of such a person may be found in Rom. xvi. 17. The apostles were their instructers.
V. 11. viz. he sins against his own knowledge and conviction: and cannot, therefore, be reclaimed by any information of a teacher.

NOTES
ON THE EPISTLE TO
PHILEMON.

CHAP. I. vv. 4 and 5. I have exhibited the several clauses of this passage in their regular order: see the note in my Commentary on St. Matthew vii. 6.
V. 6. I omit ἐκ τούτου, with the Ethiopic.
V. 16. I have followed my inclination here in anglicising the peculiar phraseology of the original; and would gladly have followed it on many other occasions, if prejudice could have borne it; but too many still look with pious admiration on unintelligible obscurity; and are, doubtless, much edified thereby.
NOTES

ON THE EPISTLE TO THE

HEBREWS.

CHAP. I. ver. 3. Without deviating from the real import of the original, I have endeavoured to make this introduction more intelligible.

V. 6. The word παρά has evidently got out of its proper place, to which I have restored it, after the Syriac and Ethiopic translators. The Coptic, not liking, I suppose, its situation, drops it altogether.

dispensation: see ii. 5.

V. 7. Some reverse the translation here given, and render: Ποι οἰκετήριοι θυελλάνθείας καὶ φλεστὰς τὴν φωνήν τῶν συντριβόντων: which makes the passage just nothing at all to the writer's purpose; and, not to speak harshly of these translators,

- - - ignoratae premit artis crimine turpi.

See the note in my History of Opinions, p. 79.

V. 8. In justification of this, see the same work, p. 274.

V. 12. I follow what is undoubtedly the genuine reading of the LXX, though long ago corrupted.

CH. II. v. 9. I have removed the hyperbaton in this verse, and given the clauses in their natural order. With respect to the preceding verse, there is reason to doubt a very material error indeed in the reading of it. But of these niceties and uncertainties elsewhere.

V. 15. I have no doubt of the translation here given. The author, to bring the relative and its antecedent together, suspended the construction to the end of the verse.

CH. III. vv. 3. and 4. I never saw any thing like a tolerable account of this dark passage. I have given a translation according to the best ideas, that I could form of it. I understand the clue to ver. 3. to be contained in i. 2, and that to ver. 4. in Christ being Emmanuel, or the agent of God, equivalent to God himself: as in various passages. I should be glad of a better explanation.

V. 5. Several of the ancient translators appear to have rightly understood this verse.
NOTES ON

V. 6. The **Ethiopic** and Syriac well omit οὖς κατέρρευσεν, interpolated, it is probable, from ver. 14.

Ch. IV. v. 3. The reader in several parts of this epistle will observe many variations from the received version; principally by a difference of construction, which the learned will easily discover, and from a specification of which the unlearned could receive no advantage. If I have thrown any light upon such obscurity, it is well.

V. 12. mind: λόγος: or reason, or wisdom. It is plain, that word would not be pertinent here: see the note on John i. 1. and compare Rom. xi. 34. 1 Cor. ii. 16. from Isaiah xl. 13.

V. 13. On this verse, see my *Silva Critica*, i. sect. 18. and in this I am confirmed by the authority of the *Ethiopic* version.

Ch. V. v. 9. by his death: τὴν αὐτοῦ: see Luke xiii. 32. Levit. viii. 22. LXX.

V. 12. on the contrary: πέρι: see Matt. iv. 7. and many other places.

Ch. VI. v. 2. judgment: κρίσις: or irreversible sentence, whether to happiness or misery.

V. 7. falling on it from God: εξεπήρτησεν αὐτὸν Ἐν Θεῷ: so I venture to dispose of the phrase from mere conjecture, because the passage is unintelligible and absurd without it: see Acts xiv. 17. Zech. x. 1. *Silva Critica*, iii. sect. 151.

V. 10. The Syriac, Vulgate, and *Ethiopic* omit τὰς μακάριν, and the rest forms a hendecasyllable.

V. 12. It is not improbable, that we should here read τὰς for τὰς; and so several of the ancient translators appear to have read. The participle is used as a substantive, as often.

Ch. VII. v. 3. I have preferred this intelligible, though free, translation of the original, to what must appear a strange paradoxical account to common readers.

V. 11. The *Ethiopic* version has not the last clause of this verse; and, I think, very properly: for it has much the appearance of an explanatory interpolation from some annotator, who would leave no deficiency.

V. 14. I approve the sense given by the same translator to προσέχεις.

V. 19. I apprehend γινεμένης to be understood from the preceding verse: and this, I think, much assists the passage.

V. 25. to manage their concerns: τις ἐν ἑαυτῷ ἡγεῖται: see this notion otherwise expressed in ix. 24. See also *Epicteti*, sect. 40. but there is no need of authorities to establish this sense of the word.

V. 26. Literally—*from the sinners*—viz. whose mediator he is, so as to be in no danger of contagious detestation.
HEBREWS.

V. 28. I distinguish the concluding clause into two distinct assertions; one a son for ever, in opposition to many successive priests, each for a season; and a son made perfect, in opposition to priests with infirmities.

Ch. VIII. v. 2. The Syriac and Æthiopic read θ Ἱερείου, and they only: for this reading is wrongly given to the Coptic also in the Latin translation.

Ch. IX. v. 1. το τι ἁγίον ναομάκος, and the public sanctuary: ὁ το τι ἁγίον ναομάκος: for this reading, so suitable to the context, was a conjecture of mine very early in life; and I was gratified to find afterwards that the Coptic translator followed this reading. His version is express to this effect. See Silva Critica, v. sect. 216. on the passage.

V. 14. with a spotless mind: διὰ πνευμάτων ἁμαρτίας: more literally, spotless in his mind: in contradistinction to the mere bodies of sacrifices under the law, spoken of in the former verse. The Æthiopic version has no epithet to πνευμάτως: The Coptic and Vulgate read ἁγίον, for ἁμαρτίας: which is not amiss: offered himself, with a holy mind, a spotless victim unto God.

V. 19. The construction, which I have given, of the conclusion of this verse, depends only on the position of a comma, and reconciles our author with the fact recorded in Exod. xxiv. 8. Of many such variations, and some very important, grounded solely on the adjustment of arbitrary points, I have thought it superfluously tiresome to give a particular enumeration in these notes.

V. 28. without any sin-offering: κανίς ἁμαρτίαις: not like the high-priest, who never appeared without one.

Ch. X. v. 12. In this place the Æthiopic version has adopted the connexion, which I prefer: see ver. 1. and 14.

V. 14. The construction of the Arabic is more easy in this place, by reading μετὰ προσφορας, in the nominative case.

V. 17. I look upon the καθεδρικα, here to be introductory to the second quotation: see viii. 10. 12.

V. 25. association in the gospel: συνοικίας: viz. our collection together—our assemblage—unto Christ: our Christian fellowship, and our communion in the gospel: for the subject of the passage evidently is, an exhortation to perseverance, and fidelity to their engagements as Christians. In the same sense precisely is the word used in Matt. xxiii. 37. It is applicable to any kind of collection in one place: hence it is applied by Paul to the general assemblage of men unto Jesus at his second coming, 2 Thess. ii. 1. as here of a similar assemblage at his first. Such is its sense also in Matt. xxiv. 31. and so in the LXX. See 2 Macc. i. 27. ii. 7.
V. 29. the spirit of grace, or the mercies of the gospel: το ἑαυτόν το τέμνειν: this would, however, appear to some a most strange and unaccountable perversion of the original; but a little consideration will shew the precipitancy of such a judgment, and prove its origin in the inadequate apprehension of scriptural phraseology. The dispensation of Christianity is entitled the spirit, and spiritual, in a great variety of passages; and this in contradistinction to the carnal ceremonies and external worship of the Jews. This is undeniable. Now the phrase—spirit of grace, or favour, or kindness, or mercy, is spiritual kindness, or spiritual mercy; viz. the mercy of the gospel; a phrase intelligible to every reader: whereas the spirit of grace conveys no determinate and instructive meaning to the generality of readers, or one very remote from the intention of the writer.—A similar account might be given of various other alterations that I could have been glad to make in this work: but what candour would allow these variations in the present ignorance of scriptural phraseology?

V. 34. I omit εἰς ἑαυτόν and εἰς εὐραίων with the Ethiopic, Coptic, and Vulgate, though I rather think εἰς ἑαυτόν genuine; but would place it after γινώσκετε: the other words are merely a marginal exposition.

V. 36. There is some irregularity in the composition of this verse. I have given the purport of it, though not in a literal translation.

Ch. XI. V. 4. he proclaimeth himself, or speaketh of himself: λαλεῖ: see my Silva Critica, i. p. 38.

V. 6. The Ethiopic has the word προσ to after δι.—But instead of faith, I should have gladly substituted in this chapter and through the whole N. T. trust, reliance, confidence, or belief, according to the particular exigence of each passage.

V. 7. deliverance: διασώσεις: viz. from death in the flood. So in the former part of the epistles, acquittal, or deliverance from judicial punishment. See ver. 33.

V. 10. contriver: τεκτων; designer, architect, as well as builder.

V. 11. On the phraseology of this verse, the learned reader may consult my Silva Critica, iii. sect. 152.

V. 18. of whom: τοῖς εἰ: I refer it to Isaac: see i. 7.

V. 19. I am not satisfied of the circumstance intended in the last clause: whether Isaac's birth be referred to, from parents as it were dead (v. 12. Rom. iv. 19.) or the imminent death, which he had just escaped.

V. 35. for women: γυναῖκα: this most elegant reading, far beyond the reach of transcribers, is preserved by the Syriac translator. We are much obliged to him. It not only maintains the construction unbroken throughout this most noble passage,
but better corresponds to the history alluded to, that of Elijah; at whose prayer the widow received her son again, restored to life.

V. 37. On this verse, see Silva Critica, ii. p. 62.

V. 40. I have given a freer translation of this passage for the sake of perspicuity: and read, with the Arabic and Alexandrine MS. in the preceding verse, τας ευσεβησιν.

Ch. XII. vv. 1. and 2. Upon these verses, the reader may see some criticisms in my account of the Opinions of the First Christian Writers, p. 239. with the note on Acts iii. 15.

V. 7. The old versions unanimously disown the conjunction "καί" and this gives beauty and propriety to the passage.

V. 9. The same elegant construction with a question asked is found in other good writers: so Automedon, epig. 8.

Διεξα, Φωις, το διηπτυς, ὅ τι περιε. Ης τε τινά, Δεξομαι. ΕΙΤΑ φοιη και το τι, Δεξομαι;

V. 15. It can hardly be doubted from turning to Deut. xxix. 18. but we should read, with the transposition of a single letter, ει χεινα γε μπομαγ.

V. 18. The Coptic translator had possibly some idea of the phraseology of this verse; and Kypke also rightly apprehended it, though he has but little to produce in illustration of it. Literally—handled all over and burning with fire. Akin to this is that of Virgil. aen. 1: 616. Π. Ν. Ν. Ιον. 1. 8: 72, 74.

Labere flamma comas, et circum tempera pasci.

But I shall reserve myself for a more particular illustration of the phrase in my Silva Critica: which see in iv. p. 237.

V. 20. All the ancient versions omit the last clause of this verse.

V. 22. μεταμόρφωσις is the excellent reading of the Syriac, Vulgate, Arabic, and Coptic.

V. 25. I add ἔμωι after λαλοῦσα, with the Syriac and Ethiopic.

V. 27. I read πεπουλυμένοι with Bois: see in Wetstein and Silva Critica, iii. sect. 154. The Ethiopic translator, not knowing, I suppose, what to make of πεπουλυμένοι, omits it altogether.

Ch. XIII. v. 10. my brethren; this is in the Ethiopic, and gives beauty and connexion to the passage.

V. 20. All the old versions, but the Arabic, add στρεφο: and I connect το αἰματι with μεγας, according to the customary elegance of our author, and conformably to Phil. ii. 9. Rev. v. 9. and many parallel passages of the N. T. So Sophocles ΟEd. Tyr. 653.

Τοι οὖν οὐδ' εἰμι τριτον, τοι πρὶς ὑπὸ Μεγάν ἐκαθηδρισαν.
NOTES

ON THE EPISTLE OF

JAMES.

CHAP. I. ver. 7. and 8. The Syriac omits καὶ: and it will be allowed, I think, that this connexion of the two verses is a considerable improvement.

V. 14. I have resolved the ἡνδύαρσις here into its regular form, and thus endeavoured to preserve the elegance of the figure.

V. 15. On this verse, see my Silva Critica, ii. pp. 115, 116.

V. 17. The words μαρτυρίων εἰς must be joined; as in Matt. vii. 29. and many other passages of the N. T.—And some have affected to ridicule my translation of this verse: the latter part of which stood thus, very accurately, in the former edition: With whom is no parallax, nor tropical shadow. Now if this be obscure, the author must answer for that, and not the translator. Why should we impoverish the sacred writers by robbing them of the learning and science which they display? Why should we conceal in them, what we should ostentatiously point out in profane authors?—And, if any of these wise, learned, and judicious critics think they understand the phrase—shadow of turning—I wish they would condescend to explain it. In this edition, however, from a desire of all the simplicity and perspicuity in my power, I have lowered and simplified the language, but at some expense of propriety.

V. 21. I should prefer—which is able to save your lives: viz. to secure for you everlasting life: and so in all other instances of this word. But we cannot bear these things yet.

V. 22. I read ἡμᾶς with the Ethiopic and Arabic; and all the versions, but the Arabic, omit οὕτως in ver. 26.

CH. II. v. 1. glorious belief: πιστύς τῷ δόγματι: see 1 Tim. i. 11. and so the Syriac and Coptic. There can be no doubt of the propriety of this connexion.

V. 2. a purple robe: ἑρώτης λαμπρός: see Silva Critica, ii. p. 97.


V. 4. then: καί: as iv. 15. and very often.—And I read in two words—Ἰάκωβων.

V. 5. I follow the Ethiopic and Syriac in the construction of this verse. They seem to have omitted μ. 
V. 18. It cannot be doubted but that either εἰρήν or χαρᾶς is the genuine reading instead of the first εἰρ. So expressly the Syriac, Ethiopic, and Vulgate one of the words; and the Coptic, χαρᾶς. The scope of the passage would alone prove it in opposition to all the MSS. and versions in the world.—And δεῖξεν—shew—is a form of speech for—thou canst not shew.

V. 25. gain her deliverance: εἰσιν χαρᾶς: see the note on Heb. xi. 7.

CH. III. v. 6. the varnisher: ἵνα χαρᾶς: or adorner: this seems a much better sense. Persius calls it—a painted tongue: sat. v. 25. See the note in Newton's Milton, Par. Lost, ii. 113. And so the Coptic translator appears to have understood the word. Much to our purpose is Euripides, Ion. 850.

Οἴοι, παπαφυργος κείμεν ἐς, οἵ τε στρυγ, οἱ συντείτες τε αἴνετε, εἰτα μαχαίραις ΚΟΣΜΟΤΕΙ.

the wheel: τον τρύγον: every schoolboy knows—

---

Evitata rotis.

V. 12. The Syriac, Coptic, and Vulgate omit ἵνα before γλυκαν: and it is clear to me from the context, that χαρᾶς in the next verse must belong to εἰρήν.

V. 18. As I have often shewn before, so I think here, that χαρᾶς εἰρήν is the same as χαρᾶς εἰρήνος τοὺς διαμετρούντα: so styled also by the writer to the Hebrews, xii. 11.—And I understand τοῖς πτοιοῦσιν in the dative case, to the no small improvement of a dark passage: see Matt. v. 9.

CH. IV. v. 2. I omit the clause—δια το μὴ αἰτεῖται ὁμας—because it has all the aspect of an interpolation from the margin, upon the authority of the Ethiopic version.

V. 4. ye ungodly men: μοιχοί: the scope of the writer proves this sense: see the note on Matt. xii. 39. see also 2 Tim. iii. 4. —And all the ancient versions, but the Arabic, consent in leaving out, καὶ μοιχαλίδες. The interpolator thought the sense defective.

VV. 5. and 6. I have endeavoured to strike something intelligible out of this hard and untractable passage. Whether with any success, the reader must judge. I despair of any very clear and pertinent sense to be discovered in it.

V. 12. All the old versions, but the Arabic, add—καὶ εἰ κρῖτε, and read ἵνα for εἰρήν, as in several places noted before.

CH. V. v. 2. rich stores: πλοῦτος: such as corn, wine, fruits, &c. see the note in my Commentary on St. Matthew, vi. 19.
V. 3. I join ἐλευθερία with what follows; but something more, I apprehend, remains to be adjusted; of which elsewhere.

V. 5. sacrifice: ἔσφαγμα: see the above Commentary, xxx. 4.

V. 7. ἄνω is undoubtedly spurious: it is not acknowledged by the Vulgate, and the Coptic version has ἀνάψεως in its stead; and so the Ἁθιοπικ, but with some peculiarity. ἀνάψεως may be easily understood, as it has but immediately preceded.

V. 12. The true reading here is ἔνω ἐκκλησία, preserved only by the Arabic version. It is easy to see how the ἔνω has been lost.

V. 20. know ye: γινώσκετε: so the Ἁθιοπικ, and no error more frequent, than what has arisen from the efforts of meddling and ignorant scribes to introduce an uniformity of number and case. And all the versions have the pronoun after ἔσφαγμα.
NOTES

ON THE FIRST EPISTLE OF

PETER.

CHAP. I. ver. 2. The Ethiopic translator read εκ των σαρκαν, according to a sprinkling: as far as one can judge from his expression: and nothing is more common than this corruption in the ancients; but the present reading agrees very well with Hebrews xii. 24.
V. 11. εἰς Χριστόν seems here used for εἰς Χριστόν, i.e. under the gospel: compare ii. 20. 21. iv. 13.
V. 17. since ye call him your father: εἰ πατέρα επικαλεῖσθαι τοὺς i.e. if ye be sons of God. So the Syriac, Arabic, and Ethiopic. The Coptic is certain: see ver. 14. and note Acts ii. 21.
V. 23. All the ancient versions, but the Arabic made no mention of the phrase διὰ πνευματός. Tischr. p. 8.

CH. II. v. 1. The Syriac, and Ethiopic omit εἰς τῶν.
V. 2. of reason: λογιν: see Rom. xii. 1.—And the words—unto salvation—are found in all the old versions but the Arabic.
V. 5. I readily follow the Ethiopic and Coptic in reading εἰς εἰσαγωγά: and so Orig. cont. Cels. p. 391. but I forbear always an ambitious display of authorities, though the result of my own reading, when others have produced them before me.
V. 7. I omit with the Syriac the text of scripture, which has been most awkwardly interpolated here from other passages, and interrupts the course of the argument: and with the same version I read ψ in the beginning of the next verse.
V. 9. This passage seems better represented in a translation after this manner, according to Rev. i. 6.
V. 12. inquiry: εἰσερχόμενοι: viz. when ye are examined for imputed disobedience to his government. This suits what follows.
V. 14. commissioned: παραδόθη οὖν: literally sent, alluding to the Roman governors in the provinces at a distance from the seat of empire.
V. 18. The words καὶ διακολατήσαντες have been lost from the end of this verse on account of the similarity of the letters, that compose them, to those of the preceding words: as any one will be
convinced at once from a comparison of the Vulgate and Syriac versions.


V. 23. It is a most admirable reading of the Vulgate, adsum for *divinum*, the apostle is exhibiting in order the series of his master's sufferings: delivered himself up to the unjust judge: and yet, since this reading, as Dr. Symonds justly observes, is not warranted by sufficient authority, I make no alteration.

V. 24. The Syriac has the pronoun after *divinum*: it seems to have got from its right place to follow μαρτυς, where it is not wanted.

might die: μαρτυσις: see Thucyd. i. 39. ii. 98. and others.

bruise: μαρτυς: properly a weal: or red mark from a lash, or blow.

Ch. III. v. 3. On this verse, see the note at 1 Tim. ii. 9.

V. 6. The variations of this verse are inconsiderable, but of importance: for the intention of the author was entirely frustrated by our translation. In defence of them I refer to Gal. iv. 31. Gen. xii. 13. 15. xx. 2. xxvi. 7. Prov. iii. 25.

---

hie muros aheneus esto,

*Nil conscire sibi, nullâ pallescere culpâ.*

V. 9. In the use of *εὐλογιας* to correspond with *εὐλογουσι", we have another instance of that peculiar adaptation of *phraseology*, pointed out in my *Silva Critica*, ii. p. 64. on Matt. xxvi. 29.

V. 13. *zealous*: *ζηλων*: this is the reading of the old versions.


Ch. IV. v. 3. All the versions but the Arabic omit τον βιον.

Vv. 5. and 6. By the *living*, I understand *Christians*; and by the *dead*, the *unconverted Gentiles*: and upon this idea have attempted to give some meaning to a passage, which is, to me at least, otherwise unintelligible. *Incidental* effects are perpetually spoken of by the sacred writers as *designed* by God.

V. 14. I have the authority here of all the versions but the *Syriac*, for the addition of *powerful*; and of all but the Arabic, for the suppressed clause.

V. 15. The old translators consider *αληθινωνευσεως* in a similar light: and, I think, justly.

Ch. V. v. 10. For the variation here, see ii. 21.
NOTES

ON THE SECOND EPISTLE OF

PETER.

CHAP. I. ver. 3. See the note on Matt. vi. 1.

V. 8. thrive, so as not to be an idle incumbrance (σπυρων—compare Luke xiii. 7.) to the ground.

V. 10. I have for the addition here the authority of all the ancient versions, but the Arabic.

V. 19. It is remarkable, how the obvious construction of this verse could escape the critics so long as it did. It was too plain to suit Bishop Warburton: see Div. Leg. v. p. 304. 4th edition: who was unhappily, like his great and acute disciple, over much occupied in subtilities and profundities.

CH. II. v. 1. will craftily bring in: παρασκευασθαι; see my Silva Critica, i. p. 109.

V. 2. The versions read ακεφαλις.

V. 5. On this verse, see Heb. xi. 7. 1 Pet. iii. 20.

V. 8. I prefer this connexion. He had not been accustomed among the families of God’s worshippers to such sights and such conversation.

V. 10. serve: ουτω μεταβαλλεσθαι: literally go after—as a servant his master: see John i. 30. The rest of this passage I must be content to leave as I found it.

V. 12. I follow most of the old translators, who seem to have read φονικας: and by αλεγα it appears more natural to understand the mutum pecus of the Latins.

V. 14. αποστασινον seems to be the genuine reading, and is authorized by the versions.

V. 17. The words εις αιονα are wanting in the most valuable versions; and were probably interpolated from Jude, vers. 13.

V. 18. For ὀποιας I read ὁλογραμμα, upon good authorities.

CH. III. v. 6. ενερ γαρ then, or during whom—in whose time—viz. in the times of which fathers.

V. 9. The Syriac, Ethiopic, and Vulgate read εις.

V. 16. which: εις εις: viz. on this subject; and I have endeavoured by the disposition of the words to prevent all misconception of the passage.
NOTES

ON THE FIRST EPISTLE OF

JOHN.

Chap. I. ver. 7. The propriety, I think, of this addition cannot be doubted by those, who attend to what has preceded: and it is necessary to perspicuity.

V. 10. mistaken: ἐμπροσθος: in shedding the blood of Christ for a needless purpose. The term φαρ is harsh, and conveys an improper sense.

Ch. II. v. 7. The second αὐτοῦ is not found in any of the old versions, but the Arabic.

V. 19. There is a similar ellipsis in our author’s gospel, xiii. 18.

V. 23. All, but the Arabic, have this addition.

V. 27. Some ignorant transcribers have substituted μελετεῖ for μελετήσει: whereas nothing is more common than this use of the future tense: see the note on Luke vi. 40.

Ch. III. v. 2. I have followed the customary construction of this verse: but there is such an inartificial disregard to regular composition in making τι εἰσελθήση the nominative of εἰσελθεῖν, and immediately leaving us to fetch a remoter τότε for εἰσελθόντι, as no writer could incur, who was anxious to be intelligible. This clumsiness, added to the omission of ἂν by various M.S.S. and versions, led me to a different acceptation of the passage; which, perhaps, may be more accurately translated thus: “Beloved! now are we children of God, though he hath not yet been manifested: (compare John i. 18. 2 Cor. v. 7.) What we shall be, we know; that, when he is manifested, we shall be like him; that we shall see him as he is.” That is, we steadfastly acknowledge God as our father, though our inheritance be yet but a subject of expectancy, as trusting in one that is invisible (Heb. xi. 27.) We feel, however, a full confidence of future blessedness in his due time.

Ch. IV. v. 8. I follow the Ethiopic in suppressing the converse clause: which is also differently arranged in the Syriac: a symptom of spuriousness.
V. 17. I leave this verse much as I found it, though to me unintelligible. I suspect some error in the text.
V. 19. So the Syriac, Vulgate and Ethiopic imperatively: see ver. 11.

Ch. V. v. 6. In the addition of the breath to the first clause, I follow the Coptic and Ethiopic versions: and, if any one shall think it worth his while to consult, in my Evidences of Christianity, remark xliii. of the second edition, what I apprehend to be an indisputably just explanation, he will be convinced of the necessity of this disposition of the passage, and will see a beauty in the reasoning of the apostle, which he never before observed.
—Upon this ground I follow the Ethiopic version in omitting also the last clause of the verse, which is evidently impertinent.
—The expressions are harsh, and the construction embarrassed and indirect. Our author might have expressed himself better thus: "This is that Jesus who came, and was proved to be the Christ by the water, &c."

V. 8. In the omission of the seventh verse and of the words τη γη of the eighth, I follow precisely the Syriac, Coptic, Ethiopic, and Arabic translations. The amount of this concurrent testimony may be seen in my Inquiry into the Opinions of the Christian Writers, p. 141. I forbear to enlarge upon this point.
V. 13. I here follow the Syriac, Vulgate, Ethiopic, and Coptic versions.
V. 17. The negative οὐ is not found in the Vulgate and Ethiopic, very fortunately, in my opinion.
V. 19. is in wickedness: εἰ τῷ πονηρῷ κεῖται: or is wicked; for εἰ τῷ πονηρῷ is merely πονηρός, and κεῖται the same as κεῖτο. Thus Hom. Od. 9. 87.

Κεῖται εἰ καλύπτει Σομας.
NOTES
ON THE SECOND EPISTLE OF
JOHN.

Vr. 8. The Vulgate, Coptic, Syriac, and Æthiopic read both verbs in the second person.
V. 9. forsaketh: ἠλώσαν: goeth beyond this boundary.

NOTES
ON THE EPISTLE OF
JUDE.

Vr. 1. There is much variation of reading here: what I adopt has the most authority from the versions.
V. 5. I prefer this connexion of ἐκκόλουθος with the Syriac. And the Coptic and Syriac read ἀνακολλήσαν.
V. 10. See my remarks on this verse in Silva Critica, iv. p. 243.
V. 12. On this verse, see my Silva Critica, ii. p. 87.
Vv. 22. and 23. I have made the best I could of this passage by the help of versions and MSS: but what perspicuity can be expected in every clause of so singular a composition?
NOTES
ON THE
REVELATION.

CHAP. I, ver. 1. messenger: οὐγγίλοιον: meaning Jesus: see the next verse, and ver. 11.
V. 2. For οὐς the Ethiopic read, I should apprehend, οὐάς; it is not material as to the sense, but makes an easier construction.
V. 15. The versions are unanimous in reading εἰσορούμενον: but, I think, less elegantly and conformably to the construction as before, ver. 14.

CH. II. v. 17. laid up: μεταφυσάν: see Exod. xvi. 34. and the note on Col. iii. 3.
V. 19. All the versions are unanimous in omitting οὐ before το σχούς: an omission, which, against their authority, the sense would have demanded.

CH. III. v. 2. see Silva Critica, ii. p. 5.
V. 4. All the old versions read ἀλλ' ἔρχεται.
V. 7. It astonishes me, that no one should have discovered the construction here, of which we have so many instances in Luke iii. Hence the addition of εἰςον in the versions, and the idle comments of the moderns.
V. 8. There is an error in the text.
V. 14. the chief: ἦ αὐτῷ: see Col. i. 18. and above i. 5.

CH. IV. vv. 2. and 3. The Ethiopic omits καθομενος κασι: which words, whether genuine or not, are superfluous in a translation.

CH. V. v. 1. Though it might be no strange thing for a book to be sealed on the back, it might not be quite so common for it to be sealed with seven seals.
V. 4. The versions have not οὐας μεταφύσαν: and in the next verse all omit λωτις, but the Vulgate; as the Ethiopic and Coptic also ἔστα: and properly, I presume.
V. 11. I have rendered these numbers as if they had been
transposed; see Dan. vii. 10, LXX. otherwise μουναν is understood after χωλαν. It is of no moment.

Ch. VI. v. 8. gentleness: ἀντάργυρα: this is undoubtedly the sense of the word in this connexion. So the LXX use ἀντάργυρα very often. The Arabic translator is the only one that saw this— I am much inclined to assign the same meaning to ii. 23. See also xviii. 8.

V. 11. I like the omission of μετωπος, after the Ethiopic and Arabic.

Ch. VIII. v. 2. I render literally, though in reality there is a redundancy of expression, after the Hebrew manner, in this and all such passages. We should express ourselves thus: And I saw seven trumpets given to those angels, who were standing before God.

V. 3. The Coptic and Syriac have a preposition before τως προσφυγας.

Ch. IX. v. 4. The versions do not acknowledge μονος.

V. 13. The eastern versions omit τεταρτων.

Ch. X. v. 5. The orientalists are unanimous in adding ἰδιως.

V. 7. then: καθε: this has been noticed before, and often occurs.

Ch. XI. v. 4. In this verse I follow the Ethiopic and Arabic. The Coptic, finding the text as we have it at this day, did not know what to make of τως γως, and so omitted it: or some scribe, for the same reason, had omitted it in the MS. used by that translator.

V. 18. See my Silva Critica, ii. p. 5.

Ch. xiii. v. 8. The connexion here adopted is in conformity with the use of our author in another place, xvii. 8. without my perception of its superior propriety. For it is clear to me, that the lamb may as well be said to be slaughtered from the foundation of the world in the divine counsels, predetermination, or fore-knowledge, as the names of the saints written in the book of life from that period, with the same reference to the omniscience of the supreme Being and his predisposing providence.

Ch. XIV. v. 1. The Syriac, Ethiopic, and Arabic read ῥήμαν. V. 8. poisonous: τοι φυσμα: see Deut. xxxii. Job. xx. 16. LXX: or bitter wine, according to the translation of Symm. Aq. and Theod. at the latter place.

V. 10. See my explanation of this passage in Silva Critica, iii, sect. 161.
CH. XV. v. 2. All the versions have νας before εἰς τὸν ἀρχιμα. V. 3. of the nations: τοῦ θεοῦ: I like this reading in this connexion better than ὠνιαν and its authority seems greater than αἰωνᾶς, which has the Syriac and Vulgate, but this the Ἑθιopic, Arabic, and Coptic for its advocates.

CH. XVII. v. 5. whoredoms: πορνείας: so most of the ancients.
V. 8. The true reading of the conclusion of this verse is very disputable. I follow the Syriac and Arabic.
V. 9. This is a similar expression of admiration to that in xiv. 12.

V. 20. sufferings: κακία: or punishment, or sentence passed on you by her.

CH. XIX. v. 15. All the versions, but the Coptic, add δικτομας.

CH. XX. v. 4. There is probably some false reading in this verse. I have avoided ambiguity.

CH. XXI. v. 8. the wicked: δικτομας: like the Latin ignavus—a worthless fellow: see Theognis 58. 949. and many others, with my Silva Critica, iii. sect. 166.

CH. XXII. v. 2. What I have here given seems the most easy construction.
V. 16. All the orientalists omit τας before ὁρθον.
V. 17. The Coptic and Ἑθιopic very properly, in my opinion, omit τας before ὑπερ.
V. 19. I follow the Syriac and Ἑθιopic in reading τοῦ ἐκατον and the Coptic also in omitting τας before τοῦ γεγραμμένας.
V. 20. The versions do not acknowledge the second τας.

FINIS.